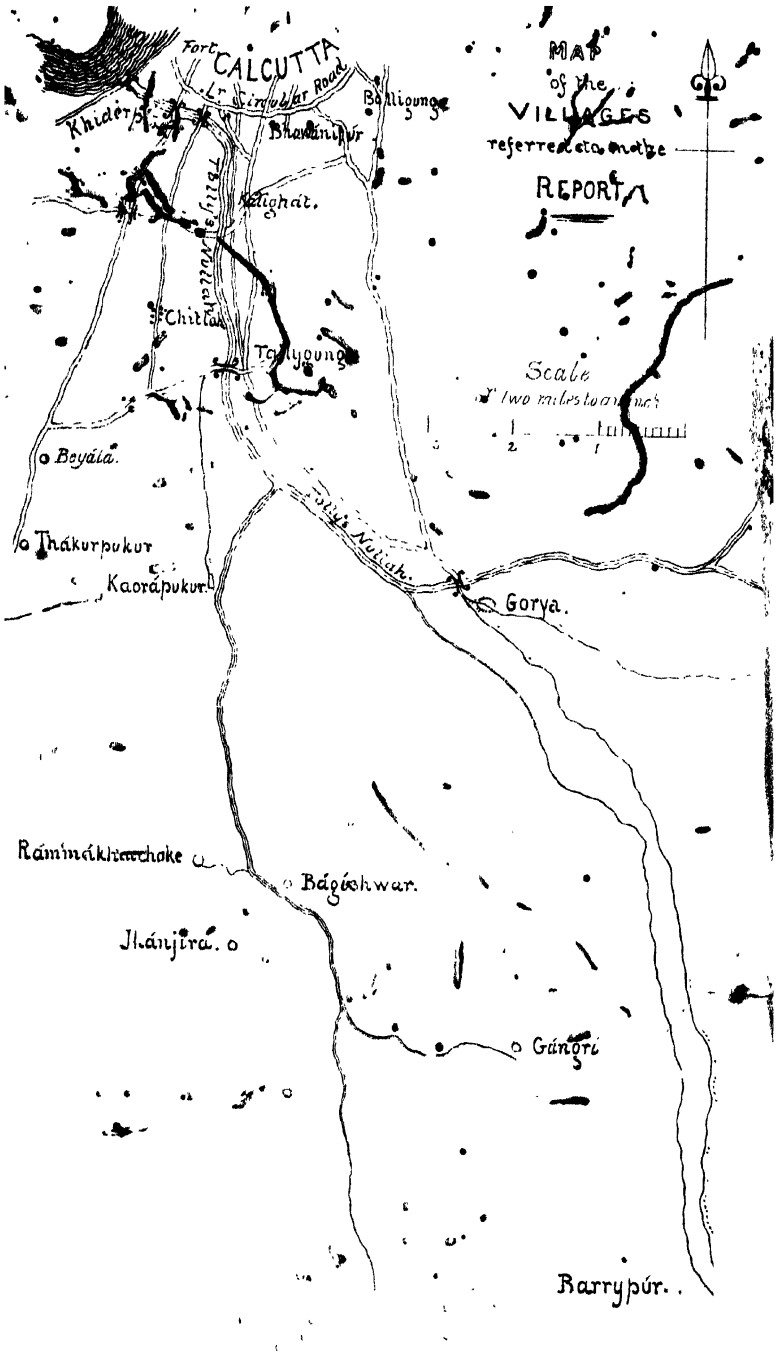

MAP
of the
VILLAGES
referred to in the
REPORT
Fort
CALCUTTA
Khidirpúr
Bhawánípúr
Kálighát.
Chitlá
Tollyoung
Scale
Two miles to an inch
Beyálá.
Thákurpukur
Kaorápukur
Gorya.
Rámnáráchak
Bágíshwar.
Jhánjírá.
Gánóri
Barrypúr.

THE

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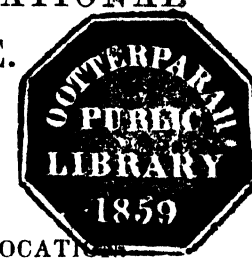
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JANUARY, 1843.



THE NON-INTRUSION CONVOCATION.

EVERY reflecting reader of history will be jealous of clerical convocations. They have rarely resulted in good, but often in much mischief. They are in harmony, however, with the genius of Presbyterianism. The recent Convocation was a natural, and, perhaps, legitimate measure, but certainly hazardous. The result, in as far as developed in the resolutions adopted by the Convocation, and in the addresses delivered at the concluding meeting, will be regarded, we think, by the enlightened friends of religious liberty, as, upon the whole, equal to what the past could warrant us to expect. We have watched with intense interest the progress of the leaven of truth in the Established Church since the commencement of the present agitation; and though much remains to be effected, we do most unfeignedly rejoice to perceive that the movement is onward, and if with less rapidity than we could wish, yet with a steadiness and momentum which forbid the fear of retrogression. We cordially give the leaders of the Non-intrusion party credit for honesty and sincerity of purpose. We put ourselves in their position, and dare not conclude that, in that position, our selfishness and prejudices would have less influence upon our practice than theirs have upon them. We cannot but regard their pertinacity in adhering to error, as in their circumstances so far virtuous. They are conscientious. They have partially embraced truth without fully renouncing error. They have been accustomed to look with complacency upon the principle of state alliance as it secures a direct benefit, and having been led to embrace the principle of spiritual independence, they admire it, and are full of its praises, not perceiving that, embraced in its scriptural fulness, it is utterly subversive of their former principle with all its supposed benefits. The struggle, then, is to harmonize the newly admitted truth with the old and dearly cherished error. It is utterly impossible to do so in sound reasoning, and it will be found equally impossible to do so in practice. The Non-intrusionists think otherwise. Looking obliquely at spiritual independence, they see it in perfect harmony with state alliance; they would, therefore, move earth and heaven to secure the benefit of both. The attempt is essentially popish; they do not per-

ceive this, and we are not, therefore, to blame them for it. The *right* is here quite secure. No government will lack sagacity to perceive the utterly unreasonable character of the non-intrusion claims; and the party, when left to the indulgence of a false theory, and the practice of scriptural truth, will, ere long, become righted. We should not expect the triumph of freedom in any other way, nor should we enunciate truth in harsh tones even when the inconsistencies of those whom we would gain are glaring and repulsive, or when their treatment of ourselves or our principles is unjust and ungenerous.

It is interesting and profitable to mark the struggles of minds half emancipated, to harmonize their freedom with their remaining shackles. At the concluding meeting of the Convocation, Dr. Candlish was the principal speaker. His speech furnishes a striking illustration of what we refer to. He is evidently in a labyrinth. The more than usual wordiness of his address proves this. It not unfrequently happens, that the nearer men are to the full perception of important truth, and they are just beginning to see its inconsistency with previously cherished error, their fears are aroused, and ingenuity set to work to perpetuate a harmony which was hitherto regarded as real, and the breaking up of which threatens either interest or reputation. But let us glance for a moment at the speech of Dr. Candlish.

His sense of the importance of the Convocation is not lacking in intensity. "I do look back," he says, "upon the proceedings of the week, which is now drawing to a close, as a scene which assuredly, a few short years ago, I never expected to witness, and the like of which, I venture to say, the church of Christ, from the beginning, has scarcely ever seen." If we are to understand the phrase, "the church of Christ," in the most enlarged sense, the words present an instance of a mental phenomenon, not rare in circumstances of excitement. We think that, in looking over the history of the "church of Christ from the beginning," we can mark "proceedings," if not "like," yet exceeding in importance those referred to. If by the "church of Christ" we are to understand the Church of Scotland, we must wait till the *end*, and then we shall be able to estimate the importance of the *proceedings*. We are not carping at words, but marking an instance of a very prominent, and indeed very natural, tendency to magnify every event connected with the present struggle, as if the parties engaged in it constituted alone the church over which Christ reigns. Further instances of this we shall adduce immediately. It would seem that the Convocation was not altogether destitute of the usual characteristics of clerical assemblages, and the manner in which the truth is let out, only tends to stimulate conjecture, and to lead to a conclusion worse, we believe, than the facts would warrant. It had been much better had the deliberations been conducted with open doors, than that in anticipation of its secrets being developed, such statements should be made as the following:—

"Things did pass at the Convocation which were capable of misrepresentation and perversion,—things which will unquestionably reach the ears of our enemies,—and perhaps it is for this very end that Satan is permitted occasionally to gain an advantage, that he may thereby encourage those who would

combine against the church,—but whether it be so or not, some things did pass at the Convocation which our enemies, in their ignorance, might take advantage of to persevere in their infatuated course, and to presume on our internal divisions—the wish being father to the thought,—while, on the other hand, our friends will be greatly cheered and encouraged when they are made to know that, often when we seemed in danger of disagreeing, unanimity in a marvellous manner was brought about, and the brethren enabled to dwell together in unity; for such is the effect of honesty of purpose,—such is the effect of cordiality and union, in regard to the great essentials of the gospel of Christ, that where brethren seem not to see eye to eye all at once, yet by prayer and mutual explanations, by patience and forbearance, the Lord sheds light upon them, and they all come to be of one mind, as from the beginning they were of one heart."

We are not of the enemies who would rejoice in the divisions of the Non-intrusionists. We hail their unity in as far as it is on the ground of scriptural truth, with the sincerest pleasure as a token for good; but we have not assurance that the oil thrown upon the rising storms in the Convocation will produce a lasting calm. Nor is it, perhaps, desirable that it should; the agitation of the waters is healthful; it disturbs the hurtful sediments, and brings to light sometimes hidden gems.

To some it will appear that the conditional resolution to come out is nothing more than a resolution to make a virtue of necessity. It has too much in its character to justify such an opinion; but we must not forget *how much* is at stake, and how ready the noblest spirits are to cleave to the dust. The contention, we admit, is for a principle; but when the sacrifice of property is involved, there are those who will give little credit for any thing in motive superior to the sordid. The following is Dr. C.'s statement regarding the decision of the Convocation:—"The good Spirit of the Lord has enabled the brethren to meet in solemn convocation to lift up a calm, clear, and consistent testimony, in behalf of the truth of God as it regards the crown of our Redeemer; and they were of one mind and one heart, —not to anticipate Providence, not to make haste, but to stand still and await the salvation of the Lord, whether our deliverance is to come from the temporal power, or whether it is to come, as it has often come in days past, in the midst of persecution from the temporal power,—from the hand of the Lord giving us unexpected aid."

There is so much sincerity and seriousness in this statement as almost forbids an analysis of its contents, yet with us true spiritual independence-men it cannot go down. If the "salvation" meant be the exercise of spiritual freedom both by ministers and people, it is just as open to the Non-intrusionists as it is to us; that is, it is as free as the air we breathe. To wait for that which God has placed within our reach is faithless and something worse. But if by "salvation" be meant the security of temporal support, it is a degradation of the hallowed term, and that support, weighed in the balance with Christian freedom and independence, is as dust. What hindereth the Non-intrusionists from enjoying to the full the liberty and spiritual independence which they claim? Nothing but the dread of sacrificing earthly good. Would Paul, if in the Convocation, lift up his right hand in support of the resolution to *wait?* Nay verily; he would trample state patronage beneath his feet, and testify the

power of his faith in practising the commands of his Master, frowning upon the moral cowardice that would *wait* in such matters the decision of any earthly power. But what "persecution" do the Non-intrusionists anticipate from the state in the event of their being obliged to give up the endowment? Nothing more, we should suppose, than what is now experienced by those who do not receive the endowments. Are dissenters then persecuted? The advocates of state alliance will not allow that they are; but to be placed in the same position would, to churchmen, be persecution, for deliverance from which they would look for divine interposition! Let our readers ponder the following most extraordinary passage:—

"The first series of resolutions brings out the right of the Lord Jesus to require from His Church implicit, unreserved, absolute submission to His authority,—to His law,—irrespective of any thing the Civil Magistrate or the temporal powers may say or do. And on the other hand, while this first principle brings out the right of Christ, to the submission, absolute and unreserved, of all his servants in the Church, whether office-bearers or members, to Him and to him alone, without regard to the declarations of the kings and princes of the earth; the second series of resolutions brings out the right of the Lord Jesus Christ to be acknowledged by the Civil Magistrate as the Prince of the kings of the earth,—His right to call upon the Civil Magistrate as such, and in his official capacity to acknowledge him, and to devote the national resources to the advancement of His glory and the good of His Church. This is the second principle conveyed in our testimony, that the Lord Jesus Christ is not only supreme over His Church, so that the Church is bound to obey Him alone, and to take his law alone for their rule and guidance, irrespective of human statutes altogether; but it is that the Lord Jesus is King, not only over His Church, but that He is Head over all things to His Church,—that He is King of kings and Lord of lords; *and that he is entitled to receive the submission of the princes of this world, who are bound to acknowledge Him in all they do, and are bound to employ their resources according to His will, and to the advancement of His glory. Now, as from the principle that Christ is the Head of the Church, so that the Church is bound to obey Him, and Him alone, it follows, that the Church ought to be free from subjugation in every other quarter, and especially ought to be free from the control of the State, so, from the principle that Christ is to be acknowledged by the Civil Magistrate, as such, it follows that he, in thus acknowledging Christ, and seeking to promote His glory, must be free from all other control, and must take his rule, not from the Church, but from Christ's own word alone; both Church and State being bound to acknowledge Christ, and Him alone. Hence, as the Church is bound to take her authority from Christ alone,—from his Word and not from the State,—so the State in all it has to do for the advancement of Christ's glory, and in acknowledging Christ as King, is bound to take its directions from Christ alone,—from His Word, and not from the Church at all.* These are sacred principles; the one being co-relative to the other; and both together complete the glorious testimony which this Church is now called to bear for the crown of Christ,—for His mediatorial crown, as King of His Church, and King of nations. And the application of these views to the present position of the Church is not difficult,—it is short and simple; it follows from the doctrine which I have endeavoured to explain, with respect to Christ's right of control over the Civil Magistrate, and the Civil Magistrate's duty to acknowledge Christ, and to use his resources for the advancement of Christ's kingdom, and to do this on his own responsibility,—it follows clearly from this, that as the Civil Magistrate would do wrong were he to dictate to the Church in the discharge of her duty to her great King and Head, so equally the Church would be wrong if she were to dictate to the Civil Magistrate in the discharge of his duty, and the disposal of his resources for the cause of Christ."

Here is a fair exposition of the principle of state alliance. How repugnant to reason! The discordant elements of our Houses of Parliament, constituted judges of spiritual things; for without this

judgment how can they decide according to the word of God as to the exercise of their power and resources in promoting the interests of the church of Christ? But what are we to understand by the *church* in the above passage? Why, nothing more or less than the Church of Scotland. This is *the church* of which Christ is the head, and for which alone the state is bound to provide! Let the legislature presume to endow other denominations, and the cry of disapprobation will be heard long and loud. By the doctrine of Dr. Candlish, the state is not amenable to the church more than the church is to the state; but when the state presumes, in the exercise of its independence, to endow Popery or Episcopacy, the sentence of condemnation is uttered in no measured terms. May we not say, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." The state may be very conscientious in refusing to accede to the wishes of the Non-intrusionists. In that case, let there be no protest or denunciation. They have deliberately declared the state an independent interpreter of the divine word; not responsible to them, but to the source of this *spiritual power*—the King of kings. How revolting is the principle here involved! It is the fruitful parent of all the troubles of the Non-intrusionists, and will be the parent of endless troubles and heart-burnings until its deformities be seen, and it be for ever renounced. We rejoice in the belief that Christ is Head over *all things* to his church; but we understand to his church universal; not more the Head consequently of the civil power, than of any other corporation. All are bound to act in their several spheres according to his will; but the civil magistrate is no more constituted, in his official character, an interpreter of the word of God, and an administrator of temporal support to the church, after having exercised the discernment of spirits, than the heads of a mercantile or trades' corporation. We rejoice that the affairs of the church of Christ are not left to the decisions of an earthly government, which affords no security for spirituality and holiness of character. When will the Non-intrusionists cease to expect grapes of thorns and figs of thistles?

The principle on which Dr. Candlish justifies the resistance which the Church of Scotland has already offered to the decisions of the civil power is so palpably popish, that we do wonder, with all the allowance we are disposed to make, how he could give utterance to it. It would be much more becoming as uttered by a priest of Oxford than by a presbyter of the Scottish church. "There can be no doubt," he says, "that in our ordinary case, the case of an individual, for instance, or even the case of an ordinary corporation, that a deliverance of the supreme court, in terms such as those which were adopted in the Auchterarder judgment, would finally and conclusively settle the condition on which an individual or a corporate body held any property conferred on him or it. *But the Church of Scotland is not an individual, nor an ordinary corporation. She is a kingdom; a kingdom, it is true, not of this world, but still a kingdom which the governors of the state, out of a regard, as we are bound to presume, for the glory of Christ, whose kingdom she is, have been pleased to acknowledge, and on which they have conferred certain immunities*

Now, in this view, the church is not entitled, and still less bound, hastily to interpret a decision of the supreme civil court, as if it were finally and conclusively the mind of the state." Did ever pope or cardinal assert doctrines more dangerous, more subversive of civil and religious freedom, than are contained in this short passage? An *imperium in imperio* with a witness! The Church of Scotland *a kingdom of Christ!* Has Christ more than one spiritual kingdom on earth? or is the Church of Scotland *the kingdom of Christ?* The latter, we presume, is the idea conveyed. Dr. Candlish would shrink from the conclusions which such an assertion involves. He would, on reflection, allow that his church is at best but a province of that kingdom. But where, in the chartered rights of Christ's kingdom, are there immunities granted such as are here pleaded for? If the Church of Scotland, as a part of Christ's spiritual kingdom, can arrogate the right to resist the decisions of the supreme civil courts, denying, at the same time, the same rights to other corporations or individuals, where is this to end? By a direct path the assumption leads to the boldest heights of popery. The Church of Scotland a kingdom "*which the governors of the state, out of a regard, we are bound to presume, for the glory of Christ, whose kingdom she is, have been pleased to acknowledge, and on which they have conferred certain immunities!*" What confidence in the integrity and Christian honesty of the governors of the state! These same governors, "*we are bound to presume for the glory of Christ,*" have endowed Prelacy in England, and Popery in Ireland and the colonies! And these anti-christian systems which "*the governors of the state have been pleased to acknowledge, and on which they have conferred certain immunities,*" are of course parts of the kingdom of Christ, or kingdoms of Christ, and entitled to the same immunities as the Church of Scotland! If not, we should like to know the ground of difference. If we are "*bound to presume,*" the governors for the time being acting with a view to the glory of Christ; commanded by him to determine by the word of God as to what is the kingdom of Christ, the preponderance of evidence is in favour of the Hierarchy, for she has the lion's share of the endowments. But we are for the present done with these absurdities. They are not new, though the new position of their abettors exhibits them in a more glaring light.

We have already exceeded our intended limits, but we cannot conclude without adverting to one or two other topics. The *Witness*, in a recent number, speaks of "a very numerous body who will be prepared when the day comes, which shall witness the withdrawal of four hundred of the best and most beloved of the ministers of the church, to cast in their lot with them, and leave the world to gaze on the spectacle of a church enriched with the endowments of the state, *but poor beyond almost any other in all that renders a church even respectable*, and contrasted with another, which, for conscience' sake, and from regard to the honour and prerogatives of Christ, has lost the most ample of these endowments, *but moves on in a panoply of spiritual armour, mightier through its sufferings as an instrument for effecting the regeneration of a sleeping world, and compelling the admiration even of the blindest princes and multitude, who had driven*

that church forth, as they thought, in their folly, into poverty and insignificance." If all this be true, what an argument in favour of the voluntary principle! How corrupt must the Church of Scotland be at this moment! How incumbent upon the four hundred to come immediately out, that they may be the more efficient for the regeneration of a sleeping world, and compel the admiration of princes and of the multitude!" But alas! as yet the four hundred are *waiting* until they see "the salvation of God" in keeping them in alliance with the corruptions of moderatism, which is destitute of excellence even to "render it respectable," and in preserving to them the endowments, even should they be in consequence the less efficient in regenerating a sleeping world!

The recent decision in the Auchterarder case is deemed a greater infringement upon the liberty of the church than any former measure. We cannot enter upon the question at present, but will give the following, which places the principle of interference, we think, in its true light:—

"A presbytery are by act of parliament bound and obliged to do something in the settlement of parishes, or they are not. If they are *not* bound and obliged to do any thing—then, to be sure, they have the settlement of parishes completely in their own hands, and the church and people of Scotland have been living for a century and a half under the strange delusion that there was such a thing as patronage. But if the presbytery are bound and obliged *to do any thing*—it matters not what—then there must be some means of endeavouring to make the obligation effectual, in the event of their not fulfilling it of their own accord. For example, the supposition has been made,* and it is allowed to be one which might sometimes be realized, 'that presbyteries, from a dislike of the law of patronage, or from caprice, or from a desire to have the nomination of the minister, or from some other cause, might refuse to admit the patron's presentee though qualified;' but it is added that in order to meet that case, 'The Scottish parliament'—I beg you to mark the words—'imposed the only *check* on presbyteries which it could, without impiety and the infringement of the spiritual jurisdiction, impose—it made it lawful for the patron, with the aid of the civil courts, to retain the stipend and other fruits of the benefice in his own hands. *A better and more effectual check* could not have been devised.' Ponder well, my friends, on this word *check*. What is a check? The dictionary tells us it is a 'restraint, a curb.' Then there *is* a restraint on the Presbytery's independence. Then there *is* a curb or control on the Presbytery's jurisdiction. Then there is a something, the expected effect of which is to keep the Presbytery within its constitutional province, and the express design and tendency of which is to bind, and astrict and oblige the Presbytery to its statutory duty. Where is unlimited independence?—where is uncontrolled jurisdiction now? How can that Established Church pretend to either the one thing or the other if she is told: 'Go one step beyond law in the settlement of that parish,—and your Establishment there is at an end.' Now, I beg to ask where is the great difference as to the point before us, between *one check*—the loss of the benefice,—and *the other check*—the payment of damages? They differ indeed in degree, but in so far as they both act as *checks*, they are the same in kind. In the management of a refractory animal, a single bridle is not less really a restraint than a curb rein—it is only less powerful."—*My Church Politics: in Letters to My People. By the Rev. N. Morsen.* P. 43.

* Dr. M'Farlan's Letters, Letter 7, p. 3.

BICENTENARY OF THE WESTMINSTER ASSEMBLY OF DIVINES, CONVENED JULY, 1643.

Two hundred years shall soon have elapsed since this great Convention commenced its labours, and it may be safely asserted, that at no time during the entire interval, was a just appreciation of its character and acts more likely to be formed than in this day. It would be discreditable to the discernment of various religious bodies amongst us, and a negligence that could not fail to be prejudicially employed, by those who materially differ from them respecting the doctrines and institutions to which that Assembly gave its sanction, if the year 1843 were allowed to pass without fitting celebration of an event, so intimately involving the interests of Protestantism and religious liberty in this empire. It may be expected that our churches will be early and in earnest, to take their part in a memorial with which they have so vital concern. For without instituting any invidious comparison, we think it will not be questioned, even by those most eager to appropriate it to themselves as a Presbyterian Assembly, that Independents, and with them every religious body now enjoying religious freedom, have a special claim to celebrate it, particularly as having numbered among its members the small but valiant band of worthies, who maintained the rights of conscience, and pled for liberty not to themselves alone, but to every man to worship God according to his conscience—whose eloquence, learning, zeal, and largeness of soul, steadfastly devoted to this high purpose, when they did not prevail within that Synod, venerable for much, but in this respect bigotted and sectarian, appealed forcibly to more enlightened judgments beyond its precincts; and were honoured to give currency to those principles of religious liberty, which have since defied both the craft and violence of a secular and persecuting hierarchy.

It is not the design of these remarks to recall the memory of denominational peculiarities and antipathies as they existed in that day. The time would be most inopportune, and the attempt most unworthy, to fasten upon modern Presbyterianism the spirit by which it was then actuated toward those who did not implicitly receive its symbol, and pronounce its Shibboleth. But it is only just to claim for ourselves and others what is our own: and to give honour to those, to whom, all, even the posterity of their most inveterate and unscrupulous calumniators, confess it is due. So far from entertaining any sectarian purpose with reference to the anticipated festival, that in the very spirit of these sainted advocates of the religious liberty which constitutes *our* life as a body,—of those who mediated for parties from whom they *differed*, whilst they maintained their own equitable claims, that our first determination is, and our most fervent recommendation to the churches of our communion, to unite cordially, in any well-concocted joint memorial of this Assembly, by various religious bodies, holding evangelical views. In these times we cannot too zealously foster the Christian charity which may impel others to desire and engage in a united movement, and the

sincerity of our response to any discreet proposal to this effect should be equalled only by the promptitude and vigour and effect with which we fulfil the agreement.

Our *next* recommendation is, that as a body we take measures *of our own accord*—as those who have some 'portion' in the Westminster Assembly's, to whom its reputation is precious; who regard the due celebration of it as their right and vocation, which they could omit only by being recreant both to their principles and their feelings. By acting thus, without needing or waiting for solicitation, we not only do justice to ourselves, but render our communion with others in a joint commemoration more significant and weighty.

Even should this anniversary be observed by some such united arrangement as is above referred to, on the part of various evangelical bodies, this is not likely to supersede separate and denominational observance of it. For, in a mixed convention, composed of delegates from various evangelical bodies, there are certain topics which must be carefully avoided; which in separate and denominational meetings it would be lawful and necessary to discuss: and to our apprehension, both forms of celebration are greatly more to be desired than either alone, for it should thus be shown, that in the union of several religious parties conscientious differences were kept in abeyance, till an expression was given to their substantial agreement; but that nothing esteemed scriptural or divine was compromised.

Supposing it expedient, then, that we should, as a religious body, celebrate the bicentenary of the Westminster Assembly, what purposes might be served by it? We suggest the following:—

1. There might be a public renewal of our attachment to the scriptural tenets by which we are distinguished, which were announced, expounded, defended in that Assembly, and by the major part of its members, accounted the source and sanction of licentiousness, anarchy, and every evil, but which we still hold dearer than our earthly birthright.

2. There might be the public repudiation, by historical proof,—by the evidence of experiment, of the false representations which in that day, and ever since, have been given of our principles, and of their alleged and predicted evil tendencies. This can be done *now* with an effect and completeness, not possibly to be attained when the reproaches were devised, and wrought the prejudices they aimed at.

3. There might be a public adherence and pledge given to those principles of religious freedom, which couple the demand of the right to *live*, as religious and accountable beings, without the forcible interference of fellow-creatures, with the concession to others of the same privilege. It were well upon such an occasion to show how such religious freedom is the very soul of our ecclesiastical polity.

4. There might be a public disclaimer of certain peculiarities, which were then, and occasionally since, attached to Congregational views and practice; and to show that although they may have been accidentally associated with Congregational views, that they are no part of them, and the professors of Congregational principles are not to be held chargeable with them.

5. While offering our general adherence to the doctrines of the Westminster Confession, opportunity might be taken to accompany this with an admonition against the straining of particular expressions in it, so as to infringe on scriptural accuracy, and even against the use of certain expressions altogether. In the same connection, a statement might be put forth of our views as churches on the use and abuse of creeds and confessions.

6. This united declaration from the churches in our communion, as it illustrates and exemplifies, would form a fit occasion of expounding at large the '*Intercommunity of Churches*'—our capability, and use of united action.

We are one of the bodies not endowed with a supreme court, and are probably alluded to in a document recently made public, as a body having a 'Society or Association which is the bond of Union, and the centre of action,' that will be expected to act in behalf of the churches. Nothing seems more probable than that the committee of the Congregational Union, with their characteristic and commendable caution not to proceed *ultra vires*, will decline the burden thus imposed of representing *the body*, and demur to the honour assigned them of being the centre of action *in all things* to the churches. And for our parts, since the correctness of this view of the constitution of the Union committee admits of serious question, we should regret extremely if, for any cause, the simplicity of their vocation were obscured, or the harmony of their future operations disturbed, by an evil precedent. There remains, however, the expedient, actually in use, of a general meeting of the ministers and members of the churches in our communion; which is as nearly as possible a representation of the body. Let it be understood, then, that at such a meeting held, say on the Tuesday of the week on which the meetings of the Congregational Union are held, if that shall not be too late in the year, a definite proposal, such as is sketched above, will be made, and if it meet the approval of that Convention, shall be followed by the appointment of competent persons to carry out their resolutions, by preparing whatever statements it may be deemed necessary to issue, to make all the arrangements requisite, and to represent the churches in any general Convention that may be held, of various religious bodies disposed to observe this occasion.

In the interval, a series of historical notices, bearing on above-named peculiar uses of the occasion, will probably appear in future Numbers.

J. R. C.

Montrose, *Nov.*, 1842.

PRAYER FOR PASTORS.

TO THE EDITOR.

Dear Sir,—Although I am not a minister of the gospel, nor ever likely to be one; yet I think I can, in some measure, enter into their peculiar case, as requiring very especially the prayers of their

people; and this is a truth so very evident, that none of us will deny it, however little we may be alive to the due discharge of the duty. The great apostle of the Gentiles gives us a very striking proof of his deep humility, and the prevailing spirituality of his character, in repeatedly soliciting the prayers of the believers to whom he wrote. One remarkable instance we have of this in Heb. xiii. 18. "Brethren," says he, "pray for us;" and the reason he assigns deserves peculiar notice, "for we trust we have a good conscience, willing in all things to live honestly;" intimating in a most delicate manner that he had the testimony of conscience, enlightened from above, that his whole conduct was directed by "simplicity and godly sincerity, and not with fleshly wisdom," 2 Cor. i. 12; that he was no deceiver, no hollow friend of Christ, making no specious pretensions to gain a name, to promote sordid or ambitious views, to gain popularity or secure followers; in short, that the grand constraining principle was love to the Lord who bought him with his blood, and commissioned him with the message of everlasting love. And to these his motives, and to his truth, honesty, and integrity in his Master's service, he did not lay claim in a blind or self-sufficient spirit. What a noble example for ministers of the gospel, and for private Christians to study! Singleness of aim and purpose, purity of motive, and entire devotedness to Christ in all we do both in the church and in civil life, so that there may be no ground for doubt or suspicion "whose we are, and whom we serve."

But further, what a strong evidence have we here of the apostle's deep humility, and constant sense of his own weakness, and entire dependence on divine aid, thus to ask for the prayers of the meanest of his brethren, and of the churches generally. He who had been so highly-favoured of the Lord Jesus in his first calling to the work, in his eminent success, in his singular gifts, and the spiritual communications with which he was favoured, thus to solicit the supplications of fellow-Christians manifests a high degree of spirituality of mind, and affords a fine example and pattern for pastors and church members in all after-ages to the end of time. He had a daily-felt sense of his weakness and his wants. He had a full persuasion of the abundant supply for all these possessed by his exalted Head, and that "the effectual fervent prayer of the righteous" availed much to bring down all gracious influences. If, then, this great man—this most eminent saint and apostle—perhaps the most complete Christian the world ever saw, thus earnestly and often requested the prayers of the churches, how much more, exceedingly more, do pastors now stand in need of our aid at the throne of grace? Their work has lost none of its magnitude or value, and their insufficiency is still the same; but their comfort and encouragement, as well as ours in holding up their hands, is, that Christ "changeth not," his arm is not weakened, nor his ear heavy, nor his heart unfeeling. Would we then desire to see the labours of our pastors prove an abundant blessing in the churches,—our own souls fed by their labours,—the ignorant and the young instructed,—the notional and formal awakened

among us, and the careless and ungodly truly converted to God, then let prayer for our pastors abound in sincerity, in fervency, and in faith. And here may we not venture to say, that the minister who does not feel a strong sense of the need of his people's prayers, and who is not putting them in mind of this often and earnestly, and not as a matter of mere form; and the church on the other hand, every member of which is not making conscience of holding up his case to the hearer of prayer, and that with intense desire, and not as a part of what we may call *religious or professional politeness*—both such, to say the least, are not in a thriving condition—and if spiritual languor and sterility, inefficiency and decay shall ensue, we need not wonder! It just comes to this, "Ye have not, because ye ask not."

In order that this subject may not be passed over slightly, and meet with that neglect with which we are all so apt to treat self-evident truths of the utmost moment, readily acknowledged, but constantly forgotten, or very feebly acted upon, permit me to bring to the view of my brethren and my own, a few brief hints on the *necessities* of our pastors, that so we may be stimulated more fervently to wrestle with God in their behalf, and may not be, as we too often are in this and every duty, "unfitted with an aim," as the poet says, but that our love to them "may abound in knowledge, and in all judgment," Phil. i. 9. The wants and necessities, the trials and peculiar pressures, of the Lord's faithful servants are many and weighty, calling for our prayers and sympathy. We shall notice a few only.

And we may here, first of all, keep in view what respects the *outward* man. We have to ask for him bodily health and mental vigour and strength. Great are the exertions, and heavy are the demands, on the physical and intellectual powers of a Congregational minister. Let us then feel for them, and pray that, "according as their day, so their strength may be." How many valuable and promising young men have we known cut off prematurely, as we would think, by labour above their ability! The pastor also requires, and is entitled to, maintenance, according to the circumstances of his flock, and some churches are sinfully parsimonious, and others truly unable; indeed most of us are guided more by worldly maxims and customs than by the divine record on this duty. Let it then be carried before the hearer of prayer, that the church may be inclined cheerfully, and enabled fully, to attend to this duty, remembering that he loves a cheerful giver, and is able to make all grace abound toward us, liberally returning into our own bosoms what we in faith and love devote to his service, giving us the "true riches" in exchange.

2. But, more particularly, let us pray the Lord to give him *spiritual* ability for his work, putting the invaluable treasure into the earthen vessel. That he would make him wise to win souls to Christ, and to feed them with the sincere milk of the word, enabling him to study closely and prayerfully the lively oracles, opening up the treasures there, so that he may prove the wise householder mentioned by his Master, Matt. xiii.; and Paul's "workman that need not be ashamed,"

2 Tim. ii. That he would give him grace and spiritual discernment to be a wise observer of the signs of the times, and the characters of mankind, both professors and those openly wicked. That he may be well acquainted with human nature in its various phases, —the workings of grace in the diversified characters and experience of genuine believers, as well as the manifold deceptions which mankind are constantly imposing on themselves, so as to be led captive by Satan at his will. O what a rich feast the believing soul has! what heart-refreshing enjoyment, when, after he has been wrestling with God for his pastor and brethren in the family and closet through the week, and especially on the Lord's day morning, he comes to the assembly and finds the Lord has answered his cry, and given his servant "a word in season" just suited to his peculiar exigencies! What a contrast have we in the noisy professor, the speculative hearer, with his itching ears, and harsh criticisms, ever on the wing to be able to answer the common question, "*Who is the best preacher?*" while his own soul is starving in the midst of plenty. Such cases are making rapid progress to desolation and death, and none are more unwilling to be undeceived.

3. Our pastors stand in need of our prayers for *spiritual prosperity* to their own souls. Every godly servant of Christ is alive to the vast importance of this; and therefore, let us help them in our prayers for their thriving and progress in the divine life. Never let us forget the heart-thrilling words of the apostle, "Lest when I have preached the gospel unto others, I myself should be a cast-away." Let us plead for our pastor that he may have a rich experience in his own soul of the truths he declares to others in their value, importance, and suitableness,—that he may have a refreshing and savoury feeding on them while studying and delivering them,—that he may ever speak because he believes, and from experience can commend the truth, saying with the beloved apostle, "That which we have seen and heard declare we unto you." That he may never be left to trifle with his message, or to seek to please men or amuse his audience, but by manifestation of the truth may be enabled to have a witness in every one's conscience. In one word, let us pray that being led forward in the divine life himself, he may be a decided example of the value of the gospel in its sanctifying, humbling, transforming, and consolatory tendency, equally remote from a superficial, unfeeling system on the one hand, and mere enthusiasm on the other.

4. Again, the peculiar *trials and temptations* to which a godly minister is exposed demand our special sympathy and earnest supplications in their behalf. These are many, and as the situation of every individual member has such as belong, in a particular manner, to themselves, and all have their easily besetting sin, we may be well aware that pastors have a large share of such trials as are peculiar to their work. It is to be feared that Christians, even those who have made some progress in godliness, are too little alive to this, and hence the case of our pastors is not borne in mind as it ought to be; hence our prayers are hindered, and our spiritual growth is stunted; and hence an unfeeling censorious spirit is rather en-

couraged than checked. They are men of like passions and infirmities as ourselves, carrying about with them a body of sin and death, they have neither wisdom nor might of their own, and neither they nor we can make head against the numerous and subtile enemies that beset them and us without hard fighting, much watchfulness, and diligence, believing prayer, and above all, copious influences of the Spirit of all grace; and, we may be sure, if they are enabled to be particularly laborious and useful, Satan will make them a certain butt of his malice, and his numerous machinations. Let us all, therefore, make conscience of holding up the hands by our prayers as well as by our combined exertions. We may just hint at a few of the pastor's trials that, on a little reflection, will occur to every Christian mind.

How many are they exposed to from an ungodly world,—such as calumny and reproach,—their motives to exertion in their work, and their principles mistaken and misrepresented,—their endeavours to do good resisted,—their message of truth and mercy either despised or abused,—either altogether shut out, or listened to with a critical and fastidious taste, and thus becoming care hardened and sermon proof, to use an old-fashioned phrase. O how painful must it be to a tender-hearted man of God who knows something of the apostle's feeling when he speaks of *travailing in birth* for his beloved children,—to find, after his most diligent preparation, the most solemn truths, the most important realities, treated by many of his audience as if they were idle tales, either totally unheeded, or the doctrines of free grace trifled with, and in some cases turned into licentiousness! Let him, then, have our constant fervent supplications before God. Again, what a trial for him is *popularity?* Pride, self-esteem, and conceit, are rank weeds in our depraved minds, and which he has to war against. This is a rock which has occasioned the shipwreck of many preachers who once promised well for extensive usefulness. If, instead of this, success should be denied, how prone to be dispirited and to despond,—the hands hanging down, and Satan taking advantage to paralyze his exertions in the pulpit, and from house to house, as well as in itinerating labours. Further, a pastor is exposed to temptations, to unfaithfulness on the one hand, or to unchristian severity on the other,—either to handle the word of God deceitfully from fear of man, or the indulging of his own spirit and "the wrath of man." Again, let us think of his trials with the people of his immediate charge more especially; such as offences breaking out, scandals taking place, promising blossoms blighted; tale-bearing, gossipping, heart-burnings among members; all these marring his labours, and proving very trying to the faithful and affectionate servant of Christ, who watches for souls as he who must give account; —trying to his faith and patience—to his temper, to his talents, and to his finest feelings. Some of the members are weak and low in their attainments; some are captious and unduly attached to old systems, and a peculiar *phraseology;* others, again, conformed to the world, either in its covetousness, or its amusements and frivolity; some expecting far too much of a minister, and others fulsome in their flattery. We find the apostle Paul exposed to all these many and opposite grounds of trial among the early churches, from his

letters to those of Corinth, Galatia, and others, and they are such as are almost peculiar to us who are Congregationalists. Those who are allied to the civil power, and who are part and parcel—as the phrase is—of the constitution and law of the land, know nothing, or but little, of the trials just now hinted at. We may say that stone and lime bind *them* together, and decrees of civil courts regulate, in a great measure, their discipline. Let us, then, who have chosen "a more excellent way," and have cause to rejoice in a more scriptural mode, have a very lively feeling before God for our pastors in all these various trying circumstances. Let us often think of the painful hours, bitter tears, and restless nights, of such as are labouring to be free of the blood of souls, and to "present every man perfect in Christ Jesus."

I would here only further mention, as a very peculiar temptation, that strongly calls for our sympathy and prayers, and which, I am sure, will come with great force to the heart of every godly minister and of every Christian who is pressing "toward the mark," and that is *formality*. What believer is there who has, for any length of time, been engaged in the warfare, studying to "walk with God," and to experience the power and sweetness of religion, rising above the form of knowledge and profession, that knows not, by painful experience, how great an hinderance this enemy is? how much the frequency of religious duties begets formality! how attending on public worship,—reading, hearing, family duties, perhaps doing something in the Sabbath-school! All these have a most mournful tendency to induce a kind of *routine habit* in our religion. Hence the lively exercises of faith, love, self-abasement, holy joy, and godly fear, languish and decay. Now, let all such think feelingly of the case of the pastor, and his peculiar besetments on this head. His daily work is to study, to read, and to ponder divine truth, for the benefit of others; and, therefore, through the corruption of our hearts, how very apt this study is to degenerate into a lifeless, sapless, wordy, formal task, or professional habit! Surely, then, the consideration of this should excite us to much frequency and fervour in our daily supplications for him, that this sore temptation may be repelled by quickening and refreshing influences of the Spirit of all grace. On this subject let us listen to the words of a prince in Israel, one intimately acquainted with the depraved heart, with Satan's devices, and the temptations peculiarly affecting the servants of Jesus, —I mean the great Dr. Owen,—"A man whose calling and work it is to study the scriptures, and the things therein revealed, and to preach them to others, cannot but have many thoughts about spiritual things, and yet may be, and often is, most remote from being truly spiritually minded. They may be *forced by their work* to think of them morning and evening, and yet their minds no way rendered or proved spiritual thereby. It were well if all of us, who are preachers, would diligently examine ourselves herein. Our being daily employed about divine truth no more proves us to be spiritually-minded, than the printer to be a *learned* man because constantly employed about *letters*." We may just add on this subject, that so great is the tendency of all of us to this criminal state of formality,

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and customary work in religion, that our heavenly Father, who abhors it, as expressed to the church at Laodicea, will visit his own people in love with severe dispensations, to cure them of this sore evil; emptying them, as he says, from vessel to vessel, that they may not settle on their lees. See particularly Isa. lvii. 17, &c. Zeph. i. 12.

5. I shall only further add, that our prayers should, in an especial manner, be presented for *success* to our pastor in his work. The great end of the gospel ministry, we all readily acknowledge, is, that sinners of every class may be awakened and brought to the Redeemer, and that his people who, through grace, have already believed, may be built up on their most holy faith, growing in holiness and in all the fruits of the Spirit, honouring to God, comfortable in their own souls, and useful to the world; and it is an undisputed truth, that no instrumentality can accomplish these noble ends unless the "Spirit be poured out from on high," and "the arm of the Lord revealed." And along with this, it is most assuredly believed among us, that the Lord will be inquired of by us for the blessing. Now, how do our hearts feel as to these things? Do we really and in truth believe them? Have we the deep and realizing sense of them on our minds? or are they mere notions acquiesced in, or not denied, inefficacious in operation, or but very slightly? Are we pleasing ourselves with some general expressions in a customary or complimentary way; but no wrestling, fervent breathings of soul, as making the cause of Christ our chief joy? No wonder our souls are lean, nor the pastor's labours unproductive;—barrenness apparent among professors, and sinners perishing around us. "We have not, because we ask amiss." We work no deliverance in the earth. Let us, then, cast off our lethargy, shake ourselves from the dust, and give the God of Zion no rest, for "her King is in her," till he "arise and plead his own cause," and make his New Testament Jerusalem a praise in the whole world. Often has this subject been pressed upon the attention of Christians and of the churches in sermons, in speeches, and in letters, from missionaries abroad; and all these appeals are needed, and the repetition of them again and again is by no means an unnecessary work; so great is our carnality, our criminal selfishness, and spiritual apathy. Let us keep before our minds the estimate made by Jesus of the value of the soul, his unfathomable love to it, and the numerous devices for its ruin by our spiritual enemies, either without a profession of religion, or under cover of one, that so this duty may be earnestly attended to, and our deadness removed. Thus we have full ground to expect the divine countenance and blessing on the exertions making for the world at large, and that our own pastors may be enabled so to speak, as that many may believe and turn to the Lord; that our own souls may be fed,—that the formalist and the speculative professor may be awakened and undeceived,—the dejected raised up, and the honest believing soul encouraged and led forward. Nor will we forget the zealous exertions which may be using by the pastor and the church for the young, and in his itinerant labours, as well as in various other ways, endeavouring to make inroads on the kingdom of darkness.

Finally, if our souls are prospering, if God's glory is uppermost in our hearts, and Immanuel's love constraining us, these few simple hints will require no apology,—we will enter into the spirit of them, however imperfectly brought out, and the pastor and his work, his own soul and his success, will occupy a large share of sympathy when we "bow our knees before the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Yours truly,

A SUPPLIANT.

POETRY.

AN EXHORTATION TO MUSE ON THE BEAUTIFUL WORKS OF GOD.

We sink, we sorrow, we sigh, we weep,
We envy the dead in their dreamless sleep,
Through the griefs that we make or magnify,
Through the woes that are bred by our discontent,
And o'er them bending with brooding eye
We heed not the earth or the firmament.
To look but within and to see no more
Than the face of an old Grief o'er and o'er,
And to close cold eyes on the clear love-looks
That woo us all day from the summer brooks,
Is as if our bodies should choose to dwell
Darkly down in a lampless cell,
And because there was but one
Little window for the sun
To choke the grimly-grated bars
Against the sun and moon and stars.
There's a glow-worm glimmering oft at night
In the rifts of the moonless cave,
And a flash of passing meteor-light
On the top of the darkened wave;—
Looking out, looking out, from our web of sorrow,
On the wonders of God around,
Lessons of beauty and love we'll borrow
From sense and sight and sound,
And then though a sigh may haunt our pillow,
Whispering its companion tears,
Like the moonless cave and the darkened billow,
We shall have light in the night of fears.
Watch the stars wake one by one,
Lifting up their lids of mist,
When the flaunting sun is gone
To his place of tryst.
Listen what the evening wind
Sayeth to the cloud,
When the moon comes up behind
In a misty shroud.

Make a book of cloudy leaves
That the breezes turn,
Read the words the tempest weaves
Ere the leaf is torn.
When the winds are sleeping, see
What the sunbeams write,
Tracing shapes confusedly
Of noon-day blue and white;
On the leaves at sunset look,
Blazon'd o'er with red,
Ere the night hath shut the book
And the charm is fled.
Far, far on a sparkling sand,
To the plunging surge's lull,
Hearken, and watch how the shadows sweep
O'er the glassy, rippling deep,
Passing as if a wizard's wand
Were waved across a giant's sleep.
Gaze on the gorgeous moon at full
With her noiseless waves of holy light
Flooding the fields on a summer night.
Like a bubble brief that swimmeth
Underneath a waterfall,
Is our joy that sorrow dimmeth,
Is the life that ours we call,
But we find a nook to hide,
While the torrent roars beside,
(As it were a mossy stone
With soft-whispering leaves o'ergrown)
When our hidden thought is flying
To the beautiful and bright,
Forgetting all our former sighing,
As the morn forgets the night;
While sweet sounds at eve or noon
Whisper to our solitude,
(As the silver waves in their multitude
Sing to the dreaming moon,)
Such sounds as the hum of a slumberous breeze
When it rolls up a cloud for its pillow,
The shivering rustle of rainy trees,
Or the long lone sigh of the willow;
The noise of sere leaves under a tree,
Shifting and fluttering constantly,
As they try to forget that the summer is dead
In the tremulous dance of their mirth forlorn,
Playing about on their green death-bed
Under the boughs that saw them born.
O yes! looking out from our web of sorrow
On the wonders of God around,
Lessons of beauty and love we'll borrow
From sense and sight and sound.

R. A. Vaughan.

REVIEW.

The Modern Pulpit, Viewed in its Relation to the State of Society. By Robert Vaughan, D.D. London: Jackson & Walford, 1842.

The day in which we live is one in which elements of power are at work on every hand around us for evil and for good. Never were the advantages of combination so thoroughly understood and appreciated,—never were they so extensively and earnestly sought. To adduce examples would be superfluous. We cannot open a newspaper without reading announcements of this society and the other society; we cannot pass a week without hearing of the proceedings of an association for some purpose or another, sacred or profane. And if we happen to belong to the ill-fated class, designated as *public characters*, we shall know these things to our cost. Our time and our strength will be required to pay tribute to this incessant agitation by which the whole of society is pervaded. We shall certainly have to do somewhat by action or by influence, to further the progress of the operations connected with some of the objects that are pursued.

And woe to us, if, having taken upon our minds the tinge of bygone centuries, we are disposed to resist and sneer at the onward movement. We shall be trampled down in the rush of multitudes, and shall deserve to be so, because we knew not our time. We object not, therefore, either to the frequency of combination practised, or to the activity of the exertions that are plied by our contemporaries. But we demand that they should be directed to worthy objects. There is a combination that has not now to be formed for the first time, and which, in the importance of its objects, the excellence of its character, and the preciousness of its results, far transcends all others; we mean the church of Christ. While other associations are eagerly entered into, which were yesterday unknown, and tomorrow will be forgotten, let us not lose sight of this, which, formed by divine wisdom, controlled by divine authority, and sustained by the divine presence enshrined within it, has seen all empires and systems of other times crumble into nothing, and is destined to outlast the heavens themselves. If we would, therefore, do our duty in the maintenance and extension of the church, that is, the universal community of true believers, by what means is it to be done? Do its enlargement and active usefulness depend on the wider extension of a system of machinery, by which within duly consecrated walls ceremonies of due solemnity may be regularly performed? So think many of the most learned, talented, and zealous men of our age; and so are well-pleased to think multitudes of the superficial, the feeble, and the indolent. A generation will suffice to try their work of what sort it is: a day near at hand will fully declare it.

It was not thus the gospel triumphed once; it is not thus it can triumph now. In the battle we have to wage with the principalities and powers of the world, there is but one weapon that will serve our purpose,—it is the sword of the Spirit—the word of God. But

leading the onset, this sword must be intrusted to hands well qualified to wield it,—qualified by native strength and the skill that training gives. If it is abandoned to the grasp of the feeble and the awkward, nothing but repulse can be expected. In short, our *preaching of the word* must have power in it,—not only the power of the truth, but of truth made to sound like the truth that it is, a truth that can throw into the shade all other realities, and that can grapple with and bear down all the fallacies of man's heart. And if our preaching must be thus powerful, our preachers must be men of power. If they are to be men of power, they must, in the first place, be men of sense; they must speak as common sense would dictate when they mean what they say to be regarded. If the gospel is ever to produce any impression on men's minds; it must be by speaking about it, as we speak of other things when in earnest about them. It never will be by dull, dry harangues—by abstract arguments set forth rank and file—by picturesque descriptions, sentimental touches, or a tide of declamation delivered in orthodox tone with appropriate rant and monotonous cadence; and never certainly, by speaking as if those whom the message concerned were certain undefinable individuals, constantly alluded to in the third person, being such as might by no possibility be present in the audience immediately addressed. But it is in fact because men so seldom propose to effect that object which preaching was intended always to effect, that they fail so lamentably in their work. Not to mention those ecclesiastical functionaries to whom pay is everything and preaching nothing, there are many who are really concerned to be distinguished as preachers, who, after all, never preach to the purpose. This arises from the habit of regarding *speaking* as the thing to be kept in view, instead of *doing*. The former is but the means: we speak that we may do, and the thing to be done is what we ought to think of most, and not the thing to be spoken. Now, he who never loses sight of the proposed effect, but views it in all its importance and difficulty, will be sure to speak to the point. He will naturally shape each word, and phrase, and illustration, the whole train of his reasoning and mode of his appeal, in the way which he thinks best fitted to convince and persuade such minds as those with which he has to deal; and he will not rest satisfied until he sees that he has made some approach to the real production of that impression which he wishes to make.

If, then, the present age be distinguished above former ages by the active and ceaseless workings of powerful elements, it is to the disgrace of professing Christians at large, if those heavenly elements which are intrusted to them,—and which in themselves are so far superior to all that ever can arise earthly from the earth,—instead of standing forth in the present commotions with transcendent might and glory, and adding to the triumphs of other days fresh and nobler conquests, are found through their weakness to be sinking into insignificance, unworthy of opposition, and visited only with contempt. That this in many quarters is truly their condition is abundantly testified by facts. Not that we have not at present among us much preaching distinguished by faithfulness and power, and that it may not be

allowed that on the whole the pulpit in our day is as efficiently filled as ever it was, if not more so; but still, in comparison with the other elements of the age, the Christian pulpit does not occupy that commanding position which it might fairly be expected to occupy. A corn law lecturer, a chartist agitator, or even a temperance advocate, will gain much readier access to the popular ear, and more extensively interest the popular mind, than preachers of the gospel in general do. Let no one advance against this, individual instances of pre-eminence in pulpit eloquence, who may draw around them as they move from place to place, from one ordination or from one missionary meeting to another, their crowded and eager audiences; or even the better instances of the same preachers or of others, to whose weekly addresses large and attentive congregations are delighted to listen. Why is it that such are so followed after,—that their names stand forth so conspicuously prominent,—that many of them retain their popularity in spite of serious defects, habitual reading, awkward gesture, uncouth utterance; why is it, we ask, but because the majority are, as to anything connected with instruction and impression, so notoriously and lamentably the reverse? Men crowd to hear the gospel preached with power because of the novelty of the thing. It is a phenomenon so strange and new, to hear a speaker discourse of eternal realities as if he really believed them, and wished others to believe them also.

The general inefficiency of our pulpit ministrations is delineated with admirable force and truth, by the esteemed author of the work which we have the pleasure of reviewing. His testimony is every way worthy of credit, since it is that of one who is fully qualified to give it by his experimental knowledge of what preaching ought to be, and by his extensive and accurate observation of what it is. The present work,—the original draught of which was delivered in the form of a sermon to the constituents of Spring Hill College, Birmingham, at the anniversary of that institution in June last—contains a most faithful and instructive representation of the necessities of the present age in reference to religious instruction, together with an exhibition of the deficiency as to its supply, an inquiry into the causes of this, and an historical comparison of the former state of the pulpit with its present state, which introduces the enforcement of many important practical lessons connected with its improvement. It is a book which ought to be read and pondered, not only by every student and tutor in our colleges, but by every member of our churches who has a right perception of what is his duty in reference to the training of an efficient ministry, that he may be led to an intelligent and zealous performance of it, and by every one who has not such a perception, that, if it be possible, his eyes may be opened. But it will reward the perusal of any reflecting reader, whatever may be his rank or condition, who cares for the things that are, and the things that ought to be; for who is not interested in the ministry of the gospel? and who is not interested in that growing hostility to everything religious as to everything established, which, as our author has well shown, is daily displayed in unequivocal forms by the manual-labour classes? These form the foundations of society, and when once they begin to heave,

alas! for those above them, the walls, and pillars, and cornices of the structure, if the commotion cannot be taught gently to subside. And what is to soothe it into repose? Force never will. Obstinacy and pride and bitterness will not. Mummery and superstition, new or antiquated, would be blown to atoms in the storm. The intolerance of High Calvinism, and the supineness of Moderatism, would alike be trodden in the dust. Occasional revivals, especially when marred by rant and carelessness, *won't do.* The gospel preached as by Christ and his apostles, preached plainly, purely, and affectionately, freed from the contamination of state-pay as well as state-patronage—preached thus throughout the length and breadth of the land, and followed up by actions bearing the stamp of its words, would serve our need. God grant such means may be tried!

But we have detained our readers too long from this interesting volume itself. We found it impossible to give anything like a condensed view of its contents, so richly fraught with the largest and most instructive views, which should convey to those that may not have seen them a just idea of their excellence. We preferred therefore giving utterance to the thoughts and feelings which the perusal of the volume naturally excited in our minds. If these have the effect of inducing any to peruse the work for themselves, our end will be gained, and they will be gratified. The style is uncommonly clear, terse, and forcible, abounding perhaps too much in antithesis, but we care not to speak of faults where so much excellence is apparent.* As an interesting specimen we have selected the following historical portraiture of a Puritan divine:—

"There was especially one of their number, the sight of whom, in the pulpit, and of the crowd about him, as they hung upon his lips, it must have been worth going far to see. Be it remembered, that the puritan preacher, while a reformer of the church, had his place within it. His pulpit rose near the ancient aisle, hollowed by the footsteps of the many generations who have traversed it. Above him stretched the arches of the old Gothic roof. Before you, and around, are the curiously carved and half decayed enclosures, within which a lengthened succession of kneeling worshippers have paid their homage to the Omniscient and Everlasting. Beneath you, are the tombs of the dead, and about you, on every space that can meet the eye, are their mouldering monuments. In the pulpit stands the man of God. The book, rich in the idiom of our mother tongue, and richer still in its heavenly treasure, is open before him. The cap which forms its sable line across the summit of that forehead, only serves to place the fine intellectuality of the space beneath in greater prominence. The mingled force and tenderness of those dark eyes comes forth in beautiful keeping with the brow that covers them, and with the curvature of those lips, so fraught with sensibility, while in so little sympathy with the animal nature, and in such near affinity with the intellectual. Over the lining, the expression, the complexion, the whole cast of that countenance, you see the signs of feeling and of thought—of feeling ever active, of thought ever intent upon its labour. From the shoulders downward, falls the drapery of the college-robe, worn with no superstitious

* We would beg leave, however, to notice a most un-English mode of expression of which Dr. V. seems inordinately fond. It is the use of the definite article with an adjective to express an abstract quality; e. g. "to realize *the holy* and *the happy*," (p. 198,) "should guard against *the unreasonable* in aim or expectation," (p. 199,) "*the false* in religion—*the true*." (p. 61.) Such expressions are repeated to satiety throughout the work. Now, this idiom is Greek, or French, or German, but assuredly not English; besides that in our language it often leads to obscurity, if not to ambiguity.

or vain intent, but as a seemly vestment, sufficing to distinguish between the teacher and the taught, and sufficing also to bespeak, that in religion there is still a use of authority, as well as an abuse of it. On every hand, and off to the walls and door-ways, you see gathered men, and women, and children, of all grades, embracing minds of various adjustment, power, and culture, and all moulded into a greater variety still, by the various pressure of those memorable times.

"But as the preacher proceeds, you find that he knows them all—their coming in and their going out. So much skill has come to him from long practice, that the most learned and acute may not readily evade him. The busy and the worldly soon become aware that their working-day kind of life has been his study. The most obscure are made to feel that his benevolent thought has penetrated into their lot also; and even the young children, as they look up, here and there, from the family groups about, learn, with a mixture of surprise and fear, that the preacher has been careful to watch the budding thought and feeling even in children—while upon them all you see his words distil like the dew, words which breathe the mercy of the cross, and point, as with a power from heaven, to the visions of hope and blessedness which that cross has revealed to the children of mortality! What wonder if you see every eye intent on such a preacher, every ear open to him, every countenance sending forth the signs of a deep interest, and every heart vibrating beneath the touch of thoughts so devout, of emotions so heaven-born! In him they see the purified nature of the saint, without the perverted nature of the ascetic. He is an ambassador from God, but he is one with man. His devotion is impassioned—celestial, but it is a devotion which has given a new tenderness and force to every feeling of humanity, to every social affection. His preaching points to heaven, but his sympathies identify him with everything in the allotment of humanity on earth, and all that he might become thus potent in leading men to heaven. Such, in the pulpit, was Richard Baxter, and such, in no mean degree, according to the testimony of Baxter, were many—very many of the puritan preachers in the seventeenth century."—Pp. 81—84.

This paragraph is extracted from the largest, and, to us, the most delightful chapter in the work. We have seldom been so thoroughly gratified as by the perusal of the masterly sketch which it contains of the history of the British Pulpit from the days of Latimer to the present age. The description of Latimer himself and his style of preaching, with which it opens, is admirable: though now and then we think effect is too much studied,—a fault apparently copied from Gibbon, whose manner our author seems to have caught in his Life of Wyclif. The liveliness of the picture, however, is thereby increased, and to the taste of our day this is sufficient compensation for faults far more glaring. But we cannot too highly commend the soundness and discrimination displayed in judging of the various merits of our most distinguished English sermon-writers, whether churchmen or dissenters. The estimate of Dr. South, who has by some been greatly overpraised, seems to us exceedingly just and fair; his style is by no means that model for pulpit address which some eminent judges have represented it to be. The faults of Owen in respect of style, and of Bates in regard to matter, are plainly and pithily stated in the following sentence:—"If Dr. Bates had been less a man of mere style, and Dr. Owen less a man of mere substance, it would have conduced much to their mutual reputation and usefulness." Bunyan receives his due meed of praise, and so also the early Methodists. But we were especially pleased with the prominence given to that incomparable theologian and most impressive preacher, John Howe. "Never, perhaps, was there a heart more rich in all that is sweet and heavenly, a mind more fertile in conceptions

of the truth at once clear, far-reaching, and sublime, or a tongue more faithful and earnest in giving utterance to the admonitions of a sanctified spirit." It is more to the credit of the honesty of the religious circles of the day that his works are so seldom mentioned among them, than it does honour to their discernment and piety that they are so little read or known.

The author's review of the Pulpit in the past is not confined to the preachers of our own country, but an instructive glance is also given at those of the Continent, especially the famous French preachers of the age of Louis XIV. By the way, we rather wonder that no notice whatever is taken of the sermons of Blair, which once were all the fashion, and now have shared the fate of other fashionable things. They would have afforded good matter for a few biting remarks, to which our author is now and then tolerably partial. Want of space will not permit us to take notice of the contents of the following chapters, as we had intended to do.

In conclusion, we return our hearty thanks to the talented and laborious author, with the earnest desire and prayer, that he may see his endeavours abundantly blessed to the accomplishment, through God, of what is certainly the first wish of his heart,—"the success (to use the words of Dr. Watts) of the ministrations of the gospel in the conversion of sinners to holiness, and the recovery of them, from the state of corrupt nature and the course of this world, to the life of God by Jesus Christ."

BRIEF NOTICES.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late Professor Paxton, D. D., of Edinburgh. Third Edition, Revised and Greatly Enlarged by the Rev. Robert Jamieson. 4 vols., 12mo. Oliphant. Edinburgh: 1842.

Some months ago we had the pleasure of introducing to the notice of our readers the two volumes of this standard work on "the Manners and Customs." The work is now completed by the publication of the volumes on Natural History and Sacred Geography. It is more than twenty years since the first edition was published. Much light has in the course of that period been thrown upon the subjects treated of, which rendered corrections and additions necessary. This has been effected in the best possible manner. The second part of the work, which comprises *Natural History*, "has been enriched far beyond what the most ardent lovers of sacred literature could a short while ago have expected to be attainable. In no branch of the Illustrations of Scripture was an increase of knowledge more wanted. So low and imperfect indeed was the acquaintance of Europeans with the physical productions of Palestine and the adjacent countries, that little more than twenty years ago, Dr. A. Clarke and others pronounced it almost hopeless to obtain a full and accurate description of the natural history of the Bible. But circumstances unanticipated at that time—the great and unprecedented increase of travellers in the Holy Land, which has now become a fashionable tour, the late war in Syria, which carried thither several well-educated British officers, who, in the intervals of military toil, rambled over the country in pursuit of game and adventures; above all, the establishment of resi- missionaries, deeply interested in the study of scripture, and possessed, by

the knowledge of the language and their permanent intercourse with the people, of unwonted facilities for becoming familiar with the physical peculiarities of that part of the world, have contributed both to extend and correct our knowledge of the Botany and Zoology of the sacred volume far beyond the state in which it was in the days of Dr. Paxton's authorship." The work is enriched by a very interesting memoir of Dr. Paxton by Dr. Mitchell, and the additions by the accomplished Editor amount to about one-fourth of the whole. The volumes may be purchased separately, each being complete in itself, and having an index both of texts and subjects. They are very handsomely got up, and will form a very suitable ornament to the table. It would be superfluous to enter at large upon the merits of a work of such established reputation. It is now, both as to external form and internal merit, all that could be wished for upon so many and varied topics with such narrow limits. We cordially recommend it to our readers, and particularly to the superintendents of our congregational and sabbath school libraries.

The Congregational Calendar and Family Almanac, for 1843. *Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales.* London: Jackson and Walford.

The Scottish Ecclesiastical Register and National Almanac for the year 1843. Edinburgh: M. Paterson.

The Christian Almanac for 1843. London: Tract Society.

The Tract Society's Penny Almanac for 1843.

The Congregational Calendar has peculiar claims upon the members of our churches. The present number excels its predecessors. Besides the "Astronomical Notices" and "Celestial Phenomena" which are prepared with peculiar care and skill, it contains a vast amount of the most important information respecting the proceedings and progress of our body throughout the empire. There is a most interesting obituary of nineteen Independent ministers, also a lengthened and admirable article on the Congregational system. The Union, we understand, is at very considerable expense in preparing this manual, which may be regarded as a permanent periodical record of the history and statistics of the denomination, as well as serving all the purposes of the best Almanac. It is incumbent upon the members of our body to give it their effective support. Every family in our churches should procure a copy. The information which it furnishes is most valuable, and from the form in which it is conveyed, will be perused in quarters where otherwise it would have no access.

The Scottish Ecclesiastical Register is a great improvement upon the preceding number. "Every part of the work has been carefully revised,—the necessary alterations have been made,—and a very considerable quantity of new matter has been introduced. Its external appearance is also greatly improved, without any corresponding advance being made in the price. Among the new articles introduced into the present edition will be found an account of several religious denominations and literary institutions, which were not noticed in the former, and also a brief account of the Parochial System of Education, and a complete list of the schoolmasters." The editor has evidently bestowed great pains upon his task, and has accomplished it in a manner highly creditable. For general use we are not acquainted with a manual equal to the "Register," and there is not a doubt but it will secure the extensive patronage which it merits.

The Christian Almanac of the Tract Society, is got up in the usual chaste form, and is ornamented with a beautiful engraving of the new houses of Parliament. Besides what is necessary to an Almanac, it contains a variety of articles, religious, commercial, and statistical, which will be found of great value.

The Penny Almanac is within the reach of all classes, and should be patronized especially by the young.

Sermons by the late Rev. Ebenezer Temple, of Rochford, Essex: with a Biographical Sketch of the Author by his Widow. London: Snow.

This is an interesting and valuable volume. Mr. Temple was a man of superior powers and of ardent and devoted piety: the brief record of his life, here fur-

by his bereaved partner, is deeply interesting. It is written with unaffected simplicity and fidelity, and is singularly free of those blemishes which so frequently attach to memoirs, written by parties so nearly related and therefore naturally biassed. The discourses, though not prepared with a view to publication, are exceedingly good, distinguished, for the most part, by natural and lucid arrangement, sound scriptural sentiment, judicious illustration, and fervent zeal and fidelity. —While this publication has been called for by those who enjoyed the ministrations of Mr. Temple, and knew his worth, and while to them it will possess peculiar claims as a memorial of one beloved and admired, it cannot fail to find its way into a wider sphere, and both to interest and to profit those who will peruse it. The work is introduced by a preface, from the Rev. George Clayton, in which he says,—"Few persons have, by the blessing of God, given indications of more efficient usefulness of a higher order, than the late Rev. E. Temple, of Rochford, Essex. The Spirit of God and of glory did indeed rest upon him. His deep-toned piety—his fervent mind—his indefatigable toils—his unsparing efforts—in season and out of season—to edify the church, and save the souls of men from ruin, will long be remembered in a large circle to whom he was well known, and tenderly endeared. He has left a fragrant name,—a memory that is embalmed by the regrets, the gratitude, and the affections of the Christian public."

The Works of the Rev. William Jay,—Collected and Revised by himself. Vols. I—IV. London: 1842.

On the appearance of the first volume of this collected edition of Mr. Jay's works we introduced it to the notice of our readers. The first year's issue being now before us, we briefly revert to it for the purpose of once more commending it to their attention.

The four volumes, now published, contain Mr. Jay's Morning and Evening Exercises, perhaps the most extensively popular of all his writings. In the last volume he gives an interesting account of the circumstances under which they were prepared. The greater part were written at Lynmouth, a small watering-place to which the author was in the habit of retreating for a few weeks in each summer for relaxation and health. Here he was in the habit of composing one or two, and sometimes three, of these Exercises each day, always reading one of them in the morning, and another in the evening at family devotion. Several were also written on the journey to and fro between Bath and Lynmouth. The author very appropriately follows up this brief narrative of the history of these compositions by two remarks, quite in his usual style of pithy comment. "The first is, That relaxation is never so perfectly enjoyed as in connection with engagement:

> 'A want of occupation is not rest;
> A mind quite vacant is a mind distressed.'

The second is that, as of such a precious talent as time nothing should be lost; so, much may be done by gathering up its fragments," p. xi. This is sound advice, and reminds us of Dr. Parr's counsel to his godson, Charles Parr Burney, to "fill up the little nooks of time."* How much may be done in this way! Coke writing his great work during the quarter of an hour each day he had to wait for his wife to come down stairs to dinner; Erasmus composing his Poems on Old Age whilst riding on horseback from Paris to Italy; Robert Stephen dividing his edition of the Greek New Testament into verses "inter equitandum;" are some among several instances that might be produced of how much men, greatly engaged in business, may do for literature by "gathering up the fragments" of time.

We know no book of the kind equal to Mr. Jay's Morning and Evening Exercises. Short, vigorous, substantial, and practical, they are admirably adapted for the purpose of suggesting to the minds of those who have not much time for private meditation, suitable trains of thought with which to commence and to close the day. "I like," said a good plain friend of ours, "to start in the morning

* Works, vol. vii., p. 420.

with a mouthful of good thoughts, and nothing smooths my pillow for me so comfortably at night as to get my mind pleasingly occupied with what is profitable." To all of our readers who are of the same way of thinking, we cordially recommend the volumes now before us.

BOOKS RECEIVED FOR REVIEW.

Contributions towards the Exposition of the Book of Genesis. By Robert S. Candlish, D. D. Edinburgh: John Johnstone.

A Practical Exposition of the Book of Jonah, in Ten Lectures. By James Peddie, D. D. Edinburgh: William Oliphant & Son.

A Popular History of Reptiles; or an Introduction to the Study of the class Reptilia, on Scientific Principles. Tract Society.

Modern Immersion directly opposed to Scriptural Baptism, in Reply to Alexander Carson, M. A. By John Munro, minister of the Gospel, Knockando. London: John Snow.

The Family Choir; or Psalms, Hymns, and Spiritual Songs, for Social Worship. The Music selected from Handel, Haydn, Mozart, &c. Arranged for four voices, and the Pianoforte or Organ. The Poetry from Watts, Wesley, Newton, &c. Part I. London: Simpkin, Marshall, & Co.

Christian Happiness Considered in its Relation to Man, Families, and Churches. By E. Mannering. London: John Snow.

Kind Words for his Young Friends. By Uncle William. Tract Society.

Little Anne; or Familiar Conversations upon Interesting Subjects, between a Child and her Parents. Tract Society.

MISSIONARY INTELLIGENCE.

COMMERCIAL IMPORTANCE OF MISSIONS.

Several years ago, the whale ship Essex, from Nantucket, sailed for the Pacific Ocean. She was well provisioned and manned for a voyage of three or four years. Several on board of the ship had families on the land, who were anxiously to wait for the lapse of these weary years, before they could hope again to see their husbands and fathers. The ship proceeded prosperously on her voyage, crossed the Equator, doubled the Cape, and was successfully cruising on the *whaling ground* of the Pacific Ocean. One day a shoal of whales appeared; two of the boats were lowered and went in pursuit of them. The mate and one or two men were left on board the ship. Suddenly they saw an enormous whale, his head full out of the water, his mouth open, and apparently in a frenzy of rage, coming with almost inconceivable velocity towards the ship. In a moment he struck the ship. Her bows were stove in as though a mountain had been hurled against her. The whale appeared to be for an instant stunned by the terrible blow, and slowly sank below the ship. Soon, however, the enraged monster appeared several rods off on the other side of the ship, rushing down upon her again with the same frantic fury. She this time struck the stern of the ship, and crushed it in like an egg shell. Having thus apparently satiated its rage, the whale sunk again into the depths of the ocean and disappeared. The seamen stood almost motionless in their utter consternation, and the ship sank immediately to the water's edge, and rolled an irreparable wreck in the trough of the sea.

The absent boats were immediately recalled by signals of distress. But no one can describe the despair which overwhelmed them, as they contemplated their awful condition. There they were, thirty men, on the broad bosom of the Pacific, in open whale boats, with all their provisions under water, the nearest land several hundred miles distant, and that inhabited by the most ferocious savages. The coast of South America was some two thousand miles distant. The idea of navigating such an expanse of the ocean in open and frail whale-boats, with the slight quantity of provisions which could be retained of

stowed away, seemed utterly hopeless. Death then stared them in the face. Horrible alternative—to die either by the spear and the club of the cannibal, or by the slow process of starvation on the sea.

The winds in that region were such that they could with much comparative ease have run to the Marquesas Islands, and thus, were it not for the savage, every man could have been saved. But they dared not do it. It was more safe to encounter famine and thirst, the storms and monsters of the deep, than to venture near the luxuriant and fruitful groves of those tropical islands, where man is living, as Rousseau expresses it, in "*the innocent simplicity of Nature!*" Thus excluded from all hope of refuge in the neighbouring islands of heathenism, these unfortunate men, after making every preparation in their power for their desperate voyage, with sad and despairing hearts raised their sails to move slowly across the trackless ocean for the coast of South America, clinging to the hope that they might be picked up by some passing ship.—Days and nights came and went, and no sail appeared in the distant horizon. To-day the three boats would sleep becalmed upon the glassy ocean, and the suffering men were blistered by the burning rays of a tropical sun; the next day, perhaps, opposing winds would drive them from their course. One night a terrible storm arose, and when the morning dawned over the darkness of that dreadful night, one of the boats had disappeared for ever. Weeks passed away, and still there was no relief. Their provision was gone, their water was gone, and still these unfortunate men, reduced to skeletons, in their unutterable wretchedness saw nothing around them but the dreary expanse of ocean and of sky. Some became frantic, and laughed and shouted in that horrible mania attendant upon starvation, and others rolled in the bottom of the boat in the most frightful convulsions. Soon one died, and then another, and the survivors greedily devoured the remains of their departed comrades. Thus ninety-three days passed away, while these wretched men upon the merciless sea were enduring anguish and agony indescribable. At last, a sail was seen. It espied their signals of distress, and the few surviving sufferers, reduced to perfect skeletons, scarcely able to stand, or with their parched tongues to articulate a word, were rescued from the horrible death which their comrades had already met. And out of that whole ship's company, but five or six lived through these scenes of almost unearthly wretchedness, to be restored to their homes. I might describe many of the details of this scene, but they are too harrowing to the feelings to be narrated.

The point to which I wish the attention to be directed by these facts is this —that if there had been a missionary station at the Marquesas Islands,* all this extreme suffering and loss of life would have been prevented. Availing themselves of the steady trade winds of that latitude, in a few days they could have run down to the Marquesas Islands, and there, in the hospitable dwellings of the missionaries, and aided by the humanizing influence of gospel missions upon the natives, they might have remained, with every want supplied, till some American whale-ship, touching at the Islands, should have received them on board, and have conducted them in safety to their homes. All of the men could probably have been employed in the service of other ships, and thus the disaster to themselves and their families would have been immeasurably lightened. But there was no missionary station at the Marquesas Islands. For these ship-wrecked mariners to appear on their shores was certain death—perhaps death by the most horrible torture. And they therefore prepared to encounter all that is terrible in starvation on the ocean, rather than to land on the islands of heathenism.

There is many a shipowner now, who will not contribute a shilling to the support of foreign missions. There are many who have friends at sea who are inimical to this cause. Indeed, it would not be at all strange, if the owners of the ship Essex, and the friends of these unhappy seamen, during the ninety-three days in which they were suffering all the horrors of famine and death upon the inhospitable ocean, because there were no missionaries at the Marquesas Islands, were speaking in terms of hostility and contempt of the exertions of Christians to establish the principles of the gospel upon all the islands of the Pacific Ocean.

JOHN S. C. ABBOTT.

*The London Missionary Society have now a station at the Marquesas.

LONDON MISSIONARY SOCIETY.

PRESENTATION OF THE ENCYCLOPÆDIA BRITANNICA TO THE REV. ROBERT MOFFAT, MISSIONARY TO SOUTH AFRICA.

On the evening of Thursday the 3d November, a meeting was held in the Waterloo Rooms, Edinburgh, for the purpose of presenting a copy of the latest edition of the Encyclopædia Britannica to the Rev. R. Moffat, as an expression of affectionate regard, from some of his friends of different Christian denominations in Edinburgh and its neighbourhood. The large room was filled in every part; and the platform was occupied with ministers and friends of almost every evangelical body. The Rev. W. Lindsay Alexander was in the chair. After tea and coffee had been served, the chairman briefly explained the circumstances which had led to the present meeting; after which the meeting was addressed as follows:—

The Rev. Henry Grey.—I feel happy in being called to the duty now intrusted to me; and there are none here, I will venture to say, who do not enter into my sentiments in presenting to you the esteemed individual who is the occasion of our meeting together—or the joy felt in such an opportunity of intercourse, as well as in the fond regret attending its being a parting interview. There is a feeling in our nature which excites us to look with interest on men who carry about with them any mark of distinction, though it be only the badge of rank or of high office, or of hereditary greatness; more still if, at any time, we see before us the hero of many battles, the saviour of his country, or one who has taken the lead in remarkable inventions or discoveries, has explored continents untrodden before, or brought into operation powers that extend our dominion over nature. We like to look on those who have done extraordinary things, who have seen extraordinary sights, who have passed through unprecedented perils and dangers. We love to hear of "hair-breadth 'scapes," of "moving accidents by flood or field;" and would rejoice for a moment to have been the actors or sufferers in such scenes, that we might be entitled to a share of the interest and admiration that attend them. And, while snugly reading or hearing, at our own firesides, of such adventures, how often have we exclaimed—"I would go a hundred miles to see the man who had the heart and soul in him to do these deeds of wonder." We should gaze on Robinson Crusoe, if he were here. Grace Darling had her well-deserved fame. Lady Sale or General Pollock would attract our momentary notice. But of all the men called by fate or by choice to pass through arduous labours, to act in strong emergencies, to master Herculean dangers, to endure unending hardships, to make perpetual unsparing sacrifices; of all the men of our times—and our times have produced their quota of great men—I know of none entitled to take precedence of the honoured missionary who this evening gladdens our meeting with his presence. This I say not in compliment, far less in flattery, but in humble acknowledgment of the grace and goodness of our God and Saviour, who has employed him as his instrument in all that he has done. He is not, my friends, of the same class with ourselves, one of those useful labourers—and we cannot spare and need not deny their usefulness—who write, and we read, reports, who make stirring appeals and eloquent platform speeches, who give their goodwill, their money, and their prayers, to an important cause. His labours are of the more apostolic kind: he has "borne the heat and burden of the day;" has been "in deaths oft," and held his life in his hand from day to day through a succession of years. *His* is the life that furnishes the materials for our addresses, the histories and the incidents out of which we form our missionary tracts, our exciting representations: the facts which, if they were not blessed and wonderful, as evidencing the power and the grace of God, in its conquest and conversion of the depraved human soul, would still be in themselves remarkable phenomena, extending our knowledge of natural history, and of the character of our species, under new modifications. The cruel hunger and parching thirst of the desert, and the conflict with its savage inhabitants, the beasts of prey that frequent it, and with the human adversaries, hardly less wild and ferocious, are not enemies with which many are called to contend. We might like to be the adventurer who has encountered them after the crisis of danger is over, rather than the same [illegible]

turer at the outset of his undertaking? But here is the man who has spent long days and nights in such society, and under the pressure of such hardships—who is not dismayed by the apprenticeship he has undergone, but, confirmed now by long experience, and refreshed by communication and sympathy with his Christian brethren at home, resolves again to renew the conflict, and throwing himself upon the gracious providence whose sustaining power he has often so peculiarly proved, ventures fearlessly back to the scene of his former labours—not now, we rejoice to think, a cheerless wilderness, where no Christian heart or brotherly tongue greets his return, but where he has left a colony of Christian converts, who rejoice in him as their father in Christ, and who, whatever may be the love, the enjoyment, or the blessing, that attend his converse in other places, will doubtless surpass all others in the gratitude and affection with which his return among them will be hailed: for there is no human love equal to that with which the soul that is brought to Christ regards the faithful minister who has been the instrument of its salvation. He is *there* not only the friend but the father of the people; the light of their eyes, the rejoicing of their heart. And sorry as we are part, we cannot but long for the time when they shall again share the much needed benefit of his guidance and direction. And we may be allowed at a time like this, to express corresponding sentiments for the most loved and valued partner of his life, with all its cares, anxieties, and successes. She has been a true partner of his "work of faith and labour of love," in its many varieties. The task of suffering with a beloved object of anxious care, who is exposed to certain and imminent danger, is often not less than that of the party who meets it in his own person. She has had also her peculiar post of suffering, labour, and usefulness. She is a true missionary in her own person, and we may hold it morally impossible that her husband could have gone through exactly the same course of duty if he had not had the support and refreshment of her society. I will not detain you longer from what we all hold to be the peculiar attraction and treat of the evening.

At the close of Mr. Grey's speech, a splendidly bound copy of the Encyclopædia having been placed before the chairman, the latter, addressing Mr. Moffat, spoke as follows:—My dear Friend and Brother,—Through the kindness of the friends who have convened this meeting, it has been devolved upon me to present to you the token of their regard and affection which now lies before me; and it is with greater pleasure than I can express, that I rise to discharge the duty thus laid upon me. Allow me to say, in the outset, that in seeking to convey to you an expression of our regard, we have selected a work which shall at once, by its intrinsic worth, bear some proportion to the esteem of which it is the index, and by its adaptation to the uses of one circumstanced as you are soon to be on your return, shall assist you in the discharge of those important duties which devolve upon you. The value of the Encyclopædia Britannica, as a digest of human knowledge, has been universally acknowledged. One of the first of our living statesmen, and the man of all others who, from his prodigious and varied acquirements in all branches of literature and science, is perhaps *the* man of his age most competent to speak on such a subject,—I mean Lord Brougham,—has said of this work, "That, without any exception, there had been no compilation offered to the public prepared by such a combination, such a union of the most celebrated literary names of the age they adorned." This valuable work we rejoice to present to you, my dear Sir, in the hope that from it you may derive assistance in the great duties which yet lie before you, and for which, we trust, you will be long spared and blessed of God. As a pioneer in the march of discovery, by which the civilized world is gradually advancing upon the abodes of savageism, you will often be called to researches and to labours not immediately appertaining to your sacred vocation. You will frequently be the first to observe new facts and phenomena in the region of nature, which you will do well to note, and, if possible, communicate to the scientific world at home; for I hold that, next to the great work of conveying to ignorant minds the knowledge of God's word, is the duty of enlarging the sphere within which minds enlightened may observe the variety, and admire the wisdom of God's works, of those works which praise him in all places of his dominion. And in this I trust you will find ample aid from the admirable treatises on *science* which this work contains, and in which you will find details embracing even the most recent discoveries which the enterprise or the patient thought of phi-

losophers has made. You have already done much in training the people of Africa to the habits and conveniences of civilized life. We have listened with deep interest to the accounts you have given on this head. We have sympathized with you and your honoured partner, when we beheld you standing alone, as it were, amidst the degraded, the polluted, the imbruted children of heathenism; not more distinguished from them by the colour of your skin, than by all the habits, tastes, and feelings which led you to loathe the abominations by which you were surrounded, while you pitied the sad fate of those by whom such abominations were loved. We have traced with deep interest the upward progress of these tribes in the wants and in the appliances of civilized life; and as we have seen the roaming savage beginning to awake to a sense of the advantages of settled life, exchanging the war-spear for the mattock, the filthy skin for the comfortable garment, and the precarious pursuits of the chase for the steady produce of agriculture; as we have seen woman raised from the degrading position of a drudge to man's exaction, and a slave to man's passion, to her proper place as the gentle companion, and the sweet helper of man's earthly pilgrimage; as we have looked on the picture you have given us of your station, with its ample garden fenced and stocked, its neat cottages, its workshops resounding, as one may fancy, with the din of labour; its schoolhouse, from which, as we look at it, we almost seem to hear the fond familiar strains of "Auld Lang Syne," to which you have taught the little ones to sing their alphabet; and, above all, its neat and appropriate chapel, shedding a sacred association over the whole, and proclaiming to all observers this all-important truth, that it was not until the gospel changed the hearts of the people that they began to move forward in the career of civilization; when we have seen all this, our heart has rejoiced within us, and we have been ready to say, herein is fulfilled that which is written, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." But much yet remains for you to accomplish in this department; and in this I trust you will obtain much help from this work. Here you will find treatises on agriculture, horticulture, architecture, and all the arts of social life, by men who are themselves first-rate proficients in the arts on which they write. You have also already accomplished a mighty work, the greatest, perhaps, which any man can accomplish for a people,—in catching "the winged words" of a mere spoken language, and reducing that language under the rules of grammatical order, as well as laying the foundation of a literature for the natives of the Kuruman, by the books you have translated for them. You may have still more to do in this way, and in this I believe you will find much aid from the articles upon the philosophy of language, and the affinities of languages which this work contains. But why should I dilate? there is here a digest of human knowledge, and on few subjects, I believe, will you consult it in vain. May we not indulge the hope, that out of this book immense advantage to Africa may, ere long, spring; that many minds there may, through your instrumentality and that of your colleagues, be brought into contact with the resources of European thought and study, and acquire thence a new impulse to advance, as well as means for advancing, with success; and that the time may not be very far off when from the heart of Africa a light may shine forth upon the nations worthy of that race which first seized the torch of science, and handed it to the nations of the West.

In attempting to convey to you an expression of the feelings with which this work is presented to you on this occasion, I cannot do better than read the inscription which it bears:—"To the Rev. Robert Moffat, of the London Missionary Society, this work, the ablest and most copious digest of human knowledge at present extant, is affectionately presented by a few of his friends in the metropolis of his native country and its vicinity, as a token of their respect for his character as a man, an expression of their admiration of his zeal and labour as a missionary, and a memorial to him when he shall revisit the scene of his labours, of intercourse with Christian brethren in Scotland, the recollection of which will be retained by them so long as life endures."

The sentiment with which this inscription concludes, conveys, I can assure you, the real feelings of our minds. Your visit to us we never *can* forget. Our little children are already in their infantine chronology, beginning to date from the time "when Mr. Moffat spoke to them;" and, believe me, to many of us of riper years the time when you spoke to *us* will be as a sunny spot on the dusty

and troubled road along which we have to journey. We feel ourselves your debtors. We have reaped a real and a pure pleasure from the pictures you have given us of missionary life, your romantic adventures, your hair-breadth escapes, your bold exertions, your surprising successes. You have opened before us a new page of human society and character, and have confirmed our attachment to the missionary cause, by showing that there is no tribe too degraded for the gospel to elevate, no heart too polluted for Christianity to purify. Your debtors we are, and it is but an imperfect expression of our sense of obligation which we convey to you by this present. Nor are our feelings of affection unmixed with an emotion of sadness, as we reflect that, after a short space, we shall, in all human probability, behold your face no more in the flesh. But we would not detain you if we might. You have given yourself to Africa, and already, as you have told us in the preface to your book, "you feel that your work in England is done, and that the spirit of the stranger and pilgrim is stealing powerfully over you, that you long once more to brave the mighty ocean, and eagerly anticipate the hour when you shall again reach the shores of your adopted country, and appear in the midst of the children of the wilderness." Go, then, beloved brother, and bear with you the sympathy, the affection, and the prayers, of thousands of your friends and brethren at home. May He who has been with you in the days that are past be with you still, to keep you in all your ways, and to prosper the work of your hands. May he fulfil to you the promise of his own faithful word, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. Thou shalt tread upon the lion and the adder, the young lion and the dragon shalt thou trample under foot. Because thou hast set thy love upon me, therefore will I deliver thee; I will set thee on high, because thou hast known my name."

The Rev. ROBERT MOFFAT rose and said,—My Christian friends, it is with emotions of no common order that I rise to address you on the present occasion. Little did I think, when I last addressed you on my arrival in this country, that I should, in such circumstances as these, speak to you, surrounded by my fathers and brethren, and favoured with such a proof of your kindness. You will, I trust, pardon the emotions I feel. My heart is almost overwhelmed at the kindness you have shown me. I rise to thank you with all my heart; but words are only a faint expression of what I feel. I shall thank you while I live, when I look at the splendid gift you have bestowed. Allow me to refer to my feelings when I left Africa. Little did I anticipate, then, that I should see such a sight as this. When I left that beloved land—for, notwithstanding all her woes and blackness, my heart clings to Africa—I felt the greatest reluctance to leave the scene of my much loved labours. I was, however, compelled to print the Bible which I had translated into the Sechuana language; and but for that, no cord should have drawn me, nor terror driven me, from Africa. Did this arise from want of feeling and affection to my native shores? No; Scotia's land and Scotia's mountains had a power over my heart which I could not express. I had pious parents still living there; and O, what would I not have given for the wings of the morning, to alight by their side, and gaze on these beloved countenances! But still until I had a sufficient reason, I dared not desire to come. How often, amid the surrounding carelessness of the Bechuanas, have I longed to be present with Christian friends in observing divine ordinances in my own country, and to look on the soul-moving sight of a missionary meeting; but still I dared not come. And why? Just because I had become so much an African, and so accustomed to look on the faces of Afric's sable sons,—whom, with all their blackness and degradation, I ardently love.—that I felt as if I were coming to a land of strangers. Providence, however, seemed to mark my way for England, and I could not disobey. On my way hither, bitter affliction came upon us, and we were made to bear the rod of adversity. One dear child was taken away on the passage by the stroke of death, and I had the daily fear for a time that the beloved partner of all my sorrows and sufferings should also be carried off. Such were our circumstances when we passed over the mighty deep, and when I arrived in England, I trembled. Yes, that man who had travelled in the desert, mingling with beasts of savage name, and with men more savage still, was afraid to meet his own countrymen.

But I thank God that I came to England. I have been enabled, I trust, to do more, ten thousand times more, for the cause of Africa, than I could have done

had I not visited England. And here I cannot but look back to the ever-memorable time when I was accepted as a missionary by the society with which you are connected. I was then asked by Mr. Roby, Have you made your parents acquainted with your purpose of becoming a missionary? I was obliged to answer, No. A fainting came over me, for I was afraid to mention the subject to them lest they should oppose my going. I wrote to them, however, and I trembled every day for the import of the answer. I well remember receiving the letter, and what was my joy to find it to this effect:—"We have thought of your proposal to become a missionary,—we have prayed over it, and we cannot withhold you from the good work." I have been spared to see these parents again, and here, where they are, I might ask them, "Are they unwilling, once more, to part with me?" and I know they would still reply, "Go, and our hearts and our prayers shall go with you."

I look on all these things which God hath done for me, and I am humbled in the dust. For ever since I began to address my countrymen on the cause of Missions, I have been responded to with an earnestness which shows that the subject has taken a firm hold on all right-hearted men. I confess I felt somewhat afraid to come to Scotland, lest my countrymen should allow their wonted caution to have an undue influence towards me and the cause I love. But when I came to Scotland, I was delighted beyond expression to witness an enthusiasm such as I had never seen even in Exeter Hall. I was not prepared to see the death-like silence which often pervaded assemblies while I told them, as simply as I best could, of what God had done for Africa, and I returned to England and made boast of the land of my birth.

I looked forward to take a last farewell of my beloved parents, and to see your faces once more ere I left for the deserts of Africa, but I did not look to receiving such a treasure as this. I expected only the common marks of friendship, you have favoured me with the highest proofs of your affection; and, as we say in Africa, you have melted my heart, and made it all run out. There is a period when the heart would be alone to *meditate*, rather than be in the company of others, to give expressions to feelings which cannot be told. You have greatly distinguished me, and language fails to express my emotions. But it brings to my mind whose I am, and whom I serve. I know it is not for my sake alone you have done this, but in love to the Master I seek to honour, and the glorious cause in which I desire to live, and labour, and die. I remember that the Lord himself, when on earth, had not where to lay his head; but were I asked, have *I* lacked anything in his service, in all my sufferings, I should answer NO; and when I look at this expression of HIS and your kindness, I feel my obligations increased a thousand fold, to spend and be spent for Jesus the Saviour.

I am about to return to the wilds of Africa, and to that people who but yesterday have been reclaimed from barbarism and blood, and nothing can form a more useful auxiliary to me in my work than this gift of your considerate kindness. A missionary who goes to the barbarous tribes of the desert must, of necessity, act as civilizer as well as evangelist, and how often, in the solitudes of the wilderness, have I longed for some such directory as this to the useful arts. And now I shall be reminded of you wherever I am,—when I am in the study, or working at the anvil, or on the roof of a house, or in the field at the plough, or in whatever situation I am placed, for I shall find this useful to me in all circumstances. I have found by experience, that much subordinate good can be done by a missionary, by his placing before the people the advantages of civilization. At first, indeed, when he settles among them, he may be only an object of repulsion or mere curiosity. Yet his superior knowledge tells on them. I remember a rain-maker once said to me, "*Ha*, were I to believe that God made all things, I should think that he first made Bushmen, then Bechuanas, and *ended* with the white man. The first appears the work of an apprentice hand, and it is no wonder that *you* are so superior to us,—*you* were the last created, and therefore you are so wise." Among such a people, the missionary must be Jack of all trades. Prior to the introduction of the gospel among the Bechuanas, there was an everlasting sameness in all things connected with them. They never improved; but no sooner did the gospel expand their minds, and touch their hearts and elevate their characters, than civilization followed; they became eager to copy the habits and manners and example

of those who brought them the light-giving word, so that now we have carpenters and smiths, and other artizans among them. They are becoming instructed in wood-work and iron, and sometimes ludicrous enough scenes occur in their attempts to imitate the work of the missionary. One will take the root of a tree for the purpose of making an imitation of our chair, and it is hewn till something like three feet appear, but certainly bearing no very close resemblance to the original pattern. They witness us again conducting water from one level to another, but seeing no good reason why it should not go *up* the hill as well as come *down*, they dig the ditch on all levels, and express no little wonder if the water rebels and will not run after them wherever they would lead. To whom are the untutored savages to look for civilization but to the missionary in whom they have confidence? And then, in leading them in the path of improvement, how great the importance of having a book like this. I went out to Africa with some knowledge of gardening, but knowing little else of the arts of life; and often, when called on to take the leading part in husbandry, in building, in waggon-making, and in doctoring, what would I not have given for this Encyclopædia to direct me in working and in teaching the people around me to work in these useful arts. For, let me assure you, after twenty-three years of experience of Africans, that they *can* be taught, and that they *will* be taught, until that *infamous libel*, that they are incapable of learning, with which they have been branded, shall have been for ever wiped away. The African can reason. This I shall show by facts. I have been often asked, since I came to this country, had they any idolatry? Let me mention an instance of the manner in which they regard the folly of idol worship. A native once entered my house, where a sketch, in which idols were depicted, came under his notice. He knew not that this was a representation of some living animals that were worshipped by some people as gods. He asked our little daughter, Mary, "What kind of brutes are these?" She replied: "They are objects that people in other lands worship as their gods." He asked in amazement, "Where do they live? What eagle brought us this? I never saw a thing like this. These are things that are *made*; who can worship these? You are surely speaking lies." On her still affirming it, and saying, "Mamma told me," he came to me in great haste, saying, "Are these things that are worshipped? The people that worship these things, have they got heads, and legs, and a belly; and do they breathe, and can they reason like Bechuanas?" And at last he ended his expression of astonishment by saying, "After this never call Bechuanas foolish or ignorant. I take that piece of *wood* and cut it and carve it, but what would my people think of me were I to worship it as my God? They would throw me over a precipice, that I might die the death of a madman." This, my friends, is the reasoning of the people who have been called *inferior*, having heads with bumps not like ours at all; and who were so far beneath us that it was only by a great stretch of courtesy that they could be regarded as belonging to the same race. But they can *think*—they can understand the gospel; aye, and preach the gospel too. That people who had no light, who were perishing for lack of knowledge, they have now, through God's blessing, a large portion of the oracles of saving truth; and they are showing to their benighted countrymen, by publishing the good news, that they are able to speak with power on the things of God. There is a native agency rising up among them, and we look to the time when an academy shall be formed among them, to cultivate their minds, to shed the lustre of intelligence over their hitherto darkened natures, and to prepare them for preaching throughout all Africa the everlasting gospel of the grace of God. Providence is often mysterious and most gracious in its actings, for raising up instruments to spread the truth. There was once an individual who, when a little boy, ran away from his father's outposts, where he was tending the herds. God led him to our station. He was taught the truth as it is in Jesus; he was taken back to his father's station; but again he returned to the missionary settlement. And I have seen him often fervently explaining and enforcing scripture truth on his countrymen; and now he has offered to become a missionary, to be employed any where, to make known the Saviour's dying love.

Besides all this, we look forward to the time when this people shall have a literature of their own, no unworthy counterpart of Africa's far-famed literature in times of old; and we shall exert all our powers to hasten on the time when the agencies of the churches of Christ in that land shall go every where into th

interior to teach the darkened tribes the knowledge of the Lord. It is impossible to look back on the history of our mission without contrasting the sufferings and distress of the past with the blessing and prosperity of the present. I remember the time when each month and year, as they rolled by, seemed darker than the preceding: when we were wont to meet in the evening time, hearing in the distance the hoarse sound of war-song, and seeing all around us unbroken gloom. And oh! then, while the solemn hymn was raised, and the social prayer offered, and the sacred word read, our hearts would get warm as we came near the throne, and gazed on the prospect of the latter-day glory. There was a time when I *longed* to see a little church formed, to which we might look as the first-fruits of the future harvest, which, amid all the coldness and darkness around, we felt assured, would yet be gathered to Jesus' praise. I saw that accomplished; and the little one has increased till now we have 300 members at the Kuruman alone. There was a time when I laboured and sighed to get one spelling-book translated into the language, and that was no easy task. Many a time, after a long day's labour at the mattock, the plough, or the anvil, have I sat down to think over, classify, and arrange the words of the language picked up in the course of conversation through the day. Taking into account these labours and difficulties no wonder that the missionary almost wished to die, rather than fail in his object. How did I sigh, then, to see a gospel in the language; and I have seen more—I have seen the whole New Testament translated, and now being read with eager delight by the Bechuanas.

And here I cannot omit paying a deserved tribute of affection to the partner of all my cares and toils in Africa. I have on other occasions spoken my sentiments regarding the propriety of missionaries having wives. As an illustration of the principle that two are better than one, I may relate the following instance of my obligation to my partner. I remember, at an early period of our toils in that distant land, one day I felt peculiarly melancholy at the gloomy prospect which lay before us, and said to my wife, "Mary, this is hard work." "It *is* hard work," she said; "but take courage: our lives shall be given us for a prey." 'But think," I replied, "how long we have preached the gospel to this people, and no fruits yet appear." She answered—"The gospel has never yet been preached to that people; they have heard it only through interpreters, who have no understanding of, or love for, the truth. We need not expect the blessing to any extent till you are able to give from your own lips the everlasting gospel into their ears." From that hour I gave myself, with untiring diligence, to acquire the language. She herself had to suffer the privations resulting from her own wise counsels. I left her alone for a season, in order to force myself to learn the language, by mingling with the people in all their changes, and from that time I was able to preach to them the gospel of salvation. My partner and myself have been together in our native land; we return to our adopted country in the fulness of our strength, and I trust we shall be brought thither in the fulness of the blessings of the gospel of Christ.

We have both received much kindness here for which we cannot be too thankful. One instance I cannot pass without notice, that, namely, of the Marquis of Bristol. When I was in that part of the country he came and heard my account of the progress of the gospel in Africa. He was astonished to hear that the gospel had done such wonders among the Bechuanas that they had books, and were able to read them; and went away delighted, saying to me, "I must see you again—this is grand." Again, when I waited on him, he asked, "Is there any thing I can do for you?" Like a bashful Scotchman, I thought and thought again, but could mention nothing, and left him. He sent, however, £50 after me to London. Before I received this liberal donation, I had often thought had I but a good telescope to point the natives to the starry heavens and the wonderful works of creation which they cannot gaze on with their naked eyes; and, again, had I a powerful microscope to let them see the infinite number of minutiæ which are hid from unassisted vision. Now said I is the time, and I told the marquis what I intended to do with the money. He was delighted, and now the instruments are in course of preparation in London. How great is God's goodness! I never thought I should get them. I never thought of having an Encyclopædia. I never had a shilling in the world that I could call my own; no, and I never wished to have one, for I am not my own, yet Providence graciously loads me with its benefits; I go to

Newcastle to-morrow, to get the present of an electrical machine, which I may use in letting the natives feel what unseen powers can do. Again, let me say, that all this kindness shown by you (and especially I mention the ladies) to Mrs. Moffat and myself, is doubly dear, because I regard it as called forth, not merely by affection to us, but by love to the great cause to which we are together bound. We have laboured, and, blessed be God, we have not laboured in vain; but much yet remains to be done. As soon as I return to our dwelling in the wilderness, I mean to penetrate to a great distance into the interior, exploring the nature of the country, and the state of the inhabitants, if possible, as far as the great lake in the centre of Africa, while the brethren at the Kuruman station proceed with the translation of the whole Bible. My translation of the New Testament I am far from regarding as a perfect one, and we shall lose no time in giving the Bechuanas the whole Scripture in their own tongue, for we are persuaded that that noble institution, the British and Foreign Bible Society, is ready to come to our aid in assisting us to give to the tribes in the interior of Africa this inestimable boon. Yes, I look forward to the time when the gospel shall be carried to the whole of the interior, and the banner of the cross shall float over all the hills and vales of long injured yet precious Africa, that "the wilderness and solitary place be glad, and the desert blossom abundantly as the rose."

That you may have some adequate idea of the spiritual state of Africa, I mention another circumstance which you should know, that you may see in what light the poor Hottentots were viewed. They were filthy, they were lazy to a proverb; but we have seen them raised by the blessed gospel from the abyss of woe to be the sons of God. The fact I mention will also show what the missionary had to encounter in labouring to raise them to the privileges of the gospel. They were formerly the most degraded slaves of the boors. When I first landed on the shores of Africa, it was necessary for me, though I was only going beyond the colony to teach the natives the gospel, to get a permission from the governor. It was at first refused, and I was detained fifteen months in the colony. I lived all that time with a pious farmer, who taught me Dutch, so that before I left I was able to preach in this language. Thus, what appeared to be a hinderance turned out to the furtherance of the gospel, for I was enabled to make known to the Africans the gospel in the language they understood. I proceeded into the interior, as missionaries are generally forced to travel, halting if possible where there is water, and rendered watchful while they are there by the sound of the hyena. In this journey I had occasion to halt at a farm, and being under the necessity of asking permission to stay, I went bashfully to the great farmer, humbly to present my request. I asked him if I could remain for a night, and the very utterance of the simple words made me afraid, the man appeared so terrible. When he heard my petition, he gave such a roar as made me all tremble again, and I thought, if driven from this place, what am I to do. Every means, however, had not been tried, and I thought, since I have not succeeded with the goodman, I will try the goodwife, whose heart I thought might be softer. The request was presented to her, and soon I was delighted to learn that there was no objection to my remaining. She, in a little, asked me where I was going, and for what purpose. On being told that I was going to Orange river to teach the tribes the way of salvation, she could not repress her absolute amazement. "To Namaqua Land!" she said, "will the people there, think you, listen to the gospel or understand it?" At length, seeing what I was, she asked if I would preach the gospel that night to them. Oh yes, I replied; nothing will give me greater delight. I got a loaf of bread, sat down with my people to eat it in a corner by ourselves, waiting till the congregation should assemble. I was alone, I mean in the Scripture sense, in which it is not good for a man to be alone. The farmers there think a great deal of themselves. This man had a hundred Hottentots with him. After finishing my simple repast, I got a large Dutch Bible, and chose as my text these words, "How shall we escape, if we neglect so great salvation?" When I had found my text, seeing only few persons of the household present, I thought with myself, can this be all my congregation? I looked down the long dark house, and could discern only three boys and two girls, along with the farmer and his wife, as my auditory. I was afraid to ask the farmer about the other people of the house, but I at last ventured to say, "Are there none of your servants about the place who

may come in?" "Eh!" he replied, with a roar of mingled amazement and contempt, "Hottentots! are you come to preach to Hottentots? Go to the mountains and preach to the baboons, or I will bring my dogs if you like, that you may preach to them." Well, I thought, what shall I do? I considered my text not just suitable for such a man, so I turned up the Gospel by Luke till I found the place I wanted, and trying then, if ever I did, to throw into my voice the softness of the woman of Canaan herself, I read as my text, "Truth, Lord, yet the dogs eat the crumbs that fall from the master's table." This I repeated twice. The great man was as if panic-struck; he arose and clapped me on the shoulder, saying, "No more of that, I will bring all the Hottentots in the place," and I soon had a congregation. They listened to me throughout with a death-like silence, and after they were away, the farmer said to me, "Who hardened your sledge-hammer to give my head such a blow; you have broken me, I will never object to the preaching of the gospel to Hottentots again."

I went to Namaqua Land and preached the gospel, and the Lord gave testimony to the word of his grace. Men of savage name put on the nature of the Lamb. The voice of prayer and praise was heard where before only the notes of war and the sighing of the mourner fell on the ear. The people who sat in darkness saw a great light, and, beholding the wonders of grace, they turned unto the Lord. Sometime after I again returned to the colony, and stopping for a night at a farm on the way, a woman came running to me, took me eagerly by the hands, and on my asking the cause of these expressions of friendship to a stranger, she exclaimed, "Do you remember preaching on your journey up the country at ———? Oh, it was there where we first heard that Jesus died for black Hottentots as well as for white people!" And now, my dear friends, allow me to say *farewell!* I cannot help thinking that you will follow me to Africa with your regards, and with your prayers. And how often have I been cheered in the past with the thought that the prayers of thousands were ascending for me in my trials and my toils, and I know you will think on me still. It may be, in all likelihood, it is the last time I shall see my dear parents, and oh, it is solemn work to say a last farewell! but we know, if we shall not meet on earth, we shall meet in heaven. Let us be diligent in the work of the Saviour, remembering that every thing we do for him here we will be privileged to tell in the eternal world. How pleasing the thought, when we shall separate here, we shall still meet at the throne of God; and, finally, shall meet in the better land, glorious and happy in the presence of the Father, never again to weep at the thought of parting, but to be *for ever* with the Lord. With these words I bid you, kind friends, all farewell. I sit down with a *white heart*, and hope and pray that I may ever act worthy of your esteem, sympathy, and liberality, on the present occasion,—*farewell!*

When Mr. Moffat had resumed his seat, the Rev. Dr. Brown, of Broughton Place Church, rose and addressed him as follows:—

Honoured and beloved brother,—I have now, in the name of this assembly of friends, to address to you a few words of cordial valediction. The leading topic of my address will necessarily be, the sentiment which has pervaded all the exercises of this evening—"HONOUR TO WHOM HONOUR IS DUE." I am aware that this topic, as I must handle it, is likely to be one more agreeable for me to discuss than for you to listen to, and I feel as if the performance of a great public duty were imposed on me, which respect to your feelings must not prevent me from discharging, but calls on me to perform with all brevity and simplicity.

I am sure I speak the sentiments of this meeting—I believe I speak the sentiments of the religious public of Scotland, of Britain, of the Christian world—when I say, we honour you in our hearts. We honour you for your apostolic spirit, for your apostolic labours, and for your apostolic success; and in cherishing and expressing this sentiment of cordial affectionate respect and esteem, we are persuaded we are honouring HIM who has so honoured you. GOD has very remarkably honoured you, and if *we* were not honouring you, we should be dishonouring HIM. What you are as a man, a Christian, a missionary, He has made you; what you have of intellectual, moral, and spiritual endowment, He has given you; what you have done, He has done by you; and all your successes are the triumphs of His grace; for "of Him, and through, and to Him, are all things." *To* HIM, *then, be all the glory.* We glorify him in you. In parting

with you, we express our most cordial wishes, that He who has already so honoured and blessed you, may be pleased still more to honour and bless you. Our heart's desire and prayer to God for you is, that you, the happy father of a numerous spiritual progeny, may have that family a thousand-fold increased, and that your heart may be filled to an overflow with the joy, than which there is none on earth greater, arising from "seeing your children walking in the truth;" —that you, a wise master builder, who have an apostolic dislike of "building on another man's foundation," may yet raise many churches on the one foundation, Christ Jesus, and see them growing up holy temples to the Lord; and that you, a good soldier of Jesus Christ, whose skill and intrepidity have stood many trials, may prosecute your career of peaceful conquest, and achieve triumphs which shall cast all your former victories over the powers of darkness into the shade.

We are now about to part. It must be to many of us—it may be to all of us, in reference to you—a final parting. I mean not that we are never to meet again, but that our next meeting is likely to be the meeting which has no parting—the meeting at "the coming of our Lord Jesus Christ, and at our gathering together in Him." If we should never more meet here, we hope to meet there with you and our brethren and sisters who go with you, and multitudes of the Bechuanas and other African tribes brought to God through your instrumentality, and to hear from your lips and theirs the history of Afric's moral desert becoming as the garden of the Lord, and, together with you and them, to raise the anthem, "To Him that loved us and washed us from our sins in his blood—to him be glory and dominion for ever and ever."

And now, my honoured and dear brother, I bid you an affectionate farewell. And may "Jehovah bless thee and keep thee; may Jehovah make his face to shine upon thee and be gracious unto thee; may Jehovah lift up his countenance upon thee, and give thee peace." "The Lord be thy keeper, the Lord be thy shade on thy right hand: may the sun not smite thee by day, nor the moon by night: The Lord preserve thee from all evil: The Lord preserve thy soul: The Lord preserve thy going out and thy coming in, from this time forth, even for ever more."—FAREWELL.

The Rev. John Watson of Musselburgh then engaged in prayer, commending Mr. and Mrs. Moffat, their companions in the mission, Mr. and Mrs. Inglis, and their parents and relatives, to the grace of God. The Rev. F. Muir of Leith pronounced the blessing, and thus closed this deeply interesting and memorable meeting.

CHINA.

MORRISON EDUCATION SOCIETY AT MACAO.

AT the present time, when China is exciting so much of the public attention, any intelligence regarding the progress of education in that empire cannot fail to be read with interest. The first public examination of the school connected with the above society was held at Macao, on the 22d of June, 1842. There are sixteen Chinese boys in the school, whose ages range between nine and sixteen years. The Supplement to the Canton Register of 28th June, 1842, gives the following account of the exercises of the day:—

The examination opened at half-past twelve o'clock, when the pupils, sixteen in number, entered the room, neatly attired, and with cheerful faces, indicating that they were pleased with the prospective trial of their attainments in English learning.

The Rev. J. Brown, tutor of the school, commenced by giving a brief account of the school, and mentioning the periods of time that the boys had been at school,—the changes and interruptions which the political troubles in China had produced, and said that the examination had been proposed for the purpose of showing the patrons of the society, to what they were lending their support, when they made donations to the Morrison Education Society; while it might, at the same time, operate as a stimulus to the pupils, who, like their fellow-men, are encouraged by the recognition of their own merits when conscious of them themselves. He alluded to the fact that, according to the plan of the society,

half of the time is devoted in school to the study of the native language, so as to combine Chinese and English learning, and, therefore, in forming an estimate of the boys' progress, it was but just to recollect that the younger class of ten, who had been in the school seven months, had studied English but three months and a-half,—and the elder class, who had spent about two years and a-half at school, had really studied English but a year and a quarter.

The smaller boys were then examined in reading English, spelling, and translating colloquial sentences from English into Chinese, and *vice versa*. Considering the short period during which they had been attached to the school, their examination was very creditable to them,—even their occasional blunders in pronunciation showing that they were conscious of them, and partly that they were attributable to an evident effort to avoid them.

The elder class were then brought forward, and kept upon the floor for about two hours, through a variety of exercises. They were first called upon to read in the English New Testament; and we observed, that to avoid every appearance of *set lessons*, previously prepared for the occasion, Mr. Brown directed one of the boys to open his book at random, and read what first met his eye. He did so, and read with much fluency and accuracy of pronunciation.

The rest followed in order, and in the tones of two or three, there was no foreign accent at all.

They then took the Chinese New Testament and read and translated the same into English. The sense was always given, though not always in idiomatic English, which it is difficult for any one to do without great care and previous practice, the constructions of the two languages being often opposite to each other. When they afterwards took up a secular reading-book, they read and translated with ease into the native colloquial dialect. They then analysed each sentence, numbering the propositions in each, and pointing out the several parts of these propositions, as the subject, verb, attributive, &c. This exercise exhibited an uncommon insight into this essential part of the study of language.

They were next examined in geography, in which Mr. Brown remarked they had this year received very little instruction. This exercise was short, but sufficiently long to show that they were pretty well versed in topography. It was evident that they felt embarrassed by the novelty of their position before strangers.

They then took up mental arithmetic, and showed, by the readiness of some of their answers to the questions propounded at random, that they had acquired a good insight into this branch of study, and particularly when met by fractional numbers.

They next passed to algebra, first mental and then written. They were tried in simple equations, containing one and two unknown quantities, which they solved readily and accurately, repeating the successive steps in the operations without the aid of slate or black board.

The same exercise was continued upon the black board, and with the same success. The part of the examination, which might have been carried much further, even to equations with four unknown quantities, and in some cases to quadratic equations, was cut short by the lateness of the hour, there being no wish to protract it tediously; and for the same reason the examination in English history was omitted.

Lastly, two of the boys who had made greater proficiency in algebra than the rest, and had taken up geometry about a month before, to fill up their vacant time, proceeded, one to perform a problem, and the other to demonstrate the theorem that 'the angles at the base of an Isosceles triangle are equal.' They had gone about half way through the first book of Playfair's Euclid, demonstrating the propositions both geometrically and algebraically.

We are much indebted to a friend for putting into our hands copies of letters written by several of the scholars to Dr. William Lockhart, medical missionary of the London Missionary Society in China.

Mr. Lockhart has now been four years in China. His duties as a medical man necessarily occupy much of his time; but this is not to be regretted, as the wonderful success that has attended his surgical operations has given him great influence with the Chinese, which will, we are assured, be used by him to spread the gospel among this interesting people.

MACAO, *June 28th*, 1842.

MY DEAR SIR,—I have been in this school for two years. When I first came here my teacher taught me the religion of Jesus Christ, and how to read his holy Bible, because this school is for teaching the heathen about these things. There was not one Chinese person who knew these things before the missionaries had come. If they had got this knowledge, yet they could not teach other person, because they would be afraid the officers of government would know it, and put him into prison.

I came here at first not to learn this, but English, because I knew nothing about it. Afterwards when I had staid here several months, and knew the Christian religion, yet I did not believe in it. My heart was so hard to believe, that I said to myself, and to the boys, "We are Chinese, we have our gods, we had better to worship ours; they are foreigners, let them worship theirs." At that time, Aling, Atseuk, Awai, Aiin, and Achik, were the first class, and they were ignorant of these things too. They never taught me about it at all. When I think back, Oh! how wicked I was. The new boys are very different from what we were, because we know something about it, and we can teach them.

Yours affectionately,

AFUN.

MACAO, *June 28th*, 1842.

MY DEAR SIR,—I hope you are quite well, and all your friends. You asked me to write a letter to you; I shall be very happy write a letter to you. Our teacher is very happy to have us write a letter to you. I cannot write a pretty letter to you, because I have been in Mr. Brown's school nine months, and I have been home fourteen months. I went to Canton, and, after thirteen months, I came back to Mr. Brown's school, in November last year. When I was not with our teacher, I was very sorrowful. My father and mother very happy to have me in our teacher's school to study books. I heard our teacher say, American schools are very beautiful; and the teacher teaches boys very well, and explains all their lessons. I am very sure to tell you about the Chinese schools. The Chinese schools are very different from the English schools. Because I have been in a Chinese school four years and a-half. I have read through Chinese books seventeen. But I cannot understand them. The teacher did not explain to us. Only taught us to read, write, and every day gave us a lesson, and every morning and evening we recited them. I could repeat the characters, but did not understand them. I am sixteen years old; but I never heard of a school, the like the English school, and there is not a Bible in China. We every morning and evening read the Bible, worship, and sing. I love to sing very much. The Chinese school-boys, in the morning, did not say to the teacher, 'Good morning, Sir.' Because the teacher did not teach them to do so. All the Chinese school also make an idol in the school-room, and sometime write some letters, and draw a picture, and put it on the wall of the school-room. The Chinese taught all the boys worship him, and himself worship him.

The teacher said the idol will teach you to read, write, and teach you every thing. The teacher every morning and evening brought some incense-sticks, put them before the idol every day and night. When the good days come they will buy some incense-sticks, put them before him, and they fall down and worship him. When I was in the Chinese school, the teacher taught me to worship the idol always. I think myself very mistaken because I worship him. The Chinese people make a great many idols in the temples. I am a Chinese boy, but I cannot count how many idols to tell you, because they are so many. If you go to Canton, I think the Englishman cannot go to see them, because the Chinese officers are very bad, only the Chinese men can see. I have seen a great many Chinese doctors in the temple, and they talked about doctor's business; and a great many Chinese people go to see them. In the temple there was a Chinese old man who talked about the Chinese history, and a great many people to see him, and each man gave some cash to him.

Our love to Mrs. Lockhart. I shall be very happy to write a letter to you; but I have not much time to write a long one to you. I should be very glad to see your little Eliza.

Yours affectionately,

ATSEUK.

MACAO, *June 28th*, 1842.

MY DEAR MR. LOCKHART,—I am now going to write a letter to you. I was in Mr. Gutzlaff's school about one year; but I learnt but very little; because my mother often called me home, when my father was very sick. Sometime I went home for one month, or three weeks, or two, or one; so that I learnt little. When he was dying, my cousins told me to kneel down before him,—and when he died, to worship him too. Now I see how foolish things I did. When this was done, I came the school to study for some months, and then I went home; because my mother had heard the Chinese Kam-chai wished to come to Macao, and she was afraid, therefore she called me home. When I was there I was a bad boy. Mr. Gutzlaff and Mrs. Gutzlaff taught me the gospel, but I did not believe it, and I never thought there was a heaven and a hell; and one day your lady, Mrs. Lockhart, taught us that Jesus is the Son of God, and he gave his only begotten Son to come to the world and die for our sins; but we also did not listen to her. Afterwards we told each other that God was false, and could not protect us well,—Jesus died, not for our sins, for we had no sin. We said that there were many true gods, and they could protect us very well, and make us rich; so that we did not believe in God. If God had not sent me, I never should love Him; and after I died, I should not be happy for ever. He sent me here to learn His knowledge, and opened my eyes to see His great power, and led me to know He is the true God, and the Saviour, who came to the world to shed His blood and die for me.

Yours affectionately,

AKAN.

MACAO, *June 28th*, 1842.

MY DEAR MR. LOCKHART,—I had been in a heathen family for a long time. One day Mr. Morrison sent a coolie to my house to call me to learn the English books. When I came to Mr. Brown's house, he taught the English books to me. Now, after two years and a-half, I know about Jesus Christ a little; besides, I have been through some English books. Before I came to this school, I always, in the heathen house, burned incense before every kind of idols: I am very thankful to God, for he led me out from the heathen. The Chinese say this country is the most pleasant, and very light indeed; but the foreigners' countries are dark: besides, the Chinese people treat the foreigners very badly, and they call the foreigners devils. On that account the English are making war against China. One day Mr. Brown collected all the boys, and asked every one, "Do you like to speak English?" and leave off the Chinese language. And they answered, "How can that be? Leave off the Chinese language!" And he said to them, when they studied the Chinese lessons, they could speak Chinese. In the morning we get up about five or half-past five o'clock. At six o'clock a monitor rings the bell, and all the boys came up stairs, and study Chinese books, and they can speak Chinese with each other, and from nine to twelve o'clock they also study Chinese. If the older class speak a Chinese word, they are fined a cash, and if the new boys speak five, they are fined a cash. Mr. Brown gives a paper and a little book to the monitor to keep them, and if every boy is lazy, noisy, or does not know his lesson, and go out, the monitor puts the marks on it for a day. The monitor keeps the little book to put the marks for the boys who speak Chinese word. On every week there is a monitor to take care of the school's room. On the Saturday we put out all the cash to Mr. Brown. By and by he will lay up so much cash, and he will buy some books for the boys to read.

Yours affectionately,

AWAN.

These are indeed interesting documents. How touching is their simplicity! Who can tell what the writers of these letters may yet live to accomplish? We understand that it is intended to remove the School from Macao to Hong Kong, now a British settlement; a way being thus opened for the more effectual proclamation of the gospel in China.

COLONIAL MISSIONARY SOCIETY.

To this Society we feel a strong attachment. We look upon it as one of our own institutions: its funds are supplied almost altogether by the members of our sister churches in England. Canada, New South Wales, Australia, and New Zealand, are the only places in the meanwhile where ministers have been placed. The following letter from our old friend, the Rev. Henry Wilkes of Montreal, will be read with deep interest:—

The committee of the Colonial Missionary Society was desirous to ascertain the state of the extensive and populous British North American Colonies on the Atlantic, that it might perceive whether any and what necessities or openings are presented in those regions for Congregational missions. The Committee requested the Rev. Mr. Wilkes to visit Nova Scotia and New Brunswick. This service Mr. Wilkes has performed with great ability and success, and has favoured the committee with full and satisfactory reports of the results of his inquiries.

In this tour Mr. Wilkes discovered many instances of injurious results arising from the want of some combined and organized action on the part of the Congregational churches of this country. That want so long unnoticed, cannot now be concealed. Something has been happily done to supply it. These favourable beginnings will no doubt grow on to more efficiency. Meantime, no body of Christians has so neglected to propagate its principles, and to sustain its weak or distant posts as the Independents. In all the older British colonies may be found Independent churches decayed and dispersed for want of a succession of pastors, whom they knew not where or how to obtain, as no society or body existed to whom application could be made to send them forth from the parent land. Not a few instances are to be met with in which buildings reared by Independents, and for a while used by them, have passed into other hands, from the same cause. Cases of both kinds have come under the notice of Mr. Wilkes in his recent tour. Many others will soon be added to them, if timely care be not taken to correspond with the present churches and pastors, and to provide for, and assist them as necessity arises. But for Congregational Unions and Congregational Missions, that body of Christians which might have been among the most numerous and powerful in the British Colonies, would have become, at no distant period, extinct in those regions. And even now we are working slowly and feebly. The work demands men of enterprise to go to the Colonies, and men of bounty to give for the Colonies, far beyond anything that has as yet appeared or been accomplished.

The following are extracts from Mr. Wilkes's communications relative to Halifax, the principal city in Nova Scotia:—

"Halifax is very beautifully situated on the side of the southern hill, rising from the harbour, which is one of the finest in North America, having at its extremity, and entered through a neck, a basin in which a thousand ships of the line might ride at anchor in perfect safety. The climate is good—neither so hot nor so cold as Canada. The city contains about eighteen thousand inhabitants—this is the outside calculation—and in addition about three thousand troops. There are also some ships of war always lying in the harbour. It has two Episcopalian churches, three Scotch churches, two Methodist chapels, one Baptist, one Roman Catholic, besides one let to any who hire it.

"The attempt ought to be made at once in Halifax. It is true there is no nucleus; but, so far as my judgment can decide, it is not often that a place is so ripe for a movement of the kind. If you move, you must send an able man, of nerve and enterprise, with a readiness to adapt himself to new circumstances, and not easily discouraged. His manners also, and those of his family, should be good. Society in Halifax is both intelligent and refined. It has ever been, and will be, as long as Great Britain has colonies in this part of the world, a great military and naval depot. The expense of living is about the same as at Quebec. Climate to me pleasant. There is a fair public library. The harbour is open the entire year, and ships never banished.

"An able man at Halifax would, I am persuaded, ere very long, be taken off your hands, and be sustained by the people. There is much wealth there, and a good deal of liberality. He would be your agent for Nova Scotia, visit its inte-

rior and coast, and guide you in your future operations. He would assist the movements of Bible and Tract Societies, and prove a public blessing.

"I have now incidentally to mention, that churches of Independents once existed along the Western Coast, at Yarmouth, Shelburne, and Liverpool. Their pastors died, and they have died, except that at Liverpool, their members joining the Baptists, and other bodies. At Liverpool there is still a small church. The pastor is Mr. Melvin, with whom you have corresponded. I very unwillingly gave up my intention to visit him, but so awkward are the arrangements for getting to Liverpool, that I must have remained a whole week, until the boat called, for my return, and then might have perhaps lost a sabbath on the water. I wrote to him, therefore, sent him all your documents, and a file of the Harbinger, and expressed my regret that a visit was impossible. The only conveyance to St John's, Newfoundland, from Halifax, is by a semi-monthly sailing packet. This consumption of time was in my case out of the question, so I wrote to Mr. Ward, who has for many years conducted a faithful and efficient Congregational ministry in that city, and sent him your documents, and a file of our Harbinger.

"If you know any ministerial brother, otherwise suitable, who has some personal property, who would like to reside among an intelligent, and, on the whole, virtuous population, in a good climate, and an extremely pleasant place, tell him I know of no spot so attractive to such a man, being a nonconformist, than is Halifax. He is not teazed with an establishment; he is not offended with the excessive democracy too prevalent in the United States; he is near to England —ten days' sail; he is in a port never closed; he has good society; and he has an extremely interesting field of usefulness."

CHURCH OF ENGLAND MISSIONARY SOCIETY.

This Society carries on very extensive operations in Western Africa, the East Indies, New Zealand, British Guiana, Trinidad, Jamaica, and other fields of labour. The income for the last year was upwards of £90,000. We, out of much interesting matter, extract the following communication from Western Africa:—

"*Gloucester and Leicester.*—The Rev. J. Warburton continues to report favourably respecting the Congregations and Schools at these Stations. The following short Extracts are from his Journal:—

Oct. 7, 1841.—Two men came to me. One of them said, "My heart trouble me very much. On Sunday last I was in my house, as I usually do not go to church. As soon as all the people had gone to church, I went to bed; and a few minutes after there came a thought into my mind, which said, 'What are you doing, not go to church? If God sent for you this moment, where will you go, to heaven or to hell?' Sir, the same way when a pot is on the fire and it boils on the fire, so these questions were to my mind."—The other man said, "It was the 13th of September I went to my farm in the morning, to work. At three o'clock I returned home. As soon as I reached my gate, I fell down, and almost gave up the ghost; but, thanks be to God! if I had died, what would have been my end, but down to hell? My heart trouble me too much, because I lived in sins: I do not love and fear God." I said to them, "Believe on the Lord Jesus Christ, and thou shalt be saved." Hasten without any delay; flee for your lives to Jesus, who is "able" and willing "to save them to the uttermost that come unto God by him."

Oct. 13.—This evening I visited a poor blind man, whom I found weeping. I said to him, "Friend, what grieves you?" He replied, "Ah, my friend! My trouble is too great for me to bear. You see I have only one hand. My right hand was cut off by the doctor, through sickness; and seven years after I became blind. Again this year, my wife, who was as eyes and hands to me—this week will be three weeks since—she gone away from my house, and gone to live with a man in Freetown. Yes, although my wife forsake me, my Jesus will never leave me nor forsake me!" Oh, may the Lord dwell within him, bearing witness with his spirit that he is a child of God!

March 4, 1842.—This evening I visited a poor sick man, who said to me, "God is faithful to poor sinners: his goodness and mercy to a poor dying soul

like me, who these nineteen years in bed. My hands and my feet are useless, by reason of sores. What pleasure have I now in the world that I should put my trust? for I have no pleasure in my feet, I cannot walk upon them; neither in my hands, for I cannot handle: also my neighbours, they have no pleasure in me; except God and his people, whom he sent time after time to tell me of Jesus. I thank God for sending his people to teach me the way of heaven." And he said, "What the Bible says is quite true, that a father will forsake his children, and a friend will forsake his friends in time of trouble; but God will never leave nor forsake his own. This is my hope and comfort in my distress." May the Lord continue to increase his faith unto the end of this life!

March 5.—This evening a woman came to me, and said, "My heart is quite heavy with trouble, when I remember the goodness of God to we poor African sinners, especially in this Colony of Sierra Leone. God has done great things for them. God gave his people willing minds to leave their fathers and mothers, and all their good friends in their country, and come over to us to teach us the way to heaven. But when I saw how many are taken away by death, it trouble me very much. Woe will be unto me at the last day, if I do not believe what they preached to me; for the very words which they preach will be a witness against me!"

MISSIONS OF THE UNITED BRETHREN.

THE United Brethren, better known by the name Moravians, continue zealously and unostentatiously to pursue their labours of love: they have 56 missionary stations and 255 brethren and sisters engaged at them.

The Missionaries stationed at Hebron, Labrador, report the result of their labours during the year 1841. Through the liberality of the British and Foreign Bible Society, they have been enabled to distribute among the Esquimaux, for the first time, in one volume, the New Testament. Between New year and Easter, thirteen sledges containing heathens had visited them, but they all shunned their society, as they were afraid of being made uneasy in the service of sin. The change in the conduct of a convert is so palpable that it either wins or alarms. On the 29th March Brother Fralag, accompanied by Renalus, the national helper, paid a visit to Saiglk, and accomplished the journey, 30 miles, in a sledge in about six hours. The whole population came out to meet him, and immediately set to work to build a snow house, of the bee-hive shape, which was ready in two hours. The dirt and stench of their own houses was most offensive, the crevices of the stone floor being filled with ordure, besides the smoke of the lamps, which was stifling. Still more revolting was the dress and carriage of the females; and his compassions were deeply excited when he reflected on their moral state being still more sad and loathsome than their outward appearance. They had no *wish* to understand what was said. While speaking of God's salvation, a woman cried out, "Give us some of your eatables; then we shall be satisfied." Nothing could be done but commending them to the compassion of the Saviour. The last house visited belonged to poor people, and his reception by them was the best. They manifested some acquaintance with the truth, and had much to ask, and heard us gladly, so that he believed his testimony was not altogether in vain. —At an evening meeting Renalus founded some remarks on Luke xiv. 16—24, and having preached Jesus, told them they had themselves to blame if they were lost. They all replied, "No, we do not blame you; we have no excuse to make for ourselves." One of them added, "I will not tell a lie, but I have yet no thoughts of being converted. I have, in truth, no intention of the kind."—We sympathize with the journalist when he says, "Our friends, we trust, will see, how needful it is for us to be endued with power from on high, in order to gain access to the hearts of these poor heathens, and they will be induced to offer up fervent prayers, that the day of grace may speedily dawn upon their benighted souls."

WESLEYAN MISSIONS.

THE Wesleyan Missionary Society had last year an income of £101,000. Missionaries are to be found in South and North Ceylon, the continents of India,

New South Wales, Van Diemen's Land, New Zealand, South Africa, and the West Indies. There are 261 stations, 368 missionaries, 87,000 church members, and 60,000 scholars.

We give an extract of a letter from the Rev. Richard Harding, dated Port Royal Mountains, Jamaica, August 19th, 1842. "A short time since, I visited Cocoa-Walk, which is distant from our preaching-place here about ten miles, and is situated on the banks of Yallah's River, in the parish of St. David. After about three hours' ride I reached the place, and called at one of the first houses I came to on the wayside. The poor man who occupied it kindly received me into his house; and, at my request, called his neighbours together, to whom I declared the Gospel of the blessed Jesus, which they heard with considerable attention. On leaving this people, I engaged to be with them again in two weeks' time on the same day (Saturday). In this visit I observed that very few of the inhabitants ever attend a place of worship; that they are extremely immoral, the majority living in open disregard of the seventh commandment, and many unblushingly defend the practice; that the population is dense, and greatly on the increase; and that they have no place of worship within ten or twelve miles. Meeting with several gentlemen of considerable respectability and influence in the neighbourhood, I introduced myself to them, and told them the object of my visit. Most of them not only expressed their entire approval of my proceedings, but seemed grateful that some hope was now presented that they might have a place of worship in their own neighbourhood; at the same time they did not conceal their regret that they had not been thus favoured at an earlier period. One said, "I have not been in a place of worship for four years;" another said, "I have only attended three times since I came to the Island;" and a third, an interesting young man, deplored his inability to attend the distant places of worship as often as he would. After giving, as I was able, a word in season to each of these, I proceeded on my way."

BAPTIST MISSIONARY SOCIETY.

The chief seats of this Society's exertions are India and Jamaica. A mission has been recently established in Africa, where the encouragements are understood to be very great. The churches in Jamaica have all ceased to draw pecuniary supplies from this country, and their ministers are now supported by voluntary exertions in the island.

Mr. Morgan, who continues to itinerate in the populous district of Hourah, India, gives a painful account of scenes witnessed by him at Bándá Ghát.—"It was on the last day of 1841, that I went to Bándá Ghát, and saw four venerable females brought there to die. They were shivering with cold, and their grey hair was streaming in the wind. They appeared to me to be simply labouring under the infirmities of old age, but were continually requested by their relatives to look at the Ganges and to drink the water. Upon expostulating with them on the cruelty of the practice, the only answer that I had was, 'This is our custom.' Ere I left, the sun had descended below the horizon, and the shadows of the night were stretching forth to hide this cruelty, and the accomplishment of the murder of those once tender mothers, by exposure and want of proper nourishment. Oh! how happy are they who hear the joyful sound, who in their dying hour are treated with kindness and compassion!

"I lately witnessed another scene that fully confirms the opinion, that some of the Hindus lose confidence in the Ganges in the hour of death. A Bráhman was placed on a bed, surrounded by many natives and relatives: his frame was emaciated, his eyes sunk, and it was evident that the hour of departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some tracts, the dying man opened his eyes, and seeing a tract, requested that it might be given to him, and continued to read until it was taken from him. I then approached the bed and said that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour; the poor man listened with the greatest avidity, and seemed anxious to know the way of salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, 'He does not want your religion.' The fact of a dying Bráhman

in sight of the Ganges, reading a Christian book, seemed to fill all with astonishment."

AMERICAN BOARD OF FOREIGN MISSIONS.

We can only give a very brief notice of the operations of the American Board. This institution is to America what the London Missionary Society is to us.

The number of missions is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole number of labourers from America is 356, or twenty eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers; a number less than was reported last year, owing to imperfect returns from the missions—and the whole number of labourers sustained through the treasury of the Board is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type founderies, and 49 founts of type in the native languages. The printing for the year was 64,499,767 pages; and the amount of printing from the beginning is 354,333,077 pages.

Eight of the boarding-schools are denominated seminaries, and these contain 526 boys; the other twenty-two boarding-schools contain 212 boys and 386 girls; —making the whole number of boarding scholars 1,124. The number of free schools is 618, containing 27,298 pupils.

The Thirty-third Annual Meeting of the American Board of Foreign Missions was held at Norwich in September last, at which the attendance was greater than at any previous meeting since its formation. The receipts for the year were, in British money, about £66,332, and the expenditure, £66,455, leaving a debt of £116.

In the Sandwich Islands there are now twenty churches, containing 16,893 members in regular standing; 1,473 were admitted last year. The whole number that have been received is 22,806. More than 600 died in connection with the Church during the year.

Among the Armenians the work of grace had more progress than ever before.

The proceedings of the Board on the Slavery question are most gratifying. It appears that their missionaries met with so much opposition from the Colonization Society in Africa, as to induce them to remove the West African Mission from the colony at Cape Palmas. Most of the friends of the slave in Britain denounced the colonization scheme, and the result has shown with how much propriety they did so. The report boldly asserts that it can hold no relation to slavery which shall imply the least approbation of it; or that shall deny, or diminish the force of, its expressed conviction that it is an enormous evil; and that it will, whenever it has occasion, speak of and treat it, as any other similar sin—as Indian oppression, intemperance, idolatry, and the like. Memorials having been presented on the subject of missionaries being slave holders, the Board resolved that they must either immediately emancipate their slaves or cease to continue in their service. An emphatic rebuke is thus passed upon slavery, and those who participate in it.—The Board virtually says, that the holding of slaves is an utter disqualification for the missionary office; and that the spirit of slavery and of missions are entirely incompatible. It is cheering to see these steps so decidedly in advance of anything previously done; the more so as they may be looked on as indicating the spread of more enlarged and Christian principles. Never, till the grave of slavery has been dug and its interment taken place, can the American churches assert their genuine moral power, or fail to cause suspicion frown on all their philanthropic efforts.

GLASGOW AFRICAN MISSIONARY SOCIETY.

SOME years ago the Glasgow Missionary Society was divided:—one branch being in connection with the Church of Scotland, and the other (the above Society) being under the more immediate superintendence of Dissenters. The missions in Chumie in Caffraria, in Grahamston, in Tambookieland, and among the Griquas, are at present in a prosperous position.

Mr. Chalmers writes from Chumie Missionary station, of date 15th August, 1842,—Never, perhaps, since the first Missionary set his foot on Kaffreland, has the whole nation presented a more forbidding appearance than at the present time. There are, however, drops of dew from the upper sanctuary of our God. On Sabbath, the 31st ult., I preached from these words, "I will give you a new heart." The discourse was simple. I urged on all present to come and God would fulfil his gracious promise in their happy experience. At the close of the discourse, many wept; and after the church dismissed, *eighteen persons* came to Dukwana and conversed with him, expressing a wish to be admitted into the class of candidates, as they were desirous of serving God. This was not a sudden burst of feeling, it was rather a mark of decision, for during the past fourteen months there has been observable a great outward change in the deportment of the whole, and this has been especially among the young. Some of our best scholars have, in many instances, shown a most decided change. Still I was afraid to encourage presumption, lest the cross might be blamed. Dukwana, my elder, has been very earnest with many of these persons; and she who has shared with me the joys and sorrows of a Missionary life, has been able to speak frequently with those of her own sex, and to deal with their consciences. I have examined them all privately, individually, and particularly, and I have admitted seventeen of them into the class of candidates for baptism, on what I conceive to be Bible evidence. There has been at this time no great burst of outward crying, a work which has never been encouraged at this station, although with some there is not always power to restrain it. The evidence of their being interested in the truth has been a change of deportment, daily secret retirement for prayer, assembling together for prayer, conversing together concerning the state of their souls, and their condition as sinners, and seeking the company of those who have made a profession of religion, that they might enjoy their counsel, advice, and exhortation.

THE INSTITUTION FOR THE PROPAGATION OF THE FAITH.

THIS is the Roman Catholic Missionary Society. The design is to assist, by prayers and alms, the Catholic missionaries who are charged to preach the gospel to foreign nations; and it is under the special patronage of His Holiness Gregory XVI., and the Right Rev. Vicars Apostolic of Great Britain. A periodical publication, entitled "Annals of the Propagation of the Faith," contains the communications of their missionaries.

Father Caret, Missionary Apostolic at Vapu, Marquesas Isles, of date 23d May, 1841, gives an account of a visit to John Ko Kan, a young convert, who was ill, accompanied by Kauani, another convert, "They found the sick youth filled with the sentiments of an admirable patience. Delighted with our visit, John said to Kauani, 'My friend, I feel very great pain in my body; but my soul is in joy, Jehovah wishes it to be so; his will is dear to me. I know that the more I shall suffer here below, the greater will be my reward in heaven; *these sufferings are treasures for me; they have obtained for me the gift of faith, and they will procure for me eternal life.*'" Of the other convert, he adds, "Judging at length that our excellent young man had merited the grace of baptism, we conferred this sacrament on him during the night of Holy Saturday of the year. Three weeks after he received for the first time, with the most edifying sentiments, our Divine Saviour."

The Rev. Father Dositheus Desvault, Priest of the Society of Picpus, at Oahu, Sandwich Islands, of date 19th Dec., 1840, writes, "Already it has been remarked as a thing at least very surprising, that a great number of sick persons with

whom every sort of remedy proved ineffectual, whilst they remained attached to the sectaries, (the Methodists,) were suddenly cured so soon as they had taken the resolution of becoming Catholics. I could cite for you more than sixty instances. Quite recently a woman, named Dorothy, who had been suffering for two years under a consumption, had scarcely promised to enter the true church of Jesus Christ, when she found herself better, and is now in a state of robust health. An old woman, who was dumb and paralyzed in the half of her body, during three years, was baptized in danger of death; almost immediately she recovered the use of her speech and of her limbs. I myself have seen this woman after her baptism; she does not articulate very clearly, but she can be understood. In fine, there is scarcely a week in which some persons do not come to ask for baptism, declaring that they have been cured after having taken the resolution of quitting the Protestants." With much *simplicity*, this Rev. Father thus moralizes, "We dare not affirm that these cures are miraculous, nevertheless, we cannot help believing that the finger of God shows itself clearly in them."

SCOTTISH CONGREGATIONAL FUND.

The Secretary lately received the following Letter:—

SIR,—It is a fact which stands as firm and sure as any declaration of God,—"That where much is given, much shall be required;" and that we are but stewards of the talents committed to our care. If it be the mammon of unrighteousness we possess, to use it aright, must we not use it for the glory of Jehovah, and the best interests of sinful men?

I have been led to make these remarks from having seen, in the Scottish Congregational Magazine for November, an account of the Scottish Congregational Fund. To aid the charitable fund, I enclose a twenty pound note. Who that has tasted that the Lord is gracious, and has of this world's goods, will refuse to come forward to help those, or the widows of those, who have devoted their life and labours for the prosperity of the church of God, and the increase of the kingdom of Christ at home and abroad? Come, my brethren, cast in your *mite* or your *much* with me; our time is short! I have good hope concerning this, and believe many will readily come forward to the aid of the Fund. In this way we can be fellow-helpers of our brethren who are in straits, and thus be doing something which our Lord would have us to do. Come, then, that we may cause the widow to sing, and the infirm to be glad!

I conclude, by saying to the Directors of the Theological Academy,—read Nemo's paper in the November Magazine with attention, and Mr. Alexander's Sermon on the same subject. A pastor who is heartless in the service of the Lord is like a door upon its hinges,—he makes no progress, he is no blessing to the church, no benefit to the world.

I pray to the Lord that He may dispose many right-hearted young men to come forward to the ministry, who are truly desirous to be fitted to minister in all holy things, their hearts being filled with pure love to God, and thirsting for the salvation of men,—not slothful, but followers of them who give all diligence to be found in the ways of God.

I remain yours,

SINCERE.

DEATH OF MR. DEWAR OF NAIRN.

JUST as we were going to press, we received a notice of the death of our respected brother, Mr. James Dewar, pastor of the church in Nairn, who died on the evening of Saturday the 10th December. We hope to be able to present our readers with a short Memoir in an early number.

GLASGOW:
FULLARTON & Co., Printers, Villafield.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

FEBRUARY, 1843.

BICENTENARY OF THE WESTMINSTER ASSEMBLY OF DIVINES.—THE INDEPENDENTS IN IT.

In the hasty suggestions which were offered in last Number, respecting the celebration of the Bicentenary of the Westminster Assembly of Divines, allusion was made to a proposal, not yet formally issued, by a committee of the Church of Scotland, that various evangelical bodies should unite to celebrate this anniversary: and that as they might with difficulty be brought to concur in any positive statement of principles, there might be a joint protestation against prevailing religious errors. We are persuaded, that none will be found more ready than the Congregational churches to bear their part in such a protestation, whether viewed as an argumentative assault upon false principles and systems, or as a token (though in an imperfect form) of the substantial unity of sentiment that subsists among evangelical Christians, who are divided upon subordinate questions. The arrangements for such a united celebration of this Bicentenary, will, no doubt, be determined by mutual conference of the parties who are to engage in it; and all that we can do, is to entertain the purpose of uniting, as far as they and we are capable without violating truth, with other Christian bodies, in commemorating the labours of this Assembly; and meanwhile to consider the best form in which to signify our union. For our part, the more we think of it, the more do we like the proposal of a doctrinal protestation, or disclaimer of errors and heresies. Even in this, great caution and forbearance will be mutually required. All, for instance, will not be prepared to include amongst the heresies of the Papacy, the alliance of the ecclesiastical (whether as superior or slave) with the secular power, so that the power and penalties of the civil authority are made to co-operate with, and to effectuate the spiritual functions of the ecclesiastical: whereas, others view this as one of her gross heresies, which, for very assignable reasons, has been less exposed by Protestants than it deserved—as a device which has been, in every age, a capital support of her dominion; and has contributed powerfully to that systematic debasement of spiritual religion into mere form, which is the spirit and power of the boasted unity of the Papal church; for that religion which civil penalties or corporeal pains have

any part in producing, is of necessity merely external. But suppose that this feature of Papal heresy is passed over in silence, the concession on one side must be met by some concession on another; some such explanatory statement as this must be made to manifest the perfect consistency of the parties, and the exact significance of their present movement:—that this protestation contains only the views of the protesting parties, *so far as they are agreed;* that it is uttered as a symbol of union, but not to be used as a test or term of communion; that in thus harmonizing with the Westminster Assembly, they give no countenance to schemes of uniformity in faith and worship; and are not to be held approvers of the relation in which that Assembly stood to the civil power, when proposing a system of scriptural doctrine and discipline for authoritative sanction and establishment by the houses of parliament.

Should any have questionings with themselves, why this anniversary should be chosen as the occasion for such a protestation; the answer simply is:—Because the labours of that Assembly served for a signal testimony in favour of truth, and against error. It may be gravely questioned, indeed, whether the Presbyterian uniformity, which the majority of the members desired, would have been an enlargement of religious liberty, compared with the system it was to supplant. And as to the testimony against errors, we are prepared to show, that the same majority denounced as errors and heresies, principles which were scriptural and precious. Yet this Convention deserves to be had in remembrance, for having issued, in forms adapted to various classes, a summary of scriptural truth, which God has eminently blessed to stem the tide of error, and to diffuse saving knowledge. They withstood the rank Arminianism of their day, and set up a barrier, which has proved not ineffectual against its propagation. They strengthened the foundations of Protestantism, by refuting the apostolic pretensions of the Prelates; by elevating the scripture above tradition, and honouring it, as a perfect rule of faith and practice, without tradition as its associate or co-ordinate authority: and by substituting in divine worship truth for forms; scriptural ordinances for trivial ceremonies; rational and conscientious conviction for superstitious submission; spiritual enlightenment for ritual sanctification. The effect of this Assembly unquestionably was to wed Scotland more firmly to Calvinistic doctrine, as well as to Presbyterian discipline: and although, in the latter respect, the result was the very opposite in England—an intolerant zeal having outwitted itself—this Assembly exerted no inconsiderable influence in diffusing scriptural doctrine and enkindling fervent piety throughout that nation.

But these observations have led us out of our proposed line, which was to support the recommendation,—that there should be a *denominational* celebration of this anniversary, with reference to the part which INDEPENDENTS had in its discussions, determinations, and issue. Now, to prevent misconception, we allow at the first, that to those who take their rule from the "apostles' doctrine" and primitive example;—to those who are guilty of "the wild and enormous" singularity of "professing to regard nothing at all, what all the re-

formed, or all the world say, if their sayings be not backed with convincing scriptures or reason," and of "declaiming against all human testimonies as a Popish argument," it is matter of no vital consequence, to have the sanction of any human names however venerated; since the scriptural law is not more binding, though there had been an uninterrupted train of witnesses to its excellency; or less so, if none had acknowledged it besides themselves. Yet we are not without obligation to those who have preceded us in a scriptural profession, for having *framed up* into harmonious operation, the constituent parts of the system which lie scattered on the page of scripture: for even if the same result be within every one's own reach, it is an undoubted assistance to our scriptural conceptions to see the Christian institutions in actual working, according to their original design; and by their simplicity, symmetry, and proved power, confirming our convictions that this is the most excellent way.

With such persons, we are united for the truth's sake. We are "striving together" in the same cause in which they laboured. Are their principles misrepresented; who shall correct the misrepresentation, if not we who are left to uphold and represent them? Are their characters reproached, or their virtues concealed and neglected; and shall we, who reap the fruits of their labours and sorrows, consent to the calumnious injury? Even if gratitude and a generous zeal for truth did not move us, the more sordid instinct of self-preservation might somewhat quicken us to their defence; for the misrepresentations and reproaches which we suffer to rest on their names, will cleave to our own, since we hold the same principles and pursue the same ends.

We are well aware that this honour belongs to others, whose confession of the truth was even more painful, and whose pilgrimage was darkened by denser clouds of adversity, than those, of whom we are now to speak, ever encountered: and who scarcely saw afar off, (such was the depth of their tribulation,) the light and liberty into which their companions in exile were suddenly and by an extraordinary vicissitude in national affairs introduced. Without detracting, however, from the claims of any other time, there is a combination of circumstances which render the period of this Assembly very notable in the history of Congregational principles. These principles began now to be more widely known, freed from the repulsive admixture of *Separation* or *strict Brownism*. The political events which permitted and invited the return from exile of the men who chiefly maintained the cause of Independency in the Assembly, supplied the opportunity of occupying this observable position. In these circumstances, the exposition of their views, although still attended with considerable danger, in such troubled times and by a party so small, was more full and unrestrained, than at a time when their confession was the scarcely hopeful pleading for life, and for the barest possible toleration to serve God with their conscience. The general ear was now more open to their communications; the general acceptance of their views was more probable, after the people had taken so bold a step toward religious reformation and liberty. They were offering counsel, as it were, to an inquiring nation, and they were constrained,

even while permanent toleration was a very doubtful prospect, to set forth their system as that which was capable of meeting the spiritual necessities of the whole nation—and that more efficiently for the interests of peace and liberty, than any of the rival schemes.

Nor let it seem strange, that we should call the commemoration of these men's labours, and the pledged adherence to their principles, the celebration of the Bicentenary of the Westminster Assembly of Divines. It deserves the name. That Assembly, composed of various parties, was summoned to give counsel to parliament, respecting the doctrine and discipline of a scriptural church. The views of the 'five brethren,' and those who were of the same mind, formed an ingredient in this joint counsel. That there were more voices for "another way," did not change the nature of this proffered counsel. Numbers could not add to its value, if it were worthless; nor its excellency be impaired, because they were few who offered it. And we cannot but honour the moral courage of the men, and their generous confidence in the divinity of their system, when they are seen offering, to a great people, but recently bestirred to review and renovate its ancient institutions, their simple and universally reproached order, as the only one consistent with the safety, and peace, and liberty of the nation.

It can hardly be expected that so small a minority in the Assembly should have materially affected the ultimate decisions. Every question was determined by the greatest number of voices. Yet we are not without evidence of their presence and power in modifying the stringent resolutions of the majority. Thus, on the question of Ruling Elders, there were "brave disputes" betwixt the parties. Some of the more moderate Presbyterians united with the Independents in opposing this institution. Baillie says, "We have been in a pitifull labyrinth these twelve dayes, about Ruling Elders; we yet stick into it." As for the Independents, he cannot but "professe marvelling at their great learning, quickness and eloquence, together with their great courtesie and discretion in speaking." When some proposed "to admit elders in a prudential way," the Scottish party gave their judgment against it, and it was "peremptorilie rejected." Yet what was the conclusion? "We have after very manie days' debaite, agreed, *nemine contradicente*, that besides ministers of the word, there is other ecclesiastical governours to join with the ministers of the word, in the government of the church, that such are agreeable unto, and warranted by the word of God, especially the 12th Rom. 8; 1 Cor. xii. 28; that in the Jewish church, the elders of the people did join in ecclesiastic government with the priests and Levites, according to 2 Chron. xix. 8." In the Advice to Parliament concerning Church-government, under the heading "On other Church Governors," the Assembly speak thus: "Christ . . . hath furnished some in his church besides the ministers of the word, with gifts for government, and with commission to execute the same *when called thereunto.*" This exceedingly cautious language quite corresponds to the perplexity described above, and is explained by the same writer afterwards—"The Independents are watchful that no conclusion be taken to their prejudice." It indicates a concession,

which had for its object "to eschew a publick rupture with the Independents, till they were more able for them." Unhappily the ability coveted after was not stronger arguments, but the success of the Scottish army. The language above quoted is very different from what would have been employed to set forth an unquestioned *jus divinum*.

Another instance, which may be merely mentioned, is found in the "*Advice concerning Church-government*," under the head, "*Touching the Power of Ordination.*"—"It is very requisite that no single congregation, that can conveniently associate, do assume to itself all and sole power in ordination." Such was the difficulty of bringing the "conclusions anent ordination" to completion, that forty long sessions were spent upon them. With reference to this very part, quoted above, Baillie writes: "After a week's debate, we carried, *albeit hardlie*, that no single congregation had the power of ordination." Every one will observe the difference between the article as it is *stated* in the advice, and as it is *interpreted* by the keen partisan. It was a vital question, that of ordination, and so strenuous were the opposition, that when their arguments failed, instead of being discouraged, they offered to give in reasons to parliament, against the conclusions of the majority.

One other instance will show, that the Independents exercised an observable influence within the Assembly, in moderating the intolerance, which must otherwise have overborne them. Let us take Baillie's account of it; it requires no comment or illustration. "There is a paper drawn up by Mr. Marshall," (one of the most moderate and liberal Presbyterians of that day,) "in the name of the chiefe of the Assemblie, and the chief of the Independents, to be communicat on Monday to the Assemblie, and by their advyce to be published, declaring the Assemblie's mind to settle, with what speed is possible, all the questions needfull about religion: to reform according to the word of God all abuses: and to give to everie congregation a person as their due: whereupon loveing and pithie exhortations are framed to the people, in the name of the men who are of the greatest credit, to wait patientlie for the Assemblie's mind, *and to give over that most unreasonable purpose of their own reformations, and gathering of congregations:* but good is expected from this mean." A few days later he writes: "We had a great and sharp debate about the paper I wrote of before; Mr. Marshall, with a smooth speech made way for it, and got it read once and againe: but sundrie did speak much against sundrie expressions of it, *as giving too much countenance to those who had gathered congregations, and favour more than needed to the Independents;* bot they" (the Independents) "did avow, that they are much thereby prejudged, *and were most willing to suppresse the paper, and by no means would consent to the alteration of any one word of it.* I truelie wish it had never been moved, for I expect more evill to our cause from it than good; yet since it was moved so much in publick, if it had been rejected, it would have certainlie made a greater heartburning among the dissenting brethren than yet had appeared; so at last it past with the Assemblie's allowance; but without voyce-

ing." This is an incident very illustrative of their position and efforts. They accommodated to the prevailing party to the utmost limit of conscience; beyond this, no persuasion or inducement could force them; they preferred a defeat by the voicing of the majority to the slightest disparagement of their principles by their own consent.

These instances exhibit a measure of success attending their arguments in the Assembly; they are exceptions, however, to the general issue of the discussions. As proof of their untiring industry, and undamped devotion to their principles, the forty sessions, and twelve sessions above-mentioned, and similarly protracted debates, might be instanced. Such labour could not be greatly divided among so few. "We have strange rugging with the Independents," was a complaint emphatically descriptive of the troubles of the majority. The diligence of the Dissenting brethren was extraordinary. They occupied twenty long sessions in proving the negative of the proposition: that many particular congregations were under the government of one Presbytery. A witness, not free from prejudice against them, has left this encomium of their conduct in this discussion: "Truelie if the cause were good, the men have plenty of learning, with eloquence, and above all, boldness and stiffness to make it out." They did not hesitate to avail themselves of dialectical expedients for delay. Their opponents, wearied out with what they contemptuously called their "velitations on quiddities," would sometimes listen no longer. But their zeal was not exhausted; forth came after one of those instances of the oppression of a majority, their Apologetic Narration. And true to their righteous cause, they followed up their rejected arguments by reasons to parliament; seeking the protection of the law, when argument and scripture would not serve for a sanctuary from persecution. In their circumstances, delay was all the triumph they could expect; and it was a great achievement, to prevent the imposition upon the nation of a yoke, scarcely less oppressive than that they had thrown off. As it is said of some of our legislators that they speak before the house, but to the ear of their constituents; so these men, when they could not hope to prevail in the Assembly, spoke there in the ear of parliament, the people of England, and posterity. A desire of personal safety may have sustained them, for even toleration was very doubtful, and the prevailing party gave significant intimations of a shorter method with them when the army was come up: patriotism animated their efforts, for what an impotent conclusion of the nation's sorrows and struggles it would have been to change the form of ecclesiastical yoke, without diminishing its weight: they had known the bitterness of exile, and now clung to their country and their kinsmen, as to the lost treasure which had been found again. But a higher reason than all is necessary to account for the vigour and continuance of their efforts; they were zealously affected in the gospel, and longed to leave an open door in their country for the diffusion of its blessings, on the wings of religious liberty.

But in referring to the views of the Independents in the Assembly, it would be wrong to omit those statements which they published, to counterbalance the suppression or curtailment of their

discussions in the Assembly. This went to make up the counsel which they offered to the nation. Such are, the Apologetic Narration in 1643, and the Grand Debate concerning Presbytery and Independency in 1648. Even the Savoy Confession, though ten years later, has a historical connection with this Assembly; for it was the resource, long postponed, to which the commanding Presbyterian majority in the Westminster Assembly shut the Independents up. It would be unseasonable to attempt any analysis of the contents of these publications. They were a means of defence to which they were reluctantly driven. In their Narration they say that "they had resolved to have left to time" this discovery of themselves which they had been "enforced to anticipate a little." When they might have increased their party, they say they preferred to confine themselves to the due and orderly agitation of truth within the Assembly; that in the Assembly, instead of "holding up the differences that occurred, or making the breaches greater or wider," they endeavoured upon all such occasions "to grant and yield—as all might see, and could not but testify—to the utmost latitude of their light and consciences." With such sentiments it must only have been, because they were not allowed sufficiently to expound their views within the Assembly that they thus appeared at the bar of public opinion. In estimating their zeal by their various expedients to succeed, we must therefore consider the peculiarly trying position in which they stood. Their views and characters were grossly misrepresented; their silence, for the reasons above alluded to, under these misrepresentations, was made occasion of reproach; and now they exposed themselves to new reproach, by appearing to hinder the work of reformation, and by breaking the unity of the counsel which the Assembly had hoped to offer to parliament. Imagine the perplexity of faithful and God-fearing men, longing for reformation, but incapable of seeking it but with a good conscience. They could not deny that this was to hinder what some called reformation; and willingly would they have avoided giving this offence to their conscientious but mistaken brethren, yet truth and principle prevailed, and notwithstanding suspicion and estrangement of brethren, they maintained their integrity. What the sum of their counsel was, we now take not from their own statement, but for brevity, from the pen of an opponent; and as we have no room for comment, certain parts must be received with caution.

"The Independents' common tenets are these:—

1. That the power of ecclesiastic censures is alone in the Congregational presbyteries. They grant the divine right, and many excellent uses of synods, lesser and greater; *only denyes their power of jurisdiction over any congregation.* Ordination of all officers, also the deposition and excommunication of all members, they give to the Congregational consistorie. . . . 2. They will admit of none to be members of their congregation, of whose true grace and regeneration they have no good evidences. . . . 3. They make it necessarie to have all the men who are communicants, present at every act of jurisdiction of the consistorie: though they give them not suffrages, *yet nothing must be done without their consent.* 4.

They give libertie to any man who is able, though he never intend the ministry, to professe and preach publicklie in the face of the church. 5. They doe not censure in their churches the deniall of pædo-baptism, though they professe their dislyke of that error. 6. Many of them preach, and some print, a libertie of conscience, at least the great equity of a toleration for all religions: that every man should be permitted, without any feare, so much as of discountenance from the magistrate, to professe publicklie his conscience, were he never so erroneous, and also live according thereunto, if he trouble not the publick peace by any seditious or wicked practice."

The same writer, Baillie, elsewhere says, "The Independents' way of celebration" (of the Lord's Supper) "seems to be very irreverent: they have the communion every Sabbath without any preparation" (i. e. preparation-day) "before, or thanksgiving after."

There are one or two points in the foregoing summary requiring explanation; but they can be noticed when speaking of the misrepresentations and accidental peculiarities of Independency, which must be reserved for a future time.

MODERN MODERATISM.

Dear Sir,—Many of your readers are doubtless aware, that about a hundred years ago, the founders of the two bodies of Methodists in England,—these worthy men who were honoured of God to bring about, as instruments in his hands, that revival of Evangelical religion, the blessed effects of which, both among Churchmen and Dissenters, we experience to the present day,—that these good men, six in number, were expelled from Oxford for their piety and zeal; their crimes were praying and reading the scriptures in private houses. This is similar to what has taken place in Edinburgh lately, in the case of the Rev. Mr. Drummond. His crime, like those six young men at Oxford, appears to be not card-playing, gambling, haunting the theatre, or lewdness—conduct not uncommon in seminaries and large cities—but *serious religion*. Mr. D., it would seem, had been endeavouring to make full proof of his ministry, to labour for his own salvation and of those who heard him, or were committed to his charge, following Paul's advice to Timothy, 1st epistle, chap. iv. 16. This it seems cannot be tolerated neither at Oxford nor at Edinburgh, by those boasting of being the successors of the apostles. What a mercy our Lord has left us on record this one plain rule by which to know his servants and followers: "By their fruits ye shall know them." This Oxford is a place it would appear to have an unhappy notoriety for hatred of Christ's gospel, and the religious conduct which it inspires:—somewhat like the north-eastern portion of our own beloved Scotland, which the evangelicals of the South have denominated *Satan's outfield*, or uncultivated ground. And good old Boston, I remember, in his Memoirs speaks of a certain parish in that locality to which his presbytery intended to send him when a probationer, about the year 1698, as we would

do now of banishment to Siberia, or our own penal colonies. But to return to the six young men expelled from this famous university for praying and reading the scriptures in an uncanonical manner; the circumstance made a considerable sensation, and produced a very clever pamphlet, a *jeu d'esprit*, entitled the *Shaver*. It was on the plan of a sermon, and if I recollect rightly, the author commences by remarking jocularly, that instead of adopting the fashionable mode of taking his text from the Bible, and the sermon from the newspapers, he would reverse the plan, and take his text from the latter. He then quotes for his text the paragraph in one of the most public papers of that day, where this expulsion is mentioned as a piece of news.

On the present occasion, I intend, with your leave, Mr. Editor, to follow, in some measure, the method of the Shaver, and in place of taking a portion of scripture for a motto, I go to a late Number of the *Statistical Account of Scotland*, written in general by the various parish ministers. From this source we have a pretty fair specimen of the talents and literary abilities and acquirements of the State-paid clergy. Their peculiar and favourite pursuits may be learned, and more particularly their views of the state of religion in their several localities, and thus we have a very good commentary on, and exemplification of, the working of the *parochial system* so highly lauded by Dr. Chalmers. It may be remarked in general, that the Dissenters are not fairly treated as to the statement of their numbers, and other circumstances; nor indeed was this to be expected from men who would have the effrontery to leave them out altogether in their representations a few years ago to government, as to the spiritual destitution of the country, and who, in planting their new extension churches, make no scruple of entering on other men's labours, and setting them down in *juxtaposition* with a dissenting chapel. Whether this unseemly feature of their *tactics* may now be changed when they are desirous of shaking hands with us, time will show. As to literary accomplishments, the Statistical Account does not exhibit, generally speaking, any very high claims for them to look askance, as they have frequently done on Dissenters, on that score.

Passing these things, however, which are rather a digression from what I had in view, here the Moderate party in the church of Scotland appear in all their dignity, and in their proper *costume*. Some are antiquarians, some are botanists, and almost all, in rural places, are quite adepts in farming. The nature of the soils, the crops reared, the live stock, the nature of leases, the modern improvements in agriculture, the proper rotation of crops,—in all these they seem quite at home. *Corn* and *horn*—to use the farmer's phrase—appears quite their element. But as to the moral culture,—how the gospel is relished—how Christ is known and believed in, honoured and obeyed—what souls have been brought from nature's darkness—how the plants of righteousness grow and flourish—what exertions are making for vigorously extending the Redeemer's kingdom, and rescuing our fellow-sinners from eternal perdition;—on all these there is a most mournful silence; nor is it any breach of charity to say

there appears no taste for such topics, nor a sense of their vast importance.

In glancing over a recent Number of this work, I was much struck with the account given by the minister of a certain parish, which at present shall be nameless, and which I shall give *verbatim* and fully, as it is my text. I may premise, that the minister who gives it is considered above the generality of his brethren in point of mental abilities, as the whole of the article shows. His acquaintance with scientific subjects is not at all mean, and his general information and just views about country affairs are such, that he is rather looked up to as an oracle in his district. He is a doctor in divinity to boot. But hear his sentiments about religion and theology,—they are really a curiosity of their kind. Of his flock (his parishioners) he says, "Their moral qualities are yet of a higher order, industrious, temperate in their desires and enjoyments; affectionate in their families, careful of the education of their children, friendly to one another, liberal to the poor without ostentation, and sincere and upright in their dealings; no need of a police among them, no law pleas, none brought before a criminal court. These moral qualities, so beneficial to the individuals and the present peace of society, have their permanent root in a deep and steady principle of religion; and the same practical discretion which regulates their worldly affairs is also characteristic of their religion. There is perceived among them no loquacious parade of religious knowledge—no casuistical disputation—no delight in controversy, and none of that ostentatious display of piety which is forbidden to a Christian; but those who know them most intimately, know also that a constant feeling of their dependence on God, and their responsibility to him rendered active by the promises and hopes of Christianity, directs the general tenor of their life. Happily neither smuggling nor poaching are known among them." Here is the whole. Now, I ask, could any one gather from this that there is a divine revelation for our guidance into the way of present and eternal salvation; that we are by nature fallen, guilty, and polluted; that we need an Almighty Saviour and Sanctifier; that by the deeds of the law none can be saved; that religion extends to the heart; that by divine influence it begins there, and regulates the life and conduct? I do not mean that the article should have contained a summary of the Doctor's creed,—if he has one, which is not very apparent,—although there can be no doubt he has subscribed *ex animo* a very sound one before he could hold his living. But though we would not expect this embodied in his article, yet a genuine Christian's language in such a case would convey distinct recognitions of the peculiar doctrines of the Master whom he loves and serves. His sentiments would be no dubious matter,—his speech would bewray him. In short, is there any thing said here that might not be said by a Unitarian, or even by a Deist? The clause, "the promises and hopes of Christianity," is so vague, and in its connection so utterly meaningless, that it goes for nothing. Sceptics do not object to many things in Christianity. Let us consider the whole article, however, a little more closely.

1. The subjects of the *Doctor's commendation.* These are industry,

temperance, family-affection, good neighbourhood, benevolence, and such like. These are all excellent qualities so far as they go, and honourable to the possessors, if the motives are pure and the extent of them corresponding to the divine rules. These are qualities also that those who adhere to evangelical principles will study to cultivate, though they do not constitute the ground of their acceptance before God. It may also be questioned by those who know the locality whether the picture is not overcharged even as to these moral virtues; and were it quite correct, these do not form true religion, and which the Doctor's own statement seems tacitly to allow.

2. We have next to consider the source from which these virtues proceed, according to the statement; but here we have a mournful blank; the Doctor here gives the most meagre account: "These moral virtues," he says, "have their permanent root in a deep and steady principle of religion;" but what their religion is, or wherein it consists, what are its principles, its motives, or its fruits, we are not told. The only glimpse we have of it is when we are informed, that "they have a sense of their dependence on God, and their responsibility to Him." These things many of the ancient heathens had, and many have, at this day, without divine revelation; and the only allusion to the religion of the Bible is the clause mentioned above, "rendered active by the promises and hopes of Christianity." Strange, that a man of erudition should, in a very lengthy article, wherein he is copiously eloquent on almost everything, such as farming, leases, plantation-trees, &c., bestow only half a sentence on the Christianity of his parish! But,

3. We have considerable light cast on the Doctor's views of religion, and the spiritual state of his flock from their negative qualities. On these he is very full, and it is evident he piques himself a good deal on this head. They are "free from casuistical disputation and religious controversy; no loquacious parade of their knowledge of divine truth; no ostentatious display of piety," &c. Here it is manifest he has a fling at his Brethren, the Evangelicals, and the Dissenters. These insist on their people knowing the difference between truth and error; "To try the spirits whether they are of God;" "To prove all things" by the word of God, and to "cease from the counsel that causeth to err." But the Doctor's parishioners are such it seems, from his own showing, that to speak the plain truth, those who might have occasion accidentally to be among them would not know whether their morality was not that of heathen philosophers rather than of Jesus Christ. Nor would they be plagued and tired with family worship; or with the careful sanctification of the Lord's day; the religious instruction of children, training up in the fear of the Lord; keeping them from, and counselling them against, the ensnaring and polluting scenes so common to youth, such as meetings for loose merriment, promiscuous dancings and such like. Far less would they hear of prayer-meetings, Bible or missionary societies, or exertions for instructing the young, and reclaiming perishing sinners. No; all these things are proscribed under the phrases, "ostentatious dis-

play of piety, and parade of religious knowledge." One is at no loss to know the Doctor's meaning by these expressions; the consistent zealous Christians find daily their endeavours to serve their Lord repelled by sophistry of this kind from "the world lying in wickedness," and it has been always so.

I would only ask the Doctor, in how many of his families the worship of God is regularly maintained? how many individuals among his flock are free from common profanation of God's name? How the 7th Commandment is observed in this parish, and the parishes of his moderate brethren in general? I would not wish to bring any railing accusation, but these are plain, short, and scriptural tests of practical godliness; and though it is at once conceded that these may be attended to in some measure without true religion; yet, on the other hand, Bible Christianity will never exist without a conscientious attention to them. I might have added to the evils enumerated the immoderate use of intoxicating liquors; and whether the Doctor does not, at least once a-year, treat all and sundry as if they were worthy partakers of the body and blood of the Lord Jesus? Indeed, with his loose, vague sentiments, he will think it is all right, while, in no way, perhaps, could he more effectually delude immortal souls to their ruin. It is frankly allowed that there frequently has been an "ostentatious parade of piety," &c., and we lament it, and would give no countenance to such spurious zeal; yet the humble consistent follower of the Lord Jesus will not be frightened by the sneers and insinuations of this kind so generally bandied about; and they are quite in character when uttered by the profligate part of the community, and the profane wits of the day; and, even though a degree of bad celebrity has been given to these scoffings by the pen of genius, such as our eminent, though ungodly, National Bard, and such like, under the designations of "Canting hypocrites, the *unco guid*," &c.; still, under all these, we say the child of God will follow his Lord fully through evil report as well as good. Nor will he be surprised at finding his good evil spoken of, his principles and conduct mistaken and misrepresented, and the finger of scorn pointed at him by such as "know not God, nor obey the gospel," and "who glory in their shame;" nothing else can be expected; but to have insinuations pointing at the same from a professed minister of the gospel of Christ, and who has bound himself to the *Calvinistic* doctrines and practices laid down in the Westminster Confession, is certainly passing strange, were it not so common on the Doctor's side of the church.

The following are only a few of the passages that might be quoted as a competent warrant for the genuine Christian to pursue a very different course from what is insinuated by the Doctor; and both he and his brethren will do well to ponder them, and lay them seriously to heart, for they are the words of eternal truth, and lay the axe at once to the root of their unscriptural system: thus, "Whosoever is ashamed of me before men," &c., Matt. x. 33. "Thou shalt not suffer sin upon thy brother," &c., Lev. xix. 17. "Then they that feared the Lord spake often one to another," &c., Mal. iii. 16. "Ye are my witnesses, saith the Lord," Isa. xliii. 10. "The

light of the world, the salt of the earth," Matt. v. 13. "These words which I command thee this day shall be in thine heart, and shalt talk of them," &c., &c., Deut. vi. 6, 7, 8. The true Christian in these, and many similar passages, hears the voice of divine authority and love, and by the new-creating energy of the Holy Spirit he has been brought to be of the same mind with God, and he believes, fears, loves, and obeys from the heart that form of doctrine into which he has been delivered, Rom. vi. 17; and thus he is fruitful in all good works, to the praise of divine grace, which hath now made him obedient from a new principle, and from motives of love and gratitude. The Doctor and his brethren of the same school, may rest assured that, were they to live to the age of Methuselah, and preach any other doctrine than the ancient gospel of Jesus Christ and his apostles, viz., salvation by free grace through the righteousness of Immanuel, applied by the regenerating and sanctifying Spirit to the hearts of men by nature dead in trespasses and sins, they will never make the fruits of holiness to appear, and their parishes will continue in the same spiritually barren state, prayerless, graceless, and ungodly, as they have been for generations past. The tree must be made good before the fruits of gospel holiness will be produced. This declaration by Christ will never fail.

Much has been said, now and formerly, of the low standard of divinity and religion among the moderate party in our Church and State Establishment in both sections of the kingdom, and of the wide difference between this scheme and the Creeds they have subscribed. In the days of that great man, Dr. Wotherspoon, upwards of 70 years ago, when he wrote that cutting piece of sarcasm which he termed, "*Ecclesiastical Characteristics*," the system was wretchedly low. Their views, as exhibited in their preachings (for they were neither expositions nor sermons), were those to be found in *Plato*, *Socrates*, *Epictetus*, &c., and he says Dame Nature was greatly in vogue with them. One would have thought that since that time, with the increasing light so largely shed abroad by numerous eminent men in both ends of the island, in the Church and by Dissenters; and also from the agitation in their own sect, matters were beginning to improve, and to take somewhat of a favourable turn, and that no one would have boldly sported such a miserably low article as the above before the public in the present day; but really this specimen equals any thing Dr. Wotherspoon has said of the party. May we not then say to the many good men and able defenders of the truth on the evangelical side, "What concord hath light with darkness?" Be assured that palliatives will not do. You are vainly striving to wash white the Blackamore. Honour your Master Christ, by "going without the camp bearing his reproach," and He will take care of your families, and your influence, about all which you fear. "We would have healed Babylon, but she would not." "Wherefore come out of her, and be separate, lest ye partake of her plagues."

Yours, &c.

OBSERVATOR.

22*d November*, 1842.

LETTERS TO A YOUNG LADY ON HER DEATH-BED.

No. IV.

DUNDEE, 14*th March*, 1842.

MY DEAR FRIEND,—I hear that your affliction continues and increases; and I pray that you may experience the truth of the Divine promises of strength and of consolation in the time of trouble. You know that the name of the Lord is a strong tower, and that running to it we find ourselves safe. What better, then, can I do than to put you in remembrance of this wonderful name? We find it proclaimed to Moses in Exodus xxxiv. 5—7. While he was hid in a cleft of the rock, the Lord descended in the cloud, and passed by before him, and declared his name to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Such is the name of God. And as names are used for the sake of distinction, so the name of God exhibits his distinguishing character. It denotes the total of his lovely and his venerable attributes. It was fully manifested when Christ finished the work which was given him to do, and entered into his glory. It is often represented as a ground of confidence. "They that know thy name will put their trust in thee," Psal. ix. 10. To be known by his name as revealed in Christ, to be honoured and confided in according to this name, affords him the highest delight. The Lord taketh pleasure in them that fear him, and that hope in his mercy according to it, Psal. cxlvii. 11; and xxxiii. 18—21. It is the object of love, and the cause of joy. "Let them that love thy name be joyful in thee," Psalm v. 11. It is a plea for pardon, and for every blessing. "Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake," Psal. lxxix. 9. It is thus referred to as containing all the promises in epitome. It is identified with what is called the glory of God, or the manifestation of the Divine excellency. When Moses said, "I beseech thee show me thy glory," God said to him, "I will proclaim the name of the Lord before thee." "O Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens," Psal. viii. 1. The temple is called the house of his glory, and the dwelling-place of his name, Isa. lx. 7; Psal. lxxiv. 7. There the proclamation made to Moses was explained when the worshippers, standing by the altar of sacrifice, thought of the typical reference of the varied rites and services of the sanctuary. Every thing there spoke of the coming Messiah. We have now the light of the glory of God brightly displayed in the face of Jesus Christ.

Consider for a little, then, the varied but harmonious views given of the name, or the glory, of God as now revealed in the work of

Christ. Do you feel your weakness, your utter helplessness, and your entire destitution? remember that he said to Moses, and that he says to you, "I am the Lord." He is the self-existent Jehovah —the source of being—the all-sufficient one, and He who gives being to all that he has promised. He is able to do, not only what you can ask or think, but *above* that: above *all* that; nay, *abundantly* above all that; nay, *exceeding* abundantly above all that, Ephes. iii. 20. And he says farther, "I am the Lord *God*." The latter appellation refers to the special relation in which he stands to his people, so that what, as the Almighty, he is able to do, he is willing and ready to do in their behalf. To them, then, his greatness is a ground of confidence, and a cause of joy and of praise. His is not the grandeur of mere power, it is the grandeur of goodness. Though he be the high and lofty One that inhabiteth eternity, his greatness appears in pitying the fallen, compassionating the miserable, and relieving the destitute. If conscience charge you with great guilt—and who is there whose conscience, if allowed to speak, will not charge him with this?—the voice of God says, "I am merciful." His mercy is divinely great, and meets the very chief of sinners. "To the Lord our God belong mercies," Daniel ix. 9. Not merely mercy, but mercies,—to intimate that his mercy reaches down to the most guilty and miserable. Mercies *belong* to him—the principle from which they flow is in his nature. His is the prerogative of mercy, and he delights to exercise it; Micah vii. 18. If you say —"I have nothing to give to God, there is nothing about me that can recommend me to his mercy, and how, then, can I expect mercy?" He says, in reply, "I am gracious." He invites all to come to him "without money and without price." He delights to pour forth the exhaustless treasures of his grace in a manner the most free and unrestricted. He gives for his own "name's sake," that he may show forth "the exceeding riches of his grace in his kindness towards us through Christ Jesus." No holy qualifications are required to warrant the sinner to come to the Saviour in the confidence of finding mercy. The invitations of the gospel describe men by their guilt and their necessities, and not as possessed of any holy feelings, affections, or desires. If you say— "But I have continued long in sin, and in a state of careless indifference to the things of God;" He says, "I am long-suffering." He waits to be gracious. No other being could bear with our provocations as he does. When we think of his frequent and repeated calls and invitations, mingled with solemn warnings and expostulations, we may well wonder that he does not cast us off. But he still cries, "Return unto me, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord." Even should you not be able to come as a child of his family, come as a sinner. Look to the sacrifice of Christ, and with your eye on it, say, "God be merciful to me a sinner." Come to him, then, as if you never had come to him before, in the confidence that, coming to him now, he will in nowise cast you out. If you still say—But I have sinned so often, and have so often returned to folly, after many fancied good resolutions, that I fear I may have exhausted the Divine goodness. He says, "I am

abundant in goodness." There is an exuberance of grace, of mercy, and of kindness in the heart of God. His goodness overflows. We read of the abundance of grace, of the riches, yea, of the exceeding riches of his grace. As if to put to flight for ever every such objection, he says, "My ways of pardon and of goodness are not like your ways of forgiveness and of kindness. Measure me not by creatures, for I am 'the Holy,' the unrivalled, the peerless 'One of Israel,'" Isa. lv. 7—9. He stands distinguished not merely by his lofty superiority as the Creator, but by the matchless greatness of his mercy. Well might the psalmist speak of his "*marvellous* loving-kindness," Ps. xvii. 7; and xxxi. 21. If you still say—But the promises of the everlasting covenant are full of blessings so transcendently rich and glorious, that I cannot expect them to be fulfilled to me. God says in reply, "I am abundant in *truth*." His truth, or fidelity, is pledged that not one good word of all that he hath said shall fail of being accomplished to the full. We might have thought it enough if he had said that he is the God of truth, who keepeth covenant; but he says more than this when he says, "I am *abundant* in truth." The fact is, that not only will he give, and do, all that the words of the promises literally express, he will do far more than this. He will give, and he will do, what no human words can express. If he speaks to us at all, he must do so in human language; but the language of man cannot express the full extent of His gracious purposes. We accordingly read of the unsearchable riches of Christ. Think of being filled with all the fulness of God. "It doth not now appear what we shall be." Indeed, what may we not expect after the gift of his own Son! Well might the psalmist say, "Oh! how great is the goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" The abundant truth of our God is pledged not only that none who believe in Christ shall ever, in any case, be disappointed; but that they shall exult in the exuberant riches of his goodness. If you yet say, How can I expect to be regarded by him among so many, or after so many have been supplied already? He says to you, "I am keeping mercy for thousands," yea, even for "thousands of generations." The company of the saved is greater than any creature can number, and they have all washed their robes, and made them white in the blood of the Lamb; but over each of them singly and individually have the good Shepherd and the angels in heaven rejoiced, when they were respectively brought to repentance. The case of each returning sinner is as much the subject of care as if there were no other individual in existence. And the fountain opened for sin and uncleanness still flows. The blood of atonement is of infinite value, and its efficacy is unceasingly the same; and the mercy bestowed through it "endureth for ever." If you should further say, But there are special circumstances in my sins, if conscience should suggest this, or the other special aggravation. He says, I am "forgiving iniquity, transgression, and sin;" in other words, all kinds and degrees of sin. Your objection is thus directly met. The blood of Christ the Son of God cleanseth from all sin. In Psalm xl. we find that the one atoning sacrifice of

Christ has effected all that was signified by the many and the various kinds of sacrifice that were offered under the Mosaic law. The burnt-offerings respected the general character of man as a sinner, while the others often referred to special offences. But the sacrifice of Christ is the antitype of all of them; and of course his sacrifice not only meets guilt in general, but can wash away all the *specialties* of sin which ever can be found. There is no reason, then, why any individual should suppose that the special circumstances of his guilt cannot be met by the atonement of Christ. To the Lord our God belong not merely forgiveness, but "forgivenesses," which shows that the language of the God of mercy is so framed as to intimate that his forgiving grace is accessible to the most guilty. "Come," says God, "and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18. If you should ask, But what does he mean when he says he "will by no means clear the guilty?" Suffice it to say, that the meaning of this and the preceding clause is this—"forgiving, but not *clearing*, iniquity, transgression, and sin." The reference is to what has now been fully exhibited in the sufferings and death of Christ. There God appears not clearing sin, or passing it by without requiring an atonement for it, but, on the contrary, inflicting the desert of human guilt on the Son of his love. And this was done in order that, while his mercy triumphed in forgiving iniquity, transgression, and sin, the claims of his justice might be met and answered by a full satisfaction. He so loved the world, that he gave up the Son of his love to the death of the cross, in order that an honourable medium might be opened for the exercise of his abundant mercy; and thus the way of salvation through Christ is as honourable to God as it is adapted to us. He appears at once just and merciful in perfection. We see his glory as the righteous Judge and the merciful Father.

With regard to the concluding part of this description of the divine name, I need only state that the reference is to afflictive visitations in the present life; and such afflictive providences, if improved as they ought to be, will be found the means of leading the sufferers to the sprinkled mercy-seat. And often has there been good reason for saying, "I will sing of mercy and of judgment also." Such afflictive providences may extend to a few generations; but if the sufferers are led by them to the true propitiatory, they will be blessed with that mercy which extends to "thousands of generations;" and not only so, but with that grace which will follow those thousands of generations through a blissful eternity. This last part of the description, then, serves to exhibit the union of painful manifestations of righteousness, with remarkable manifestations of mercy. And the whole is in good keeping with the declaration of God, that, in proclaiming his name, He would make "all his goodness" to pass before Moses; and, accordingly, Moses takes a plea from this part of the name of God for the exercise of forgiveness to Israel, Num. xiv. 18, 19. The combination of justice and mercy is very common in scripture descriptions of the divine character: and thus are we always reminded of the remarkable union of "mercy

and truth," and of "righteousness and peace," in the cross of Christ, Psal. lxxxv. 10; lxxxix. 14; and cxlv. 6—19. While the gospel seconds and confirms the accusations of an awakened and enlightened conscience, it quiets its fears and its alarm by the propitiatory blood of the Redeemer. Here a resting-place is provided for the guilty conscience, because here the claims of justice are reconciled with the triumphs of mercy. The temple was the place which the Lord chose to cause his name to dwell there; and the mercy-seat there was called the throne of God's name, or glory. Hence it is said, "Do not abhor us for thy name's sake, do not disgrace the throne of thy glory," Jer. xiv. 21. But now the light of the glory of God as a just God, and a Saviour, shines in Christ the true propitiatory. Walk, then, in the light of the divine countenance as it there shines forth, and so will you rejoice in the name of God all the day, Psal. lxxxix. 15, 16. Dwell on the cheering and sanctifying light of that holy love which beams from the heavenly mercy-seat; and thus, feeble as your frame may be, and even should the darkness of death bedim the horizon of life, you will enjoy a calm sunshine in the soul. When the Spirit of God takes of the things of Christ, and shows them in their glory, the subject of his influence is led to look out of himself to the finished and accepted work of the one Mediator. He does not then think of getting something added to the work of Christ, as if it were not of itself sufficient. Nor does he think of something being wrought in him to entitle him to its blessings. On the contrary, he is led to see that the blessings of Divine mercy are perfectly free for his immediate use, and in the confidence of this he rests his hope upon the work of Christ, takes the boon that comes through it, and so finds that peace of God which passeth all understanding. And such is the holy nature of the love of God, and such the wondrous medium through which it flows, that while the heart is soothed and gladdened by its warmth and its tenderness, it is at the same time overawed by its grandeur. And these different feelings of the mind reciprocally temper and chasten each other.

May you continue to enjoy the teaching of the Holy Spirit, leading you out of yourself to the work of Christ. You may well rest your all on a foundation so secure. Committing you to Him who can give more than we can ask or think,

I remain,
My dear Friend, yours sincerely,
DAVID RUSSELL.

To Miss ———.

[N. B.—The Lady, to whom these Letters were addressed, died on the third day after this Letter was written. Her end was peace.]

POETRY.

IRELAND.

Dear Erin! emerald gem on Ocean's breast,
In Nature's loveliest green for ever drest!
Oh! how I love thy bold and rocky shore,
Where the huge billows of the Atlantic roar;
I love thy pebbled strands; thy green-topped hills;
Thy deep and wooded glens, and mountain rills;
Thy lakes like mirrors, o'er which mountains bow
To see their forms reflected deep below;
I love thy cultured plains, thy deserts wild;—
I love thee, Erin, as if thine own child.
Yes;—and the *Cabins* where thy peasants dwell,—
A kind, contented race, I love them well;
The stranger loves them, for the inmates poor
Welcome all strangers to their open door,
And freely share with such, their scanty store.
Would they had better dwellings, and well-filled
With every comfort that the land could yield:
Contented now, and yet so ill supplied!
How happy, then! What could they want beside?
Britain! they want what thou couldst freely give,—
The bread of Heaven—that they may eat and live.
Daughters of Britain! if your hearts can glow
With generous feeling, or can melt for woe,
Awake for Ireland; plead for large supplies
To meet her wants! Relieve her miseries!
Arise and give with an unsparing hand
The Bread of Life to feed a starving land.

Dublin. W. H. C.

REVIEW.

A Commentary on the Epistle to the Hebrews. By Dr. A. Tholuck, Professor of Theology in the University of Halle. Translated from the German by James Hamilton, M. A., of the University of Durham. *With an Appendix comprising Two Dissertations by the same Author.* Translated by J. E. Ryland, Esq. 2 vols. Edinburgh: Clark. 1842.

In specifying what we consider to be the more prominent faults of Dr. Tholuck's expository writings, we noticed "the indefiniteness of the conclusions at which he arrives on some momentous subjects." Of this dissatisfying inexactness we have a specimen in his discussion of the Canonical Authority of the Epistle to the Hebrews. After

deciding against its Pauline origin, he proceeds to inquire, "*If* Paul be not, who is the Author?" The claims of Barnabas, of Luke, of Silas, and of Clemens Romanus are noticed and rejected; and in conclusion, our author concurs in the conjecture first thrown out by Luther, that this Epistle was written by Apollos. For this hypothesis (it is hardly necessary to remark) there is not a tittle of historical evidence; and the internal proof drawn from the Alexandrian cast of the style and reasoning, would no more warrant us in fixing on one particular individual, than the Platonic imagery and diction of an English treatise of the seventeenth century would entitle us to ascribe it to Cudworth, rather than to John Smith or Henry More. Yet, in the chapter devoted to the consideration of the Canonical Authority of this Epistle, Tholuck proceeds apparently on the tacit assumption, that it was written by a companion of the Apostles, who had received a measure of Divine Inspiration, inferior, indeed, to that which they enjoyed, but sufficient to obtain for his compositions a place within the canon. He appeals, indeed, in the outset, to the decision of the early churches, as to the constitution of the New Testament canon; and in the felicitous accuracy of that decision, he recognises the superintending hand of God. Yet, this accuracy was not attained, he thinks, by the observance of "any rule distinctly recognised in their consciousness," but through "a sure historico-religious tact of which they were unconscious." We can easily conceive, that a devout but comparatively unsystematic mind like Tholuck's, may repose with sufficient security upon this vague assumption. But we should tremble for the reception of the sacred canon, with cooler and closer thinkers, if it came with no better credentials of its authority than these. By what definite criterion is this "sure historico-religious tact" to be judged of, in the absence of all direct historical evidence? If we appeal to the internal character of the theology which any of the early Christian books exhibit, we are met by more than one confounding difficulty. If, as in the case before us, many new and original views are presented, substantially agreeable, indeed, to the invariable doctrine of the undoubted scriptures, but certainly bringing, if divinely authorized, a positive accession to our previous stock of religious knowledge, who shall decide whether these additional statements and illustrations come with the force of inspiration, or spring from the mere luxuriance of human reasoning or human fancy? If, as in the instance of the well-known Epistle of Clemens Romanus, the doctrine is purely orthodox, the spirit evangelical, and the whole piece cast in the mould of primitive antiquity, what was it that prevented its reception into the canon? A want of historical evidence as to the inspiration of its author? Then, where is the historical evidence of the inspiration of the author of the Epistle to the Hebrews, if you demur to the proof that he was no other than the Apostle Paul? To say that the bare fact of its admission into the canon argues that this historical evidence was possessed by the early churches, whatever may have been their opinion as to its authorship, is to talk at random. For, so far as our present means of information reach, it is notorious that the great majority of the primitive churches

received the Epistle as the production of Paul, while those who denied or doubted its Pauline origin denied or doubted its canonical authority. This being so, which is the more reasonable,—to hold that it was classed with the unquestioned Scriptures because believed to have been written by Paul, or to say that it received this honour in consequence of "a sure historico-religious tact," coming nobody knows whence, operating nobody knows how, and of which the very possessors "were unconscious?"

Thus any one desirous of obtaining conclusive evidence as to the inspired authority of the Epistle to the Hebrews,—a point of which Dr. Tholuck himself acknowledges the great importance,—would find our author's discussion doubly unsatisfactory. So far as it terminates in the imagined authorship of Apollos, it affords as unstable a footing for belief as was ever offered by mere groundless conjecture; and when it points to the historico-religious tact of the early Christians, it assumes an unproved and insufficient cause, while it rejects one that is borne out by all the remaining evidence of Ecclesiastical History. The Hindoo hypothesis that represents the earth as resting on the back of a vast elephant, which rests upon the shell of a huge tortoise, which rests upon—nothing, is really a fair illustration of the manner in which the good Halle Professor has here constructed his fabric of dependent proofs.

In his chapter on the Canonicalness and Authority of the Epistle to the Hebrews, our author enters into a curious discussion concerning the degrees of inspiration possessed by those who were truly inspired. In much of what he has advanced upon this subject we cordially concur; particularly in his sound and beautiful remarks upon the perfect illumination of the mind of the man Christ Jesus. But when he comes to speak of the different measures of inspiration enjoyed by the apostles and *their* followers, we think he has obscured and perplexed his argument by the omission of one obvious and most important truth. Grant that an apostle possessed a larger insight into the mysteries of the kingdom of heaven than a prophet or an evangelist in the primitive churches. Whatever the amount of supernatural information conferred upon the latter, *it was infallible so far as it extended;* and therefore deserved to be entertained with as hearty and implicit a credence as any communication coming directly from Peter, Paul, or John. This inference flows immediately from the postulate of its supernatural character; unless we suppose that a mixture of truth and error may proceed from the Divine Spirit, or that they who received His divine communications were unable to distinguish them from the operations of their own natural faculties. Either of these suppositions is, in a high degree, impious and absurd. We cannot, therefore, conceive on what ground Dr. Tholuck imagines that the followers of the Apostles, when speaking by the immediate impulse of the Spirit, were less entitled to the reverential belief of the faithful than their teachers were. That the Apostles possessed the highest administrative authority in the churches is true; but this is not at all inconsistent with the absolute infallibility of inferior officers *so far as they were inspired.* On the contrary, as the Spirit of all Truth could never contradict himself, we cannot but believe that all His instructions

to these lower functionaries, so far from invalidating the doctrine, or circumscribing the just authority of the Apostles, would confirm and ratify these in every particular. If, therefore, we believed with Dr. Tholuck, that the Epistle to the Hebrews was written by an inspired companion of the Apostles, though not himself endowed with the official apostolic authority, we should not hesitate, for a moment, to claim for it all the homage that is due to the gospels of John and Matthew, and the epistles of Paul and James. It is "the same Spirit" that speaks through the organs of all these his accredited heralds; and whether the instructions He has given to different messengers be more or less copious, the simple fact that these instructions come from Him stamps them all with equal, that is, with supreme authority.

In the seventh chapter of his Introduction, our author enumerates and briefly characterizes the principal expositors of this epistle. These "comments upon commentators," when drawn up with ability and fairness, are highly interesting and valuable. They often introduce to the notice of biblical students works of sterling excellence with which they had previously been altogether unacquainted. They also serve to correct the narrow, exclusive preference with which we are apt to regard a few favourite authors, of whose merits and defects we may never have seen an impartial estimate. And if our judgment is occasionally perplexed by the various criticisms which are passed upon the same work by different reviewers, this very diversity of opinion often supplies us with new and important aspects of the same subject, and prevents us from indolently surrendering our minds to the direction of one or two very fallible guides. Dr. Tholuck's critical notices of his predecessors in the work of exposition are always admirable;—learned without being pedantic,—impartial, yet thoroughly discriminating,—full of life and point, and yet, for the most part, eminently sound and judicious. We are far indeed from pledging ourselves to an exact concurrence in all his verdicts, favourable and unfavourable. Those of his theological sentiments which we have already condemned as erroneous, cannot fail to affect his estimate of the exegetical works of other men, and to make him somewhat too tolerant towards one school of commentators, and perhaps a little too severe upon another. Yet we have always been struck with admiration at the triumph which his candour generally achieves over temptations of this kind. Set before him a good commentator of the old Lutheran or the old Calvinistic breed,—learned, logical, devout, and full of matter,—and August Tholuck, whose eccentricities and mysticism should seem to place him at the very antipodes of this man of iron orthodoxy, embraces him as a brother, sounds his praises throughout all Germany, and, peradventure, republishes his work with strong commendations prefixed. On the other hand, while he always does full justice to the scholarship and talent of such men as Boehme and De Wette, he unsparingly exposes what he deems to be their faults; and when he gets among a crowd of shallow pretenders, who have been idolized in the acclamations of the ignorant, he lays about him with all the vigour of an Iconoclast, and demolishes a score of reputations at a blow. In how noble a

spirit does he testify, in the work before us, to the merits not only of Calvin and Beza, but of Doddridge, Carpzov, and Christian Frederic Schmidt! With what just and forcible severity does he descant upon the errors and deficiencies of the much lauded comment of Heinrichs upon the Epistle to the Hebrews! As specimens of his critical praise and censure, we subjoin the following paragraphs:—

"These heads of the church were joined at the beginning, and about the middle of the seventeenth century, by those ornaments of the Dutch Academies, Leyden and Franecker, and of that noble nursery of genuine theology in France, Saumur, —which, alas! fell too soon before the storms of persecution,—Drusius, Louis de Dieu, Dan. Heinsius, Cameron, and the two Capells. Heinsius, in his *Exercitationes Sacræ*, 1639, is generally at least, original, if not correct; comp. for example Heb. iv. 12; vii. 8; ii. 16; iii. 1; Drusius, in his *Animadv.*, draws his illustrations particularly from the Old Testament and the Rabbins; De Dieu, in his *Critica Sacra*, gives valuable critical remarks with reference to the Oriental translations; of the Cappells, the elder J. Cappell (a younger and also celebrated J. Cappell, was the son of Louis Cappell), Professor in Sedan, published copious and well-considered Obss. in Ep. ad Heb. 1624; his brother, the renowned Louis Cappell, added Spicilegium nott. in N. T., to the remarks of Cameron, and published this with the Observationes of his brother on the New Testament, Amsterdam, 1657. But the most deserving of distinction is John Cameron, by birth a Scotchman (died A. D. 1625 in France), whose Annott. in N. T. were first published by his friend Louis Cappell in 1628; the later editions are of 1633, 1677. Of him Richard Simon, a Roman Catholic, gives this testimony: 'Il est vrai qu'il traite quelques fois en theologien les matières de controverse; mais cela n'empêche pas qu'il n'ait éclairci doctement le sens litteral et grammatical d'un grand nombre de passages,' &c. Cameron unites dogmatical profundity to a solid knowledge of language (in his 25th year he spoke Greek and Latin with equal fluency), and a certain *acumen* which makes him in several passages depart from views hitherto adopted, and correct errors which had received the sanction of prescription. See on Heb. ii. 16. His work may serve as a beautiful specimen of the spirit which animated the Academy of Saumur. All these, with the exception of Heinsius and De Dieu, have been adopted into the *Critici Sacri.*" (Introd. ch. vii. pp. 114, 115.)

The following, on the other hand, is Dr. Tholuck's estimate of Ernesti's far-famed work on the Epistle to the Hebrews:—

"We come now to the performances of the Ernestian school. Ernesti's *Lectiones Academicæ in ep. ad Hebr.* were published by Dindorf in 1795, with remarks. How extremely feeble were the academical lectures of the man who is regarded as the restorer of grammatico-historical interpretation, in the very point of grammatico-historical interpretation itself, could never have been believed, were not the proof presented by the work before us. That it may not be supposed we err through any prejudice against this celebrated scholar, let us hear Eichhorn's opinion (in Allg. Bibl. vii. s. 125): 'Although we have read a great portion of Ernesti's verbal explanation, yet we have *not* been struck by a *single* remark which merits distinction.' But the additions of Dindorf are of great value."

These criticisms, we think, are very just. The merits of Cameron as a Biblical expositor, are comparatively little known in this country, though Dr. M'Crie and Dr. Pye Smith have both extolled him highly. It is much to be wished that his "Myrothecium Evangelicum" were republished in a convenient form; as it is rarely to be met with in the old editions, while the Critici Sacri are, from the price of the work, not often accessible to the student. The chief particulars of Cameron's life are detailed in an interesting manner by Dr. Irving, in his biography of this distinguished man, inserted

in the last edition of the Encyclopædia Britannica. It is reprinted in his 'Lives of Scottish Writers,' (2 vols. 8vo., Adam & Charles Black, Edinburgh, 1839,) a very useful and interesting work, which we strongly recommend to our readers.

Our author's unfavourable opinion of Ernesti's work will probably astonish those who have been accustomed to consider that distinguished man as "facile princeps" among the scholars of his day. For our own part, we entirely agree with Tholuck as to the book in question; and, moreover, consider that Ernesti's general merits as a critic, though very considerable, have been not a little overrated. His learning was, indeed, singularly various and extensive, but not to be compared in regard to depth and precision with that of the great men who stand at the head or near the head of their own departments. As a classical scholar he will never rank with such men as Scaliger, Bentley, Hemsterhuis, Ruhnken, and Porson. As a Hebraist, he is not to be named with the giants of the school of Buxtorf in earlier times, or of that of Schultens in later days. His native talents seem to have been good, but not extraordinary; and they were certainly very inferior to those of most of the great scholars whom we have just named. But he will always deserve the praise of having honestly devoted a sound understanding, and a large measure of erudition to the advancement of sacred philology.

Dr. Tholuck's own commentary on the Epistle to the Hebrews must be considered, on the whole, as a valuable contribution to our stores of exegetical learning; but we think that its value consists rather in supplying copious materials for a satisfactory exposition of that book than as constituting such an exposition itself. It everywhere abounds in accurate philological research, and often presents us with acute and judicious remarks on difficult passages. But it seldom gives us a clear, methodical, and definitive resolution of the more complicated questions which it discusses. After reading two or three pages with attention, we have more than once had some difficulty in collecting what the author's whole opinion is, or on what grounds it rests. A work of this character is useful principally to the more advanced among the critical readers of the Bible, who will be able to avail themselves of its better portions without being bewildered amidst the profusion of its multifarious erudition and exuberant ingenuity. Of the manner in which the author frequently states a difficulty without solving it, the following may be taken as an example:—

"Ch. ii. v. 2, 'Tradition affirmed that the law was given by the ministration of angels. The first traces of this opinion are in Psal. lxviii. 18, and in the Septuagint, Deut. xxxiii. 2; in the New Testament, Gal. iii. 19, Acts vii. 53; in Josephus, Antiq. 15. 5, 3; Targum of the Song of Solomon, ii. 3. This mode of representation our author employs in order to illustrate the higher dignity of the New Testament; but the more he points this proofs by carrying it back exclusively to the angels, the more does he embarrass the older interpreters, who urged the *mouth* and *finger of God* in the giving of the law. A similar climacteric contrast between the Old and New Covenants may be seen at ch. xii. v. 25. Hence many have allowed themselves to be misled so far as to understand, by αγγελοι, *prophets.*"

Here Tholuck leaves the matter; and the reader, we think, might

not unreasonably exclaim with Demipho in the old play, "Fecistis probe; incertior sum multo quam dudum." Why not grapple with the supposed difficulty at once? Why suppress the obvious explanation, that, in the argument which the writer has been pursuing from the very beginning of the Epistle, the whole question is made to turn upon the comparative dignity of the *messengers* of God under the two dispensations, without any reference to the manifested presence of the Almighty Father himself in either? If Jehovah gave tokens of His immediate presence at Sinai, He did the same in a less terrible, a more gracious manner, at the baptism of His Son, at the transfiguration, and on the occasion recorded in the twelfth chapter of the Gospel of John. In this respect, then, the two dispensations might be considered on a par; just as at the commencement of the patriarchal economy itself, the audible voice of the present Deity spoke, in the ears of our guilty progenitors, that promise which contained within it the germ of the everlasting gospel. But this is not at all the point of comparison in which the writer is considering the Mosaic and Christian dispensations. He is arguing the single question of *the relative dignity of the accredited messengers of God under both economies;* and for this purpose it was absolutely necessary he should prove that Christ was superior not only to the priests and prophets of the law, but to angels themselves. For the Jews, and the Hebrew Christians to whom he was writing, universally and justly believed that the spirits of heaven were the attending ministers of the Eternal when Sinai smoked and trembled at His presence. They might therefore have said, "the giving of the law was hallowed and dignified by the ministry of the immortal angels; while the gospel was introduced only by the despised and persecuted man of Nazareth." Instead of anticipating this objection by reminding them of the peaceful appearance of the seraphim at the birth of Christ, the writer of this epistle takes much higher ground, and boldly affirms that these ministering spirits were themselves immeasurably inferior to the incarnate Son of God, the Brightness of the Father's glory, the Express Image of his being, the Upholder of the universe by the word of his power,—who, when He had by himself expiated our sins, sat down on the right hand of the Majesty on high; *being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.* Thus the reasoning in the text referred to is as strictly logical and conclusive as if it had been exhibited in a series of regular syllogisms; and the objected difficulty, as in unnumbered instances besides, owes all its seeming force to a total misconception of the gist of the argument.

In discussing the important passage, chap. vi. ver. 4—6, Dr. Tholuck candidly admits that the Calvinists are right in deducing the tenet of the final perseverance of the saints from 1 John ii. 19. But we do not well understand his meaning when he tries to reconcile this to the current doctrine of the Lutheran church, by saying that a man may be led through the whole compass of Christian experiences *objectively;* but if he abides not in them, he could not have been *subjectively* true to those experiences even when he had them. We have not the original German before us; and if we had, we might

probably fare no better; the metaphysical terminology of our Teutonic brethren being, for the most part, very opaque to British eyes and spectacles. But according to any recognised use of the terms objective and subjective with which we are acquainted, it seems very inaccurate to contrast them in this manner. *All* inward experience or consciousness is, properly speaking, subjective; and if our author merely means that certain illuminating and convincing influences may be exerted upon the mind without producing their due effect in its sanctification, it seems a great abuse of language to say that such a mind has been led through the whole compass of Christian experiences objectively considered. It would be more correct to affirm that it was altogether a stranger to Christian experiences properly so called.

We must here conclude our notice of this interesting work. We have not spared our animadversions upon what we honestly consider its defects and errors; but it is no more than justice to say that it is rich, throughout, in refined criticism, acute reasoning, ingenious illustration, and devout sentiment.

BRIEF NOTICES.

Elements of Language and General Grammar. By George Payne, LL. D. London: John Gladding. 1843.

We cordially thank Dr. Payne for this excellent little volume. It supplies a want which has very long been felt, and in a manner which will, by the most competent judges, be deemed highly satisfactory. It exhibits in a concise, clear, and most interesting manner, for the benefit of a large and important class of readers, the substance of several able and learned treatises, inaccessible for their price, and unsuitable from their nature for popular use. "The author has sought to benefit that large and rapidly augmenting class, especially of young people, who, to a competent acquaintance with the principles of their own language, seek to add the knowledge of those great general principles on which all particular grammars are founded. The reader must therefore especially observe, that the present work, not being a compendium of English Grammar, does not seek to supplant any of those excellent treatises on that subject which have deservedly won so much favour with the public. It presumes the mastery of such a book as 'Murray's Grammar,' especially its syntactical part, and it aims to carry the reader forward into regions of philosophical inquiry, upon which, it was not the province of that excellent writer, or any of his coadjutors to enter.—The work, it is hoped, will possess additional interest to many, whose opportunities of reading are not extensive, from the account it gives of the opinions held by many eminent writers on some of the most difficult subjects upon which it treats. At a trifling expense, and with a small expenditure of time and labour, the reader may put himself in possession of the sentiments of numerous authors, while the writer shows, amid such varied and conflicting opinions, which of them are most worthy of general reception.

Elements of Mental and Moral Science. By George Payne, LL.D. Second Edition, enlarged. London: John Gladding.

This work is now too well known and appreciated to require any commendation from us. For valuable information, correct sentiment, clear and conclusive reasoning on the important subjects of which it treats, we know not any work equal

to it. The author is intimately acquainted with the writings of the most celebrated authors on mental and moral science. He is not a mere narrator of their opinions; but manifests a judgment eminently sound and discriminating. He is a peculiarly suitable guide to the youthful student entering upon the field of metaphysical inquiry. His candour and calmness, together with the perspicuity of his style, and the interest which he infuses into his subject, removing the barrier which but too frequently has prevented the study of mental science to the degree which its great importance in relation to human happiness demands. The author has seen reason, in this edition, to modify some of the doctrines taught in the former, particularly on the nature of the emotions—the distinction between desire and volition—the liberty of the will, &c.; but the most important alterations and modifications will be found in the department of moral science. In addition to these, so much new matter has been introduced into this department, that it may be regarded as constituting substantially a new work. It has our most cordial commendation.

Barnabas: A Manual for 'those that are Cast Down.' By Thomas Mann. London: Thomas Ward & Co.

THE title of this little volume is after a prevailing fashion of the day, and to that fashion we have, in the present case, no objection, as the title is significant, and of obvious meaning. The work is intended for the afflicted and their friends. It endeavours to suggest thoughts for mourners of every class,—and to do so with regard to truth, variety, brevity, and "plainness of speech." This it accomplishes with much skill and effect. There is an air of originality and even quaintness about its mode of exhibiting seasonable and consoling truth, which tends to arrest attention and engage the heart of the . We have perused it in circumstances in which we could fully appreciate its suitableness, and can truly say that we found it "a son of consolation." There is nothing to call for too intense an application of thought; nothing to weary or to alarm. There is fidelity mingled with affection,—brevity of statement with perspicuity,—and soundness of sentiment, and a discriminating sympathy which must be the result of experience. The author has our best thanks for his excellent little volume, which we earnestly recommend to the afflicted.

Popular History of Reptiles: or an Introduction to the Study of the class Reptilia on Scientific Principles. London: Tract Society.

THIS is a beautiful and valuable addition to the publications of the Tract Society. Together with correct scientific information, and ample and most beautiful illustration, it contains a large infusion of *the truth* which the Society was formed to propagate, and which it continues to do with remarkable success. We have had our scruples about the propriety of a Society formed for purposes strictly religious having so much to do with works of a mainly secular character, and we have them still. Yet we confess that the more we examine these works, and look at the character of the times, we are the more disposed to approve of the course which the directors are pursuing. We are persuaded that in this way truth finds entrance into many minds from which it must otherwise be for ever debarred, and even the secular knowledge conveyed to the youthful mind is a blessing of no mean character considered in a Christian light, and in many instances, when sanctified, becomes the source of inestimable benefit to the church of Christ.

INTELLIGENCE.

Resolutions *adopted by the* **Church** *assembling in* **Albany Street Chapel, Edinburgh,** *on Thursday Evening, the 22d day of December,* 1842, *with reference to the Resignation of* **Mr. Fraser,** *their Pastor.*

Agreed,—

I. That as a Church, we have much cause to bless God for the peace and harmony which we have enjoyed since Mr. Fraser has had the pastoral care of us; and for the success which has attended his public ministrations among us in the Gospel, in the conversion of souls, and in the edification and comfort of the Brethren.

II. That while Mr. Fraser, as the result of mature deliberation for many months, has seen it to be his duty to tender to us the resignation of his pastoral office, it is gratifying to know from himself, that this step has not been taken in consequence of any misunderstanding between him and the brethren, or from any want of attention on the part of the Church to his comfort; but for other reasons; and though these do not appear, to many of the brethren, so satisfactory as they do to him, yet we must express our conviction that he is acting most conscientiously in the matter, and that he is satisfied that he is following the path of duty.

III. That we deem it incumbent upon us, as a Church, to follow him with our best wishes, and to pray that the Lord, in his good providence, may conduct him to an extensive field of labour, and there make him an eminent blessing to very many souls; and that he and his family may possess in this world every necessary comfort, and enjoy in the future state eternal happiness.

IV. That while we deeply deplore being again left as sheep without a shepherd, yet we desire to bow with humble submission to the sovereign will of God, and commit ourselves, and all our concerns as a Church, into the hands of Jesus Christ, our Great Head and Redeemer, and to wait on him in believing prayer, that he may establish, strengthen, and settle us, and bless the means we may devise and adopt, in accordance with his will, for obtaining another Pastor to take the oversight of us in the Lord, and to build us up in faith, love, and holiness.

Two brethren were at the same time appointed to wait on Mr. Fraser with the above Resolutions, who reported to the Church, specially convened on the evening of the 11th January, 1843, that in terms of their appointment they had waited on the Pastor, and delivered to him the Resolutions agreed to at the Meeting of 22d December; and that, having perused them, he expressed himself quite satisfied with the matter and spirit of the Resolutions, (so far as they concerned himself,) and his conviction that they fully embraced all that was necessary in the circumstances of the Church.

This Report, before being read to the Church, was shown to Mr. Fraser, and fully approved of by him.

Robert Kinniburgh, Chairman.

OBITUARY.

On the evening of Saturday, December the 10th, Mr. James Dewar, the beloved pastor of the Congregational church in Nairn, finished his course. For more than 37 years, by the grace bestowed upon him, he was enabled to labour faithfully and successfully in that important station. Nor were his abundant labours in the gospel confined to that field. For a good many years he spent several weeks journeying and preaching the glorious gospel of the grace of God, in some of the most destitute parts of the Highlands and Islands of Scotland.

His last days were among his best. A series of what are called revival meetings were recently held in Nairn, by the different denominations. In these our dear departed friend took a very deep interest. His own soul was much re-

vived and enlarged, and there is reason to believe that fruit has been gathered unto life eternal. The period of his affliction was short. The week before his decease he had been over at Avoch assisting his brother in religious meetings. While there he felt unwell, and after he returned home his trouble increased. On the Lord's day, he proposed to meet as usual with the church; but was persuaded to keep the house. His affliction did not assume an alarming appearance until near the end of the week. His end was peace; and he seemed to have anticipated its approach before he was seized with the fatal disease.

We believe there never was a death in Nairn more universally lamented by all denominations. He had long been the willing servant of all classes, for Jesus' sake; and as such, he was *justly* and *generally* esteemed. His funeral took place on Tuesday the 13th. It was attended by all the Congregational ministers in the north, and by a very large assembly collected from various quarters, who came to pay their last sincere respect to departed worth; and to mingle their sympathies and prayers with the bereaved family and church. May the great Shepherd of the sheep sanctify the solemn visitation to all concerned; provide for the bereaved church a pastor according to his own heart,—bind up the broken hearts of surviving friends,—and be the Husband of the mourning widow, and the Father of her now fatherless children! And may all hear the warning voice, —"Be ye ready also."

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

INDIA.

MISSION AT MIRZAPORE.

THE operations of the Society at Mirzapore were commenced in May 1838, by the Rev. R. C. Mather, who has continued his labours there to the present time.

Mirzapore is a newly-erected city: it was built under the direction of an European magistrate, and, from the wideness and regularity of the streets, affords great facilities for preaching in the open air. It is distant from Benares about thirty miles, and is considered the most important commercial mart in north-western India. The city is divided into six districts, and contains a population of more than sixty thousand inhabitants, who are principally engaged in trade and commerce. On this account it holds, in the estimation of the Hindoos, the same exalted position in regard to trade, as Benares maintains with reference to religion. From the generally crowded state of its bazaars, the respectable appearance of the inhabitants, and the superior character of the houses, it strongly resembles the best part of Benares; but the great trade that is carried on gives it a still more busy and animated appearance.

On commencing his labours at this station, Mr. Mather found the people remarkably disposed to listen to the Word of Life, while they exhibited no ordinary candour in judging of the conflicting claims of their own religion and those of Christianity. Our brother has devoted from the first a large portion of his time to preaching in the public bazaars. He had not been long at the station when he succeeded in establishing a regular Hindoostanee service. Those who placed themselves under his ministry made rapid attainment in scriptural knowledge. The first convert was baptized by him in February, 1839; others were added from time to time; and about two years ago the native believers were formed into a church.

Among other means of usefulness which have been successively brought into operation, the most prominent and useful are the orphan schools, the lithographic printing establishment, and the theological class for the instruction of native young men with a view to the Christian ministry. Each of these branches of labour is replete with encouragement and promise. From the orphan schools, several of the more advanced pupils have been received into church-fellowship; others are evidently under the influence of divine grace; and all are

advancing in general and religious knowledge. The press has issued great numbers of Christian books for general circulation amongst the Hindoo and Mussulman population; while affording beneficial employment to several of the orphan boys. None of the native students have actually entered on the Missionary work, but from the progress they have made, there is good reason to hope that some of them, after due preparation, will become able and devoted labourers in the Gospel. Two native evangelists, distinguished for piety, talent, and ardour, have joined the Mission from Benares, and the services they render, especially as itinerant preachers among the surrounding population, are found extremely valuable.

A suitable place of worship, which had long been greatly needed, was lately erected at Mirzapore. "The opening for the English service," observes Mr. Mather, "took place on Sunday the 21st of August, and the opening for the native service on Sunday, September 11. On occasion of the former, a collection was made to defray the expenses of the fittings, and a sum amounting to 330 rupees (£33) was received. For the native service, our native brother, Mirza John, composed three original hymns. On this occasion, our brother, Narspot, of Benares, was present, and we were all mutually delighted with our common fellowship in the Gospel, and the signal mercies connected with the event."

CHINA.

ADDRESS OF THE DIRECTORS OF THE LONDON MISSIONARY SOCIETY,

TO THE MEMBERS OF THAT INSTITUTION, AND THE CHRISTIAN PUBLIC OF GREAT BRITAIN.

CHINA, with a population estimated at a third portion of the human race, has for ages been shut against the progress of knowledge and the blessings of the Gospel. From generation to generation, the boast of her despotic rulers has been, that the laws and customs of China alter not; and, to preserve inviolate an assumption equally irrational and impious, nations the most enlightened by science and distinguished by religion have been denounced as barbarians, with whom no intercourse might be held but on penalty of death. Under the terror of this cruel prohibition, the unknown millions of China have continued from time immemorial ignorant of the only true God—worshippers of idols—victims of debasing superstitions—and slaves to vice.

Over these countless multitudes of immortal fellow-creatures, excluded from the light of life and the hope of salvation, the church of Christ has long mourned; and prayer to God has been made without ceasing, that He would open in China a wide and effectual door for the entrance of the truth and the triumphs of his Son. By a course of events which no human sagacity could foresee, and which Omnipotence only could overrule for good, God has proved himself the hearer of prayer! The horrors of war and the desolations of the sword have ceased, and peace has been established upon honourable terms, and (as we trust) a firm basis, between China and Great Britain. The extension of intercourse secured by the treaty to the principal ports of China, though primarily intended for the interests of commerce, *cannot but prove favourable, and highly favourable*, to the efforts of Christian benevolence; while the cession to our Government of an island on the borders of the empire, must afford, to the servants of Christ, great facility, no less than security, in their various efforts for making known his salvation to the perishing millions.

The friends of truth associated with the London Missionary Society have long regarded China with peculiar interest and deep solicitude; and for a period of nearly forty years, the successive Directors of that Institution have steadily prosecuted preparatory measures for her intellectual and moral improvement, assured that He who hath given to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, would never exclude the largest empire, and the strongest hold of idolatry, from the triumphs of his mercy.

These self-denying and arduous efforts have been undertaken by holy men of God, many of whom now rest from their labours, but their works follow them.—

men whose memories are held in veneration by the church of Christ, and whose names will be hallowed by the future generations of that land of darkness for which they lived and died.

The labours of these devoted evangelists have included the instruction of the young, the composition of appropriate Christian tracts, and, above all, the translation of the Sacred Scriptures into the Chinese language: they have also employed the power of the press with great efficiency; but, amidst their multifarious exertions, the preaching of the Cross has been the aim of their lives, and the glory of their ministry.

Since China has hitherto been inaccessible to those who have sought her salvation, these efforts of Christian mercy have been confined to the British and other European settlements nearest to her shores, as Java, Penang, Malacca, Singapore, and Macao. To these settlements, multitudes of Chinese have constantly resorted for purposes of commerce, and with them our missionaries have enjoyed unrestricted intercourse. These strangers have listened with attention to the faithful proclamation of the Gospel; they have thankfully accepted portions of the Sacred Scriptures, and numbers have returned, bearing that imperishable treasure to their native land.

But the time has come when the friends of Christian missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to his Church is as distinctly uttered by his Providence as though we heard it from the Holy Oracle, "Behold I have set before thee an open door, and no man can shut it. Go forward!"

The Directors of the London Missionary Society are sensible that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigour. They are thankful that the number of their faithful missionaries, who have acquired the difficult language of China, *is greater at the present moment than at any former period.* They are also happily enjoying the vigour of health; while two of their number, by their medical science, blended with Christian benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access. And anticipating the happy termination of the recent conflict, our devoted brethren have urged on the Directors the duty of advancing to China, and are now anxiously awaiting the arrival of every post for the requisite instructions.

Impelled by such considerations, the Directors of the Society assembled on the 8th ult., for the prayerful and mature consideration of the claims of China, and the result of their solemn deliberations is expressed in the following resolution, unanimously adopted on that occasion:—

That, impelled by a sense of the additional obligations imposed on them by the providence of God, the Directors solemnly pledge themselves to employ all practicable means for increasing the strength and efficiency of their Chinese Missions, and for adding to the number of the labourers already in the field: fully assured that such enlarged efforts will be sanctioned by the unanimous concurrence of the Society's friends, and generously sustained by their zeal, liberality, and prayers.

In accordance with the sentiments thus deliberately expressed, the Directors have already adopted measures for the removal of the Anglo-Chinese college from Malacca (*distant about fifteen hundred miles from China*) to the Island of Hong Kong. To that station the printing-presses and various missionary apparatus will also be transferred; while a part of our missionary brethren will be located on the island, and the remainder will proceed to such of the Chinese cities opened for commerce by the treaty of peace, as may appear most eligible.

The Directors, however, are not only anxious that the brethren already in the field should be employed with the greatest measure of efficiency, but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, TEN OR TWELVE ADDITIONAL MISSIONARIES FOR CHINA, with a view of entering upon stations which the present limited number must leave unsupplied.

In adopting these practical measures, *which still fall far short of the urgency of the occasion*, the Directors cast themselves with confidence on the generous support of the Society's faithful friends. The expenditure of the institution has for several years exceeded its receipts, and the outlay required in strengthening and extending the Chinese missions will involve a very considerable increase.

Yet the Directors cannot apprehend from their constituents the charge of imprudence or presumption, although they may somewhat transgress the precise rules of arithmetical calculation; on the contrary, had they remained inactive, or had they done less for an object of such magnitude, they would have dreaded the charge of coldness and apathy at a moment when ardour and exertion were loudly demanded.

A SPECIAL SUBSCRIPTION, to meet the enlarged and unavoidable expenditure contemplated, has already been commenced, to which the Directors most earnestly invite the liberal contributions of their friends: they intend to adopt forthwith the best means for presenting the claims of China to the Christian public in the metropolis and throughout the country; and humbly trusting in Him whose glorious kingdom they are anxious to extend, they anticipate the support of his willing people and the sanction of his Holy Spirit.

GENERAL VIEW OF THE MISSION AT SINGAPORE.

(*From Rev. A. Stronach, Singapore, March 31st, 1842.*)

Vain excuses for not abandoning idolatry.

THE country-born portion of the Chinese population in this island repeatedly come under my notice. Too well instructed, by early education or intercourse with the Europeans, to entertain the same opinions of idolatry as those held by the native-born Chinese; they are too proud of the name of Chinamen, and too anxious to prove their right to be considered as such, not to join in all the rites which distinguish their nation from others; but, like the better informed among the Romanists, they maintain that the idolatry they practise is a mere mark of respect and gratitude to departed excellence; such (they often declare) as they would be most forward to pay to me, after my death or departure from Singapore, if I should be the means of doing them good.

I have often had long and animated conversations with such men, and the talent they display in defence of their opinions is by no means contemptible. Were they really anxious to learn more about Christianity, they could easily do so; but the god of this world blinds their eyes, and leads them to believe that they can never acquire more information than they already possess, in regard to the Judge of all the earth, and the mode of acceptance in his sight. The more wealthy and influential they become, the less inclined are they to turn their thoughts towards Christianity, and, by some of the head-men among them, positive aversion to it is most unblushingly expressed.

Obdurate rejection of the Gospel.

Of this the case of the Court Interpreter, a pupil of Dr. Milne's, affords an illustration. At my last visit, while he avowed his contempt for his countrymen, and his conviction that the majority of them were cheats and liars, he said he could not bring himself to contemplate for a moment the propriety of hazarding their displeasure by professing Christianity, though he nevertheless believed it to be the only true religion:—if he were to do so, they would, he said, render him no assistance in burying his mother, who is likely to die soon. And all my arguments, from her melancholy condition as a sinner on the brink of eternity, to prove the propriety of his acting like a Christian, and preparing her, by instruction in Christianity, for entering another world, appeared to be quite thrown away.

If such be the state of feeling towards our holy religion, manifested by those who have so often come in contact with Christians and Christianity, it will not be matter of surprise that many of the native-born Chinese whom I visit, are bitterly averse to the reception of a doctrine, repulsive, not only for its purity, but also on account of its novelty and foreign origin. My message, though stated in the mildest and most affectionate terms, frequently meets with any thing but a pleasant reception. The subjects on which I am most violently attacked are the opium trade and the Chinese war; and often am I asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people

who sell to others a poisonous drug which they will not eat themselves, and then go to war with their Emperor for not admitting it into his dominions?

Chinese estimate of the virtue of patience.

On one such occasion, showing myself perfectly patient and composed in the midst of a storm of hard words, and displaying no other emotion but that of sorrow for the bad feeling so ignorantly manifested towards the best boon of Heaven, I was told, for my consolation, that I should certainly, after death, become a budh—the highest state of honour and happiness of which the vulgar Chinese can conceive. If I could endow the profession of Christianity, my success would be abundant. In the presence of a large assemblage of his countrymen, a Teo-Chew man, only the moment before loud in his praise of idolatry, said, without the least appearance of shame, That if I would give him ten dollars a-month, he would willingly accompany me in my nightly visits in the Bazaar, carry my tracts for me, and exhort his countrymen, as I did, to forsake idolatry for Christianity. All he wanted was money, and if he got it one way, he need not seek for it in another. Nor are such sentiments rare.

Adaptation of popery to depraved human nature.

Had I even a more attractive form of Christianity than Protestantism to present to the Chinese, I should not be without many evidences of success. Popery has attractions which are by many felt to be irresistible. It is perfectly evident why *that* form of Christianity should succeed with the heathen mind better than our unadorned and spiritual form of it. I meet Teo-Chew Roman Catholics frequently. One man, who presented himself twice as my opponent in argument, furnished me with a favourable case for testing the extent to which Popish poison infuses itself into the minds of Chinese Papists. While I was conversing with him, he began to repeat his prayers to the Virgin, and to count his beads. I then asked him what good he thought his prayers to the Virgin would bring him. The answer was painfully conclusive as to the fact, that much more pains are taken to impress the deluded convert with the condescension and kindness and power of Mary, than with the love of Christ. "How could we expect," he said, "to be heard if we addressed Jesus himself? If it were not for the Virgin, our prayers would never be listened to. Besides, Christ could not even have existed without his mother. Should she not, then, be most fervently worshipped?" And I was told most distinctly, both by this individual and by his companion, that Protestantism, or, as he called it, the "English doctrine," would never do for the Chinese; while Popery, or the "Lord of heaven's doctrine," was just the thing to succeed.

Such is a simple statement of some of the difficulties I encounter in attempting to lead those, for whose conversion I came hither, to the knowledge of the only way of salvation, and I present it without disguise, feeling convinced that the more plainly facts of this kind are communicated, the more vivid will be the recognition of the truth, that conversion must be the work of God, and the more earnest and unceasing will be the prayer that *He* may exert his power, whose power alone can prevail.

Favourable results and prospects.

The encouraging circumstances connected with my mission here, chiefly consist in the perfect and unrestricted freedom of access I have to multitudes of native-born Chinese; the opportunities I have of seeing the same persons over and over again, and thus presenting to them, on different occasions, different phases of divine truth, as well as observing the effect of former conversations, if not on the heart or the conscience, at least on the understanding; the kindly feeling, apparently such at least, which displays itself in the countenance and words of many, on every new visit; and the fact, that in multitudes of cases, the truth spoken, though opposed at first, eventually commends itself to the judgment of the hearers, as the only doctrine capable of defence. These circumstances, along with the conviction that I am in the path of duty; that some one must sow the seed, if a harvest is ever to be reaped; that what is sown, though it may not spring up rapidly, shall one day bear fruit; that efforts in themselves feeble and insignificant, if unceasingly repeated, cannot fail to exert some influence; and that the promise of God renders the hope of a *beneficial* influence both reasonable

and obligatory; serve to render my occupation as pleasant a one as I could possibly desire; that only excepted of receiving into the Church of God many converts, as the trophies of his grace: but, while I pray for this in faith, I must wait for it in patience.

SOUTH SEAS.

MANGAIA.

We have great pleasure in giving the following passages from the Journal of Mr. Gill, of Rarotonga:—

Pious zeal of a young convert.

With one of the applicants, a young man, I was particularly pleased. He said to me,

"I very much desire a hymn-book."

I replied, "All that I have brought for the station are distributed."

"But," he answered, "you have more."

"Yes," I said, "I have more at Oneroa, some of which I will bring when I come again; but being few, I must reserve them for the teachers. Are you a teacher in the school?"

"No," he replied, "I have but just returned from my sin."

"Have you lived then in the love of sin?" I inquired.

He answered, "I have been one of the vilest of the vile."

"But," said I, "were you a more conspicuous sinner than others?"

He replied, "I think so now—I was a *tutaiauri*. I have been judged six times for stealing food, and have been guilty of many other and still greater sins."

"What," I inquired, "has produced the change?"

"The love of Jesus," he replied, "who shed his blood to save sinners."

"Did you long resist that love?" I inquired.

"Yes," he answered, "from my childhood, until Maretu came from Rarotonga He came to our station; and I was then as I have told you; but what he told us of the love of Jesus to the most guilty, softened my hard heart. I then hated my sins; left my former companions, and am now among the disciples of Jesus."

Thus one and another is brought in from the ranks of the enemy, to be the joy of the church here, and to swell the triumphs of the Redeemer throughout eternity. I gave the young man a translation of the "Sinner's Friend," and of "James's Church Member's Guide;" promising him a hymn-book at some future time.

Interesting church meeting.

Late in the afternoon, I assembled the adult classes, consisting of those under Christian instruction, in number 220. After an address by myself, several members of the church delivered short exhortations, and expressed their gratitude to God for his love to them. They said—"Look at our chapel—it is finished; look at our children—they are all anxious to be instructed; look at our church just settled among us; and "now all we want," said they, "is a teacher; and a teacher we must have, and you must now decide who it shall be. We have heard that you and Maretu intend to return to Rarotonga; and that Rupe must live at Oneroa; but the ship is gone, and we will not pray for its return; and the deep sea is between us and your land, and here we have determined to keep you, until you let us have a teacher."

Others said, "We are all of one opinion; we have been left long enough; year after year we have been praying for an English missionary and native teachers from Rarotonga; and now, as God has prospered our prayers, we intend to do our part to keep you here."

These appeals were overpowering. I would they could have been heard and felt by the churches at home. Surely some one of the thousands of Israel would have said, the desire must be gratified,—it is the work of the Lord.

Near sunset we left this interesting settlement, praising God for his grace to us and these dear people.

Journey to Ivirua.

June 28.—The people at Oneroa not being ready to commence their new school-house, we left that settlement early this morning to visit Ivirua, a small station on the north-east side of the island. The country through which we passed is of the same character as that we saw on our visit to Tamarua, last week. The barrenness of the hills, which are covered with nothing but dry grass and weather-beaten fern, form a perfect contrast to the well-watered and highly-cultivated valleys. The richly laden groves of cocoa-nuts are thickly intersected with smiling taro patches, testifying alike to the benevolence of God, and the industry of the people. The law of necessity has made the Mangaians a more industrious people than most of the South Sea islanders. Their land is sterile and unfruitful compared with the luxuriant richness of Rarotonga and other islands, whose mountain-summits and coral shores are alike covered with every variety of verdure. Ivirua is a district about nine miles from the principal settlement, and has a scattered population of about 500 souls.

After service in the evening, conversed with some of the old people of the place, whose hearts seemed to regain new vigour while they talked of years gone by. The last native who remembered the visit of Captain Cook, the discoverer of the island, died about two years ago: the present number of old people well remember the ships which touched here from Cook's time to the first visit of Mr. Williams, and now mourn over their ignorance and sin which led them to ill use the first native teachers.

Great want of School Materials.

July 2d —The whole of this forenoon I have been engaged with Mrs. Gill in selecting male and female teachers to receive instruction while the school-house is building. Obtained 40 females, and 54 young men, who were willing to devote an hour or two every morning to the instruction of the children. To these we distributed the few slates and pencils we had, with copies of geography, arithmetic, and "Memoir of Mr. Glover;" and arranged to meet them for instruction as often as possible. It is impossible, however, to conceive of the depressing effect of being placed in these circumstances without being able to supply the desires of the people. The children and teachers of this island are no less than 2,000. The majority of these are most anxious to receive instruction, and we have just 30 slates, and 100 or 200 pencils to distribute. O for the wing of evening to follow the sun in his western track, to the land of my fathers, and with him return in the morning laden with all kind of school materials! It would be a morning of universal joy to the teeming population of the island, and only second in blessing to that when the light of the glorious gospel first shone on their shores.

Fathers and brethren, present the claims of our schools, and especially the schools of Mangaia, before your respective churches; and may that Saviour, who looked on the young, and blessed them, prosper your appeals to our joy, and to the advantage of these naturally indolent and licentious people!

MADAGASCAR.

MARTYRDOM OF TWO MORE NATIVE CHRISTIANS.

It is with feelings of profoundest sorrow we invite the attention of our readers to the subjoined communications, by which it will be seen that the sanguinary spirit of the native rulers of Madagascar, so long and so fatally exercised against our Christian brethren in that island, has, within the last few months, sought and found additional victims to its unrelenting rage. But while mourning over these heart-rending occurrences, we are again permitted to rejoice in the assurance, that the persecuted band, who survive the implacable hostility and murderous pursuit of the enemy, are still enabled to endure their sufferings with unwavering steadfastness; and that those of their number who have so recently laid down their lives for the Lord Jesus, bore willing and cheerful testimony in their latest moments to the reality and power of that grace on which they relied for support.

In addition to the communication from Mr. Baker, which furnishes a connected view of the circumstances that led to this renewed martyrdom, and of the event itself, we are enabled to present a series of letters from the surviving sufferers in the island, the perusal of which cannot but awaken a strong and prayerful interest on their behalf.

(*From Mr. E. Baker, Mauritius, August* 4, 1842.)

Again the blood of the martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the chief Obadia; though, of course, the murderous orders were issued, as formerly, from that "city of violence' which is rapidly filling up the measure of its iniquities,—Antananarivo.

The narrative of the event received from the distressed Christians only yesterday, is briefly this:—Obadia had heard that some king or kings of Ambongo would receive the Christians; but no messenger having arrived from that part, and he, not knowing whether one or all were favourably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Ratsitahina and Rabearahaba, and sent them on their way, accompanied by the wife of the latter and a little slave girl, probably intending by this to lull suspicion in case of their being observed by the queen's people passing over the boundaries of the Sakalava country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country.

They crossed the frontier in safety, and arrived at the house of a friend, to whom they showed their copies of the scriptures. He immediately assured them that a neighbouring king called Ilavantsikindahy, was desirous to hear and know the word of God; and "Come," said he, "let us all go together and see him personally." They agreed to the proposal, and, having written to Obadia and to Ralaijao, another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey, leaving at the house of their friend the woman and little girl to await their return.

During their absence, the woman and her young companion became alarmed, and fled towards the territory of the queen,—their native land. They reached the boundary, but, in repassing, they were apprehended by the guardian or landwatchman; and being closely questioned by him, the woman, as it afterwards appeared, disclosed all she knew respecting the plans of Obadia and Ralaijao, and the visit of the two men to Ilavantsikindahy, and wrote immediately to the queen and officers at Antananarivo on the subject.

In the mean time the two men returned from their visit, and finding that the woman had fled, they instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell thus into the hands of the landwatchman, who was, no doubt, looking out for them. They were taken up to the village as prisoners, and subsequently sent to Antananarivo for judgment.

There they were subjected to similar tortures and questioning to urge them to impeach others, as the former martyrs had to undergo; such as, "Who sent you on this errand? and what was your design?" "We went," said they, "of our own free will, not being constrained by any one; and our design was to try and soften by instruction in the word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country (Vonizongo). That was why we took these books." Again they were asked, "Who are that great number of people who were to follow you; and did you not intend to take up arms against the queen?" They replied, "As to our designs, we do not deny that we prayed, or followed the practices of the praying people; we did so, as the books found upon us testify; but as to taking up arms against Ranavalona, we never intended *that*. We demand the water,* to try if any thought of bearing arms against the queen was ever entertained by us."

They were condemned to death, and ordered to be executed in their own country, one upon the Sunday, and the other on the Monday in the marketplace. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the Christians, who took them food during the interval, they on

* Tangena ordeal.

one occasion whispered an affectionate farewell to all the Christians, saying, "Let them not fear that we shall disclose their names: we shall do them no harm; but say *farewell.* If we do not meet again here on earth, we shall meet in the future life." With unflinching fortitude they kept this noble promise to the last; and seem to have been even cheerful in death. Obadia speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but really serving as an additional evidence of the unmitigated cruelty of the queen, and the sustaining power of that grace which kept our departed friends faithful unto death.

The above particulars are taken from various letters addressed to myself, Mr. Griffiths, and the refugees at Mauritius. These contain the entire details in the words of the surviving sufferers; but I have thought it desirable to send this brief summary of the whole.

LETTERS FROM NATIVE CHRISTIANS IN MADAGASCAR.

1.

Antananarivo, July 8th, 1842.

May you live and be blessed of God, O beloved friend! and how are you? for we are in the enjoyment of health through the blessing of God, and we now inquire after your welfare in a letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the queen are searching for them everywhere to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately in answer to this letter. And may you live and be blessed of God, O beloved friend!

2

Antananarivo, July 16th, 1842.

May you live and be blessed of God, O beloved friend! How are you and your family? I am in the enjoyment of health through the blessing of God, and am alive to inquire after your welfare in a letter. And I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne by flesh and blood, but they are even light to be borne by the mind and soul that lean on the Lord.

I tell you that two of our number have been accused and condemned (as the others had been before) to perpetual slavery. Four brothers have been recently accused and pursued. Obadia and Ralaizao they could not find, as their friends succeeded in concealing them, but Rabearahaba and Ratsitahina were caught and put to death, in Vonizongo, on Sunday and Monday markets, and their heads were cut off and fixed on poles. The persecutions are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here.

I received letters twice from you; one from Tamatave, and another from Mauritius, in which you have truly sympathized with us, and given us excellent counsel. I told you in a former letter, that the Queen ordered the "tangena" to be given me, but by the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord who hath blessed and preserved me alive. Five of our friends are hiding themselves with me, and I shall take particular care of them; but the others go from place to place to seek for something to support nature.

I assure you that I shall pay the strictest attention to what you have told me, and shall do all that lies in my power, by the help of God, to commiserate our distressed and persecuted friends, even after every farthing that you have placed in my hands is spent.

May you live and be blessed of God, saith your friend.

3.

Antananarivo, July 21st, 1842.

May you live and be blessed of God! And how are you and your family? I tell you, O my beloved friend, that our troubles are still increasing—a letter arrived yesterday to inform us that the robbers, on the 12th instant, discovered two of our sisters in the deserts—Rafaravavy and Razafitsaroana, and took them away from their concealment.

These five robbers went up to the village in the night, after all the people were gone to sleep, and found two women in one house. They tied their hands and feet, and carried away their clothes, and every thing they found in the house. They returned to the house to seek for tobacco, and, in searching for it, they discovered our two sisters concealing themselves in the rice cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends, and may you live long, and be blessed of God, O beloved friend!

MALAGASY REFUGEES AT MAURITIUS.

THE numerous friends who had opportunities of intercourse with the Malagasy refugees, by whom Mr. Johns was accompanied to this country, and who returned to Mauritius, after receiving suitable instruction, with a view of labouring for the spread of the gospel among their own country people in that island, and finally in Madagascar, will be particularly interested by the following communications from two of their number, addressed to the Rev. J. J. Freeman, under date of April last:—

LETTER FROM RAFARAVAVY.

MY DEAR SIR, YOUR WIFE AND CHILDREN,—

May you live long and be happy! I thank you sincerely for the kindnesses you have shown us—father or mother could not have done more. May God be with you, and may he direct your designs concerning Madagascar!

When we came to this place, we did not meet Mr. Johns, for he was still in Madagascar, suffering under great sickness, the news of which made us very sorry; but in about ten days afterwards he came, though in a little time he was again taken very ill. Oh, how great was our sorrow then! for he is to us here in the place of a father and a mother, and I hope God will prolong his days that he may work again in Madagascar, for the people are miserable. Oh, how many of them are running to the everlasting death for lack of the gospel of Jesus Christ!

Mr. Johns is better now, and this makes us very glad, and calls forth our praise to God. He purposes going again to Madagascar, where he left Adrianiliana. I assure you, dear Sir, that I wish very much to go to the coast of Madagascar to teach, for my heart is there, and to finish my days in serving God according to my ability.

Alas! how many are in the valley of the shadow of death! who do not hear any thing of the Saviour, and no wonder, when we remember what the word saith, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Believing arises from hearing the word of God. I have been asking Mr. Johns to allow me to go with him to Madagascar, but he said, "You are a woman, and therefore you had better stay, for I cannot take you unless I have a place for you. But were I to go with him, I am sure he would be able to find a king that would consent to have me placed there; for I know that many of the coast people of Madagascar are fond of him.

This is the condition of the Malagasy in Mauritius. Those that are settled in the country, I chiefly talk with concerning the word of God. There are many also who come to me, whom I teach reading and spelling. Several Betsimisaraka come with them, and I ask God's help that I may do my best in visiting and teaching until the arrival of Mr. Johns. For the next time he goes away he will, God willing, take me with him; and in that case, praise shall follow and prayer

shall be offered. To warfare we are bound by our Captain, and I must not turn back, but go on in the strength of the Lord Jesus Christ. And though I should be the only Hova on the coast of Madagascar, I am content if I do but get a place to go to. Still it would be much more delightful to have a companion. As for the enemy and disease the Lord will protect us, for there is nothing that can hinder Jehovah to save, whether with many or few.

Dear Sir, present my thanks to the Directors, your companions, and the congregated Society. It is really pleasing what you do to Madagascar, for it is not little, but much, and cannot be counted. May God be with you! Tell the ladies in your congregation that I present my salutations to them, for I have not forgotten them. I also salute those that are at Gravesend. Adieu to you all saith

MARY RAFARAVAVY.

LETTER FROM JOSEPH.

May I ask of you, my dear Sir, to present my salutations and respects to the Directors and the Christians in England, who do not change, but increase in their love to us and our country; especially your congregation at Walthamstow, who made us like one family indeed in Christ. It was the first place at which we enjoyed the society of God's people, and they were to us like fathers and mothers, and the leaders of our footsteps wheresoever we went when we were in England, and more especially to myself, for there, and only there, was my home. I therefore thank them for all the assistance they gave to me and my friends, and I shall not forget them in my prayers. I wish that God may bless and protect their exertions to spread the gospel throughout the world.

Our passage in the *Thomas Snook* was very comfortable indeed. The captain and the mate were very kind to us; and because what you gave them was sufficient and plentiful, they did their utmost to please us; our food being so abundant and so good that it was almost like a feast every day. The sailors also paid us great respect, and behaved very well to us the whole way. We were allowed to keep up meetings as we used to do in Madagascar, every Tuesday evening; every Thursday we held a Bible class with Mrs. Johns; the captain and carpenter joined us in our family prayers very often; and on Sunday, when it was fair weather, the sailors, &c., joined us in divine service on the deck. That was the way we passed our time at sea.

Great was our joy on the return of Mr. Johns from Madagascar, and we were full of praise to our God, who brought him to meet us in health. We were glad not only because we saw his countenance, but also because of the protection of God over him whithersoever he went. The cause of his leaving the Mauritius was to look for the persecuted Christians, and for a place for us, according to his agreement and our desire from the beginning; for we had told him, "Be it where it may, if there is but a place for us, we will go there to teach those of our country." But when he went there he did not see the Christians whom he sought for, nor did he hear any good report. The government, though changeable, still continue to increase more and more in tyranny and slavery; and all the people endure great miseries and torments, and the door is still shut.

But the Lord be praised! for behold he hath opened a door in Nosimitsio; for the king of that place asks for teachers, and has sent a letter to the Governor of Mauritius by Mr. Johns. When I heard of that I was exceedingly glad, because they are people of the same language as I am. I think that God in his mercy has answered my prayers; for I have been for a long time wishing and promising myself to do what lies in my power to teach and spread the gospel and extend the kingdom of Christ all my days; and now, as there is a vineyard opened by the Lord, and only labourers are wanting, I offer myself to work in that vineyard. And although I know that I shall have to encounter much tribulation in this battle of faith, yet, as a true soldier, I must needs do what the one who has chosen me wishes. And as I told you when I bade you my last farewell at Walthamstow, "There is nothing that can make my mind so easy and my life so pleasant, as to be engaged in the service of Christ, and in preaching the gospel of the grace of God." This I do now, and also wish to do much more, that my sojourn on earth may be one of rejoicing to me.

I am in hopes that you will think of me and my companions in your prayers, as I do of you and your family.

May the Lord bless you the Gospel, saith Adieu to your wife and children, O dear father in

(Signed) JOSEPH RASOAMAKA.

SOUTH AFRICA.

Letter to a Friend in Glasgow from the Rev David Livingston, Missionary to South Africa.

Bakwain Country, 28th May, 1842.

MY DEAR FRIEND,—I left this about two months ago, for the purpose of visiting and opening up a friendly intercourse with some tribes which lie still farther to the north. This seems to be the first step necessary in preparing the way for the spread of the gospel among this people. Believing that the motives of all men are just like those which agitate their own bosoms, the natives usually receive the first visit of strangers with suspicion. They suppose we come for some selfish purpose, and are therefore on the alert, lest they should be imposed on by our superior cunning. And so long as this state of mind exists, it is in vain we attempt to preach the gospel. We have, therefore, to endeavour to overcome their suspicions, and this we can do most effectually, by an easy open frank association with them. I shall give you a few particulars, respecting three tribes of Bechuanas with which I have recently become acquainted; and, as they were never before visited by a messenger of the gospel, the reception and treatment I met with will, I hope, prove interesting to you. Their names are the Bamangwats, the Bakaa, and Makalaka, and their country lies between Lat. 21° and 22°, and Long. 29° or 30°.

My route skirted the great sandy desert, which flanks the whole of the Bechuana country to the west, presenting an impassable barrier to the traveller in that direction. It occasionally crossed portions of the sand, which stretch out to the east in the form of waves, and these were exceedingly distressing for the oxen. We, however, got within two days of the Bamangwats before they were entirely exhausted. I then instructed the people to endeavour to take back the waggon to a pool we had found the day before, while I pursued the journey on foot. The chief was evidently pleased that I had thrown myself on his bounty without distrust, for before I had been ten minutes with him, and seated in the midst of hundreds of his people watching every motion and look, he commenced cramming me with the flesh of the rhinoceros, and such other dainties as the royal pantry afforded. And as we became better acquainted, he presented me with an elephant's tusk, frequently and emphatically exclaiming, "You have come just like rain to us, and if you had brought your waggon I should have held you a month looking at you." He has more people under him than any other chief I have seen in this country. He has numerous tributaries, and his own town consists of 600 houses. But these are all very small I lived in one as large as any in it, and you may form some idea of its size, when I inform you three of us could not sleep in it without touching each other, unless we put out our fire. I, however, did not feel any inclination to complain, for, during the fortnight I lived with him, he fed me with what he considered the best. My supper would have rejoiced any Scotchman but yourself, for it consisted of about three gallons of most excellent porridge, and on all occasions he promptly complied with every request I made. Lions abound exceedingly in all that country; so much so, indeed, that it is unsafe to go out of the town without an attendant. I could not believe it at first, although Sekomi the chief chide me for climbing some rocks (unattended) which overhang the town, and always sent one to attend me, if at any time he saw me going out, until I was convinced there was some necessity for his precautions, by the death of a woman who was, during my stay, taken out of her garden so near the town: I had frequently walked far past it. The cries of her children were very distressing; and when they were occasionally joined in them by their friends and associates, the whole valleys and surrounding rocks rung and re-echoed their dismal wailings; and theirs was sorrow without hope. I frequently wished

that some of our rich Christians, or Christian churches, had heard for a few moments those bitter shrieks to which I had to listen for a whole day. Surely those loud and bitter sobs would have awakened the determination in their bosoms to do more for the heathen than they have yet done.

The Bakaa live about twenty miles to the north of the Bamangwats. Their town is situated on a very high range of rocks, which lie on the right of the path from the town of Sekomi. Turning suddenly to the north, we ascend a narrow defile, or rather cleft, in the rock, down which rushes a mountain-stream. By this path we attain an elevation of 3 or 400 feet, and enter, as by a narrow doorway, a flat area equal in extent to George's Square, Glasgow. It is covered with grass and trees, but the rocks rise abruptly on all sides, presenting no opening except that by which we entered, and destitute of vegetation. In front, they are at least 700 feet in height, and on the top of these we could now see the huts of the Bakaa, perched like eagles' nests among the huge loose fragments, which seem ready to tumble down every moment. We ascended this, and occasionally looked up expecting to behold a crowd of natives coming to meet us; but we climbed in silence, and were allowed to look around on the strange scene which now presented itself. And we found that this curious dell I have attempted to describe, was but one of many. Indeed, when we looked around, they seemed ranged beneath us like the pews of a church. The nature of the rocks shows them to have been at no very distant period a scene of active volcanic operations; and vegetation was just beginning to exert its power in the formation of mould. This was not general. The lichen, usually the forerunner in the work, in most of the surface had not found a place They are singularly sterile in aspect, and one wonders why a people should prefer to live on them, when there are so many better situations in the plains below. But the reason is, another characteristic of these extinct craters affords the whole tribe secure and impenetrable fortresses against all their enemies. There seems to have been a gentle upheave of these rocks since they ceased to emit lava and other volcanic matter. By this they are rent and split in every possible direction; they are covered by huge fragments, which, in falling or rather sliding down amidst innumerable other blocks, all having sharp angles, have impinged on each other and the adjoining rocks, so as to leave considerable spaces beneath. In one which I entered, they had fallen against a cleft which runs a good way into the mountain, and is capable of containing more than a hundred people. Into these the Bakaa retreat, and their enemies are unable to hurt them, for spears thrown in only rebound back to the hands that threw them. The passages are generally tortuous, and that which I saw required crawling on the belly in a zigzag direction; but when in, a dozen men could stand, and defend the passage against the entrance of every individual, and he thus situated. But to return to my visit: When I had looked around me a little, I proceeded to the usual place of meeting, and was surprised to find only three persons waiting to receive me, and these with exceedingly disturbed countenances. I did not expect a very pleasant meeting, but I was not prepared to see the workings of conscience so visible as were here displayed. The Bakaa have a bad name among all the tribes; so much so, indeed, that the Bakwains, who came with me to Sekomi's, refused to go farther. And I believe they deserve the name they bear. One of the three whom I found met to receive me, was the chief; and although others after a little made their appearance, and seemed to have a little more confidence, neither their presence nor all I could do in the way of friendly conversation could remove the expression of fear from the old man's countenance. The first thing that seemed to please him was my eating with them, and then lying down to sleep. I could hear their remarks outside the hut in which I lived, as one after another arrived and took a peep at the stranger. "He eats with us! Nay, he has laid himself down to sleep," &c. The reason of their bad name and fears at this time is; a few years ago they were visited by a trader, and by poisoning both water and food, they destroyed both him and all his people in order to possess themselves of the waggons, &c., the iron of which seems to have excited their cupidity. They thought I had come to quarrel with them on account of this deed of darkness. I felt no anger, but could not help shuddering, when I saw strung round some of their necks, pieces of gun locks, tin jugs, &c., and one had a piece of sail-cloth round his head, which I was sure belonged to the waggons of the unfortunate Gibson. I also felt grateful to our Blessed Redeemer, who had

permitted me to come as their first messenger of peace. What an honour conferred on one of the most unworthy! I felt the privilege; and although I did not pointedly advert to their deeds, I laid as much stress as I could, in my present knowledge of their peculiar dialect, on the precious truth, that the blood of Christ cleanseth from all sin. May the Holy Spirit open their dark minds to perceive the necessity of being cleansed from their foul stains, so that at last even some of these murderers may enter the mansions of the blessed! Next morning their fears seemed to have vanished; and the illness of the native teacher I had with me called forth their kindest sympathies. I had given away all my medicines to the Bamangwats; so Pomare was entirely dependent on the native remedies, and if he was not soon healed, it was not for want of medicines. They poured one thing into him after another without intermission; for it is with them as at home,—every old woman has an infallible remedy; and many of them, I am sure, would do no more good than an old "kail blade." He, however, got so weak, notwithstanding them all, that I felt anxious to get him back to the waggon; and for this purpose left in order to visit the Makalaka, and get a riding ox I had sent for, to the waggon, for myself. I felt no anxiety at leaving him with the Bakaa, for they had evinced a most friendly disposition; and when I left, the chief sent his own son, with a number of his people, to see me safe part of the way.

[*To be concluded in our next.*]

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

Letter from the Deacons of the Church at Sheffield, New Brunswick, addressed to the Rev. H. Wilkes, of Montreal.

Sheffield is a flourishing town and settlement, situate about seventy miles up the River St. John, from the city of that name. Mr. Wilkes visited this interesting people in the course of his recent tour through the British North American Colonies on the Atlantic. Unable, from circumstances, to make the stay among them he wished, Mr. Wilkes requested a written account of the church. The following letter was accordingly transmitted to Mr. Wilkes. It presents an instructive illustration of the state of Congregationalism in the older colonies, as well as a fine opening for enterprise and usefulness, to a vigorous, devoted minister.

Sheffield, 18th October, 1842.

REVEREND AND DEAR SIR,—We deeply regret the short stay you made among us on your tour through the provinces, as we were much pleased with the discourse you delivered among us, but an *interview* would have been very desirable. We should no doubt have given you a more satisfactory account of our little church, but as you desired to have it sent to you, we shall endeavour to do it as briefly as possible. Our forefathers came from New England in the year 1764, and in 1768 a few pious Christians among them formed themselves into church order, agreeably to the Cambridge platform, and continued to assemble together on the Sabbath to worship God without any regular pastor, until about the year 1771, when the Rev. Seth Noble became their pastor, and continued to labour with them in word and doctrine for the term of six years, in which time the American war broke out, and the British government required the inhabitants of this province to take the oath of allegiance, which oath the said Seth Noble would not take, consequently he had to return to his native land, and left the church without any visible pastor. However, they continued the worship of God as before in singing, reading a sermon, and prayer; but in the year 1785, a Mr. Henry Allen, a minister of the Free-will Baptist Order, came into the place, and made a separation in the church, and drew much people after him. This left our church very small, and about one year after this, the Rev. Mr. James came and settled over them as a pastor. He continued about

four years, in which time he changed from an Independent to an Episcopalian, and gave the lot of land which we had to help to support our minister into the hands of the churchwardens. It caused a lawsuit, and some of our members were cast into prison. However, they were shortly set at liberty, and we got possession of our land again, and affairs went on smoothly for a short time, but the clouds soon returned after the rain. About this time the place was visited by several ministers of the Wesleyan Methodists, and again a separation took place, which reduced our number very much, and to all human appearance we were like to become extinct as a church. 'But He who rules all things according to the counsel of his own will, has brought us through all these vicissitudes. About the year 1794, the Methodists formed a class, and in a few years built a chapel, and have continued to increase until the present time; and we believe there are many of God's chosen ones among them. But to return to our own church: we were left without any regular minister for the space of twenty-nine years, though we had several Presbyterian ministers occasionally. We applied for a minister, time after time, without success, until the year 1819, when the Rev. A. Maccullum came to us from Scotland, and became our pastor. He reorganised our church, and laboured with success for nineteen or twenty years; he also formed four churches within the distance of twenty or thirty miles of this place. They contain from eight to eighteen communicants each, and are all destitute of a regular pastor. Mr. Maccullum visits them occasionally, and breaks to them the bread of life.' There is also a small church twenty-eight miles from this, who have a Secession minister over them for the present. However, after Mr. Maccullum had laboured among us for the time above-named, he found the infirmities of age coming fast upon him, and he gave us notice that he wished to resign his pastoral charge. He requested us to get another minister, and hearing of a young man in Nova Scotia, who had just taken licence to preach in the Secession church, and who was disengaged, we thought it our best way to employ him until there should be a door opened to get one of our own denomination, which door, we fondly hope, is opened by a kind Providence, through the Society of which you are the agent. Although the Rev. James Reid, our present minister, is a godly man, and we believe preaches orthodox doctrines, and the truth as it is in Jesus, yet it would be more satisfactory to us to have one of our own denomination, and also for him to be over a church of his own denomination, which he has named to us, and proposed that we should make application through you. We believe that Mr. Reid wishes to follow where Providence seems to lead him, that he may be in his Master's work. His salary with us is about £110. Dear Sir, we wish to apply to your Society, through you as agent, for a minister. We are in this place a mixed people. There are among us some Baptists, some Methodists, some Episcopalians, and some of no persuasion at all. We think that you are a competent judge what kind of a minister would best suit the place. Please let us know as soon as possible whether we shall be likely to get one this way, and how soon. We hope that our eyes will ever be unto the great Head of the church, to send us a pastor of his own choosing—a man called of God, as was Aaron. We are fully persuaded that if we had a godly smart man settled among us, we should soon be able to settle more, and have means to support them, among those other churches spoken of. And now may the God of almighty power and grace, bless and prosper you in your labour of love; and may you soon see every destitute part of the colonies supplied with faithful ministers of Jesus Christ.

Signed on behalf of the Independent Church and Congregation in Sheffield, County of Sunbury and Province of New Brunswick,

ISAAC BURKE, W. S. BARKER, Deacons.

WESLEYAN MISSIONS.

INDIAN MISSIONS.—HUDSON'S BAY TERRITORIES.

THIS is a sphere of labour requiring arduous and self-denying labours, there being many privations to endure. The Rev. James Evans, general superin-

tendent, in a letter dated August, 1841, gives a most gratifying account of the success which has attended their efforts. From his Journal we select what follows:—

"Sept. 2d.—I left Oxford-house. Crossing the portage, I saw two Indian graves neatly roofed with birch-bark, and the *totem*, or family name, marked thereon with charcoal in several places, they having belonged to the Rein-Deer tribe. The ashes and coals at the head of the graves showed that they had been recently visited by their friends, and the *cheebie weekoontewin*, or 'spirit-feast,' held for them. This custom prevails among the pagan Indians. They suppose that the spirit of the departed lingers about the place where the body is deposited, and partakes in a spiritual manner of the food which the relatives eat on the spot. They likewise throw a small piece of the victuals into the fire, and pour a libation of liquor when they can procure it.

"7th.—To-day my worthy brother Rundle left by the Saskatchewan boat for Edmonton. About two months, with God's blessing, will bring him thither; during which time he must sleep on the ground, wet, or dry, not unfrequently without erecting his cloth tent, as sometimes it cannot be pitched. Rain or fair, heat or cold, he must sit in the open boat, and look to Heaven for present and eternal comfort. Every thing which the Fort could supply was kindly furnished, in order to make his voyage as comfortable as circumstances would permit. May God bless him, and make him a blessing, and have him under his watchful eye by day and by night!

"Sunday, October 4th.—This evening, after preaching, I met a class; and the clear and spiritual testimony of several of these lately poor and benighted sons of the forest was heart-cheering, and of the most encouraging nature. One man spoke as follows:—'Last summer I visited Red River, when, for the first time, I heard the news of these good words. I felt that I was a great sinner, and that I was in darkness, and in the broad road to eternal punishment. I learned very little. I heard that I must pray to the Great Spirit through his Son, whose name I could not remember, although I tried very much to do so. I came home. I went often back there into the swamp, and cried very much. O my heart was very, very heavy! I tried often to pray to the Great Spirit to pity me, a poor Indian. I said, 'Great Spirit, I hear that you wish to save the poor sinner. I wish to pray, but I do not know your Son's name. O pity me, and forgive all my sins and crooked life.'' He added, 'I had no minister here at that time to teach me, as we now have; and I often wept much when we went to bed, and could not sleep, because I had no one to teach me. The Great Spirit did pity me; for when we had no minister, he sent me a dream that encouraged me very much. One night last winter I dreamed that I saw two roads. One was very wide and full of white people and Indians: they were very wicked,—swearing and fighting. The other road was only a footpath; and I saw only very few persons following each other's trail: some were singing, and they went very fast, and looked very happy. I prayed in my sleep that the Great Spirit would let me go with them. When I awoke I thanked him for this dream. *O now I have more than a dream to bless me!* O yes: I have my poor heart cheered by the *good words*. When I pray, I am so very happy! O I cannot tell how much I am blessed! I love the Son of God, Jesus Christ: I shall never more forget his great name. I am very happy to-day.' Here tears of joy stopped his simple story; and his heaving bosom and cheerful countenance told what he could not utter.

"An old man, *eighty years of age*, said, 'O but I have been the great sinner. O how many years I have walked in the dark road! My head is like the hill-top in winter, and I shall soon be under the earth. O, I am so thankful that I have heard the good word! I hear with my ears wide open, and sometimes my heart is very soft when I hear about the love of the Son of God. I think he has been very merciful to me, to allow me to survive many of my poor relatives who are gone to the earth, that I might hear this good news. If I had died before it came, I should certainly have perished; for I have been, as you all know, a great sinner. But now I am pardoned. O, now I have gladness in my heart! I am old; I cannot hunt. I wish for nothing now but to see Jesus Christ. I am sure I shall love him yet more when I see him. *His Spirit tells my heart I am his.* He blesses me daily, and all my heart wishes to serve him.

'I wish very, very much, that all my poor people everywhere could hear the good words of the Great Spirit before they die.' "

BAPTIST MISSIONS.

CALCUTTA.

A MEETING of Native Christians took place in the Lál Bazaar, on Friday the 30th September, 1842, when not fewer than three hundred were present. The sight of such a numerous gathering of native converts was calculated to lead those interested in the conversion of India to thank God and take courage. The following sentences from a speech by Gangá Náráyan Sil will illustrate the manner in which he exhorted his native brethren:—

"Christian friends, you are no longer your own, for you have been bought by Christ; therefore glorify him in your bodies and your spirits which are his. Say with David, 'What shall we render unto the Lord for all his benefits?' Those of you who are rich and prosperous, aid with your substance the Society through which you have received the gospel, that its operations may flourish, and that the gospel of Christ may be brought to other sinners. It is much to be regretted, that as wealth increases, so the hand of its owner becomes less liberal. When people are in want, the mouth of their bag is wide open, but as by degrees silver falls into it, so it becomes narrower, until at last no room is left for a finger to pass through.

"Christian women, make efforts that your sons and daughters, your men-servants and maid-servants, your friends and relations, may obtain salvation. Remember how of old the Jewish maiden in Naaman's house spoke to him of the prophet in Israel, or how the woman of Samaria said to her town's people, Come and see whether this be not the Christ. Let therefore none be backward. Let none say, What can a woman effect? What can I do?

"Poor and unlearned countrymen, say not, What can I do for the extension of the kingdom of Christ? Though you possess neither wealth nor eloquence, you can by your conduct lead your friends and neighbours to see that you are the children of light.

"Have any in this assembly hitherto by their bad conduct, instead of raising up, pulled down the walls of Zion, and caused the name of Christ to be blasphemed among the idolaters around? then I entreat you speedily to turn away from your sins, and by a holy conversation to lead your neighbours to say, Come, and let us walk among this people, for the Lord is in the midst of them."

MORAVIAN MISSIONARY SOCIETY.

BARBADOES.

THE Diary of the Bridgetown Congregation for 1841, contains a description of the death of an aged disciple:—

"*September 16th*, was the funeral of the aged helper Sister, Charlotte, who had been a member of the congregation exactly fifty years. She was attached to Sharon congregation till the new church was built in Bridgetown, when she removed from the country, partly with a view to be near the House of God, in which she ever delighted to be, and partly that she might receive some little attention from her grandchildren. In the latter respect she was, however, disappointed; so that she was in a great measure destitute, and was glad to obtain a little shelter in our yard, with our servant-maid, who, indeed, showed her much kindness. Of her early life, we know but little; but of her attachment to our Church and its Missionary servants, we have had ample proof. Indeed, it was one of the railing accusations brought against her, that she was never happy nor content, unless she was either at church or in the mission-house. If she could win a soul from the paths of sin, she was delighted; and as she was blessed with a tolerable share of health, till within a month or two of her departure, she

would make little excursions, both into the town and the country, and frequently has she brought home with rejoicing an inquiring sinner, or a poor Magdalen, who came 'to give themselves up,' as she expressed herself. Among the sisters, who are now enjoying the privilege of church-membership, we can recognise many, who were first introduced by Charlotte, and she thus will remain in blessed remembrance among us for many years to come. When she first came to reside in Bridgetown, and saw that the church was at times but thinly attended, she tried to encourage us, by telling us that in former years, the people would not attend at Sharon; but, added she, 'I prayed to our Saviour, that I might see the day when the church should be full, and he has granted me that favour at Sharon. I shall now pray, that I may see our large church at Bridgetown full also.' In this respect, also, her prayer was granted, for she has several times seen it full, though we cannot as yet say it is quite full every Sunday. About five weeks ago, dropsical symptoms began to show themselves, under which, however, she was still cheerful, and would say, 'Missus, when the swelling goes down I shall be better; and if not, I am ready to go to my Saviour, if He is ready for me.' When under suffering from difficulty of breathing, she was reminded of what our Saviour had sustained on our account. She exclaimed—'O, yes! my Saviour went to Calvary for *me;* what should I now do without him? He is my all in all!' and lifting up her hands she said, 'Come soon, O, my Saviour, come!' A short time before her departure, she mentioned what verses she would like to have sung at her funeral, took an affectionate farewell of the Mission-family, and declared, that the time was now fast approaching, for which she had long been waiting and longing. Just as we were assembling for our first service yesterday morning, her ransomed soul took its flight to the house not made with hands, eternal in the heavens."

JAMAICA.

MISSIONS OF THE UNITED SECESSION CHURCH.

Among other intelligence in the Quarterly record of these Missions for January 1843, we find an extract of a letter from Mr. John Dawson, catechist, dated Hillside, Jamaica, 16th September, 1842:—

"The congregation is going on steadily. All the members are conducting themselves well. I have conversed with them individually several times of late, and have been much pleased with their knowledge and spirituality of mind. I do hope that most of them feel the power of the truth on their hearts. We have now sixty-eight members and ninety-six candidates on the list, so you see our increase is gradual. The attendance on the Sabbath amounts to about from 350 to 400. I have a meeting of all the members and candidates every alternate Friday for religious instruction. I likewise hold meetings three mornings in the week at five o'clock on the different properties around this. These meetings are mostly well attended, and are very interesting. We meet out in one of the negro yards, under some large tree. It is very pleasing to see about sixty or seventy all raising their song of praise to the God of all grace before the sun has begun to show his face above the horizon, and then sitting listening to an explanation of some practical portion of the Word of life. This serves as food for their minds to meditate on during the day.

The people of this country have a great propensity for dancing. Dances are frequently kept on the properties by dissipated characters, for the purpose of getting money from those who attend them. These are often great *snares* to the young, who are not able to resist the temptation. Many who have begun to attend on religious instruction, and have been hopeful characters, have been enticed to go to these places, and, while there, have been led into gross sins; after which, they have been ashamed to attend our meetings, and consequently have been abandoned characters. Some time ago, as I was visiting a property near this, I came up to a large *booth* or *tent* fixed up with the branches of trees, where some hundreds were assembled dancing. I got in unobserved by them. When they saw who was in their midst, they gave a shout, and came out through the broadside of the booth, pulling part of it down. I got them to come in again, and then took out my Bible and addressed them from the ac-

count given by St. Luke of Herod's dance, and the bad effects which resulted from it. Many seemed to feel. I prayed with them, and they all dispersed. This was on the Saturday or the Sabbath. Ten of the young people who had been present came and begged me to list them down as inquirers, promising that they would not again go to such places. I did so, and they have continued to attend regularly since."

CHURCH OF ENGLAND MISSIONS.

THE Rev. G. Pettitt, one of the Missionaries at Tinnevelly, India, gives an interesting account of the baptism of a pious sick woman, part of which is subjoined:—

"*Aug.* 29: *Lord's Day*—Asirvadapooram. This afternoon I privately baptized a poor woman who is lying dangerously ill of the small-pox. I was induced to baptize her, from a conversation which I had with her last night; and which, as it greatly comforted my own mind, I will write down, for the gratification of others.

"Her husband expressed a wish that I should visit her. I found her in a very small room, which I could only enter by stooping as low as possible; she was lying on a palmyra-cot, her husband and two children—a girl about eleven or twelve with a child in her arms—standing near. After some inquiries about her sickness, I asked her if she had derived any spiritual advantage from her sufferings; when, to my surprise, she began to answer me in a strain that convinced me she had. I asked if she thought that her illness was caused by the devils whom she used to worship. This may seem a strange question; but it is a notion by which the Native Christians are for some time peculiarly tempted, when misfortunes befall them. She replied, 'Oh no! It is sent by the Lord, I well know.'—'And why has He sent it?' I asked; 'for your benefit, or in punishment?' 'For my benefit.'—In answer to whether she had found consolation in her affliction, she said that she had,—she felt it within her, and the Lord supported her.—'Are you, then, not afraid to die, if this sickness should so terminate?' 'No, Sir,' she said, 'I am not, and I am quite willing to go; only there are my poor children to leave.' 'You hope the Lord will take you to a better world,' I said: 'but why do you hope so? have you never displeased him?' 'O yes! I am very sinful; I am a lost sinner.'—'Why, then, do you believe that God will receive you?' 'Because the Lord Jesus suffered on the cross, and shed His blood for the sinner.' I asked, 'Do you think He has removed your sins?' She replied, with firmness of voice, and a motion of the head, as well as her weakness would allow her to make it, which among the natives indicates a deep conviction of the heart, 'He has removed them.' She proceeded as well as she could, to say that her only trust was in the love and goodness of Jesus Christ her Saviour, to whom she prayed day and night, convinced that he alone could help her, both as to her soul and body. I asked how it was she had never been baptized; but obtained no very satisfactory answer. I rather think her religious impressions were not very strong before her illness, but operated gradually on her mind; or it might have been that her quiet and humble piety led her to keep back, under the feeling that she was not yet prepared. In examining and receiving candidates for baptism, it is sometimes difficult to steer between the evils of encouraging the unfit, and discouraging the sincere who have a low opinion of themselves. On asking her afterward if any portions of scripture which she had learned were a comfort to her, she repeated one: '*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*' When I spoke of the blessedness of heaven, she lifted her poor swelled arms, as well as she could, over her head, closed them in the act of prayer; saying, that she prayed day and night to reach that 'good heaven,' and called upon the name of Jesus again."

CHURCH OF SCOTLAND MISSIONS.

THESE Missions are now carried on in India, Canada, New Zealand, and Bermuda. Much attention is bestowed on the conversion of the Jews, and recently their first missionary to Palestine left this country.

Mr. Wingate furnishes the following information on the Mission-station, for the Jews at Pesth in Holland:—

"Having now been here for about two months, during which time we have been constantly occupied, I am able, in some measure, to come to a judgment on the state of the mission here, which I shall now give in as few words as possible: First, I would remark, perhaps few stations are more difficult of access, from the nature of the laws, and few require more peculiar qualifications, when once in the country. Eminent Christian prudence, native courteousness of manner, with that self-denial which enables a man to exhibit affability, at all times and seasons, to men who may come on the most trifling and unimportant matters, with such an amount of learning and acquirements as will place him, in secular learning, on a footing with the most accomplished worldlings. Such qualities meet in Dr. Duncan; and they have been appreciated, and so blessed by the Lord, that walls of prejudice, the work of centuries, have been broken down in one short year, so that his society is courted, and his influence in the city already great for piety and learning. Now, we have a nice little place of meeting, at which you will see English, Irish, Scotch, Hungarian, Jew, all sitting attentively listening every Sabbath, from ten to twelve, and from three to five, to the word of life: hearers vary from forty to sixty, and upwards,—always Jews are present, sometimes more, sometimes fewer. We have a school for the children from two to three; and a prayer-meeting and private exposition in English, every Wednesday at three. Of the fruits we must speak with caution. Dr. Duncan has already written to Dr. Keith of Mr. S——, a gentleman of much influence among the Jews,—a married man, with a wife and several children, some of whom are grown up, and who is also the projector of the principal school in the city, viz., the Jewish school, where 300 to 350 youths are educated. This man, after sitting under the Doctor's ministry, more or less, for many months, has made offer of his favourite child, a talented boy of 12 years of age, to be placed under the charge of Dr. Keith, and educated as you choose. And as he has himself said, 'When I give my son to Christ, it is the next thing to myself.'"

ROMAN CATHOLIC MISSIONS.

We beg the special attention of our readers to the extracts annexed, taken from the "Annals of the Propagation of the Faith," for September, 1842. It is manifest that much is done to interest the youthful minds among the Roman Catholics in behalf of their missions; and, when we consider the influence of the priests, we may readily conceive the great results which must ensue. Protestants should be stimulated to greater zeal, and be as careful in communicating Missionary Intelligence to the rising race.

"A missionary in the Levant informs us, that in the Catholic schools of Aleppo the Annals are placed in the hands of all the children that are learning to read. The pious teachers who have conceived this happy idea receive daily satisfaction from its results. The Jews and Turks who frequent the establishment peruse our collection with the same avidity as the Christians; their youthful imagination is elevated at the spectacle of the apostolic conquests, and is interested in the combats of the martyrs. On returning from school they carry into their families, with the recital of what has struck them, the germs of faith which this reading has deposited in their souls."

"Some months ago, in a letter from Dublin, a similar and quite as consoling a circumstance was communicated. A correspondent wrote to us: 'A clergyman has lately expressed to me his thanks for having supplied him, in the Annals, with school-books for the children of his poor parishioners. Many persons state that the reading of the Annals has created, wherever they have gone, a great spirit of religion and piety.' May this example find many imitators!"

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

MARCH, 1843.

CHURCHES AND SABBATH-SCHOOLS.

To the Editor.

DEAR SIR,—I send you, according to promise, the substance of the remarks I made at the meeting of the Glasgow Congregational Sabbath school Society, on the evening of the 17th of last month. I omit the narrative portion, and the discussion of the question as to the attendance of school children, as such, on public worship. I shall take an early opportunity, if the Lord will, of calling the attention of your readers to the latter subject. You will observe that I have not thought it necessary to change the style of free and direct address into that of a formal essay. Will you allow me to add here the statistics, some of which I ventured to lay before the meeting of the Glasgow Sabbath-school *Union*, on the 26th, in the City Hall? In 1841, the Union, which comprises the Schools and Societies of all Protestant Evangelical Denominations, reported that there were 21,922 children and young people taught in its schools, or about 7½ per cent. of the population, taking the population at 293,000. In 1842, the Union reported 23,830, or about 8¼ per cent.: and in 1843, the Union reports, 24,844, or about 8½ per cent. These are large numbers, but what are they when compared with those who are of an age to attend schools and adult classes? It is estimated, that in a population of 1,000, there are 241 persons between the age of 5 and 14 inclusive, and 99 between the age of 15 and 19 inclusive. In these proportions, there must be in Glasgow 70,613 of the former, and 29,007 of the latter; that is, 99,620 from 5 to 20 years of age, or 34 per cent. of the population. You may deduct from these about 10,000 or 12,000 Roman Catholic children and young people, who are certainly not to be overlooked, but whom few expect to see in Protestant Sabbath-schools, and you have still a very startling disparity between those taught and those to be taught. Many of course enjoy parental instruction who are not in Sabbath-Schools.—but, apart from the desirableness of seeing the whole youthful population brought into school, after every subtraction which you can fairly make, you will be constrained to admit that it is "high time to awake." If, as there is reason to fear, other places resemble Glasgow in this respect, how solemnly are the churches of Christ summoned to "put on their strength" to meet and repel the invasion of infidelity from beneath, and of semi-popery from above!

Yours truly, J. K.

ABERDEEN, 2*d Feb.*, 1843.

THE fact is notorious that Sabbath-schools have not kept pace, in Scotland at least, with our other institutions. They have not made equal advancement in public esteem, nor has their system of management made equal progress. For this state of things, however, it were idle to blame the public—the public being a personage far too impalpable and intangible to be easily impressed or sorely afflicted.

with any charge of the kind? And there is no alternative but that we divide the blame among us, and each of us appropriate his own share.

The system commonly pursued hitherto has been the following. A number of zealous individuals, belonging sometimes to one denomination, but more frequently to different denominations, have combined to form a Sabbath-school Society, have invited the Christian public by the usual means to attend its meetings, and render help by supplying both agency and funds, and have opened schools wherever they have found opportunity, often indeed in kitchens and private rooms. Now I cannot help thinking that this mode of operation is chargeable with serious defects. I do not question its lawfulness. It is both lawful and proper to form religious societies for the more efficient and extensive instruction of the ignorant. And it is lawful and proper to convey instruction wheresoever opportunity is afforded. And very much good, I rejoice to add, has resulted from the mode of conducting Sabbath-school operations hitherto prevalent. Still the question is open whether this mode be really the best. Let us bring it to the test of a few simple questions.

First—Does this mode of operation excite that amount of interest on the part of the members of our churches which might be expected? Before meeting you this evening, I was prepared to answer this question by saying, that there is a universal complaint on the part of teachers, that they are not sustained and encouraged by their brethren as they ought to be. And I now find that Glasgow is no exception. There is, we have heard, a constant struggle on the part of your Committee, as elsewhere, to awaken the sympathies and acquire the co-operation of their brethren. Secondly—Does the present mode of operation draw forth that amount of agency which the churches are capable of furnishing? The state of your own much honoured and much blessed Society furnishes a sufficient answer. Ninety or a hundred teachers from among you are scarce one-fifth of the number which might be supposed capable, and having opportunity likewise, of engaging in the work. Thirdly—Does the present mode of operation avail itself sufficiently of the peculiar sympathies and susceptibilities of children? I am satisfied that it does not. There may be circumstances indeed in which the smaller the number of children, perhaps the better. Sometimes more good may be effected when they are divided into dozens and scores than when they are congregated in hundreds. But these are the exceptions to the rule. In large schools, well-conducted, there is awakened an exciting and salutary interest which cannot be found elsewhere. We are all conscious of the sympathy which pervades an assembled multitude. How much stronger and more fervent will the sympathy be when the assembly consists of children! Fourthly—Does the present system do justice to the children in other respects? It says in effect that anything is good enough for them. I was grieved lately with the remark which a scoffer made to one of my Tract distributors—"If your ministers thought our souls worth saving, they might come themselves and not send the like of you." Children might take up the same strain with greater justice—"If we are

worth caring for, you might be at a little expense in providing proper accommodation for us."

What, then, would I propose?

First of all,—That our societies should be really, formally, and ostensibly connected with our churches,—that they should be in fact not independent bodies as at present, but that they should be the churches themselves, acting through committees appointed by them, and responsible to them. Let each church resolve that, as a church, they account it their duty to care for the spiritual interests of the rising generation around them,—that they account it the duty of such members as have time and suitable talents to engage personally in the work of teaching the young,—and that as a church they purpose, through Divine grace, to uphold by their prayers and sympathies those who do so. Let a committee be appointed annually to institute and superintend schools, and let this committee furnish an annual report of their plans and progress to their proper constituents, the church. With this managing body will rest the appointment of teachers; and, while it will be their duty to accept of such suitable aid as may be spontaneously offered to them, they must likewise summon to active exertion, by direct and personal invitation, such persons as they consider qualified,—leaving it of course to their own judgment and conscience, when the case is stated, whether they will comply with the invitation. Many of the fittest agents shrink from a responsible office till encouraged by the summons of brethren. It is well known how Luther repelled the entreaties of the general of his order, his spiritual father, Staupitz, to engage in the work of preaching. "It would kill me in three months," he said, dreading evidently the effect of the mental excitement and exhaustion caused by so solemn and awful an employment. It is equally well known how reluctant John Knox was to devote himself to the public ministry of the word. He was already known and feared, and persecuted as a Reformer, and had to seek shelter within the walls of St. Andrews; but still he resisted every entreaty to engage in a work to which every one saw his *call* but himself, till, in the execution of what we may call a holy conspiracy, John Rough summoned him publicly, in the name of the assembled congregation, to take upon him "the public office and charge of preaching." If these intrepid men shrunk so sensitively from the work to which God's word and providence so manifestly called them, may we not expect that many of the best qualified, both intellectually and morally, to assist in our Sabbath-schools, will require the special invitation of the brethren who know their character and manner of life?

Every one will see at once how much a church is likely to be interested in Sabbath-school labours by such a measure as this But, in the spirit of genuine conservatism, I would have as little innovation as possible. The fewer organic changes that will accomplish the object the better. Where, then, there is a united organization like that of the Glasgow Congregational Sabbath-school Society, I would not have it broken up. As a whole, it may remain in tact, only modified in the formation of its committee, and in some

parts of its working. The committees of the churches would form the joint committee of the united body,—the separate committees and the joint committee having each its definitely assigned functions. You would thus secure all the advantages of Congregationalism and of union.

Secondly,—I would have each church to establish a school in connection with their own place of worship, and under the charge of their own committee. The establishment of such a school I should take indeed to be the very first duty of the committee appointed by the church. Into this school will very naturally be gathered the greater part of the children of members. If conducted as it ought to be, it will be regarded as a model school. It will be the special object of the pastor's attention. And here I may remark, that though I refrain from speaking at present of the duty of pastors in regard to Sabbath-schools, I assume, that when our schools are brought into immediate connection with our churches, the pastor will place himself at the head of the movement, ay, and if he has strength, be the soul of it likewise.

Such a school as I have recommended will tend greatly to awaken the interest of the church in all the school operations connected with it. It is a centre, a visible centre which cannot be hidden, to which they have all access, and which will keep the subject constantly before their eyes and their hearts.

Thirdly,—I would have the committee or joint committee, where there is one, to make a strenuous effort to provide accommodation in other places for schools of considerable size. I would not omit an opportunity of gathering two or three together anywhere, and teaching them by any means within my reach rather than have them neglected, but I would *seek* opportunities of gathering a hundred or hundreds together. According to your Report for 1841, you had 61 schools, with 2,103 scholars, being an average below 35 for each school. In 26 of these schools, besides, there were not more than 20 scholars in each. In 1842, you have reported 50 schools with 2,194 scholars, being an average below 44 to each. This shows some improvement, but still comes far short of the idea which most who have taken the trouble to examine the subject have formed of the best mode of operation. The principle hitherto acted upon in most places has been to get accommodation with as little trouble and at as little expense as possible. We must now adopt another principle, and provide the accommodation which will best promote the object we have in view, if practicable, be the trouble and expense what they may. We shall not do justice to our schools till we feel that it is as necessary to provide suitable places of meeting for them as for our congregations. I have no fear that the churches in Glasgow will be wanting in this matter. Let the movement originate with themselves. Let their committees or joint-committee survey the field they have to cultivate, like men of business. Let them ascertain as nearly as they can the number of untaught children in a given locality, and the expense of the requisite accommodation, and then lay their plans, matured and digested, before their brethren. The churches will not belie their

character, and say, 'We cannot give you what you ask—these children must perish if others do not help them.'

The advantages of large schools, properly accommodated and under competent superintendence, are many. I have referred to some of them already. They are better fitted to secure the benefits which may be derived from the peculiar susceptibilities of children. They will interest the churches more. To this I cannot refer too often. Our common practice of running with our schools into all manner of holes and corners will not do. The scenes of our labours must be no longer invisible and inaccessible. Our very piety needs the aid of sensible signs. And if our schools would be the objects of due interest, they must not be reduced to points of indefinite minuteness, and even these covered from sight; they must be of a visible magnitude and in a visible position. Besides, in large schools, under competent superintendence, we can employ many as teachers of small classes whom we could not ask to take part in schools for whose general management they would be responsible, and who would themselves shrink from it. And the more members of our churches that are personally engaged in these labours, the better. Their own advancement in knowledge and in piety will be greatly promoted; and the very occupation of their thoughts and time will tend to the preservation of peace, for "Satan finds some mischief still, for idle hands to do."

While thus stating my views with a freedom which perhaps demands an apology, but which I have been not only permitted but asked to exercise, I would not forget that the best plans will not succeed by any energy or efficiency of their own. Every thing depends, under the Divine blessing, on the working of them. We cannot invent a self-moving and self-regulating spiritual machinery, which will save us all trouble but that of looking on and pleasing ourselves with the spectacle of its power and effects. The best system will be worthless unless animated by a living soul of intelligence and piety. An ill-planned effort in the hands of holy and devoted and persevering men will work wonders, while the most wisely and elaborately concocted schemes will end in utter disappointment if intrusted to men of a lukewarm spirit, or of a zeal that is fitful and unsteady.

In fact, if we would succeed, our work must become quite a ruling passion with us. It is not enough that we devote to it an occasional hour, and an occasional thought; we must think of it, and study it, and love it, till it shall incorporate itself with our spiritual nature. And if we would attain this state of mind, we must not only be governed by the motives which ordinarily produce and sustain zeal, but we must learn to entertain right and appropriate sentiments towards children. And what are these? To think of them as little triflers—teasing and troublesome? They may be all that and more. They are depraved, it is certain; but not on that account the objects of our contempt and displeasure, but of our compassion. They may sometimes offer us indignity, and cause us much annoyance; but they do only what we did,—they are only what we were,—they are the very images of our own childhood and youth. We must regard them with the sentiments of Luther's early master. They are the fathers

and mothers of the next generation;—they are the future citizens and magistrates of our country;—they will fill our various offices in church and state. We must regard them—may I not say it?—with reverence as well as affection and solicitude—and that not when we are disposed to be romantic or sentimental, but habitually, so as to influence our whole conduct. I sometimes stand in awe before a company of children. They may have all the modesty and simplicity proper to their age; but there lie concealed within them the seeds of an unknown greatness or degradation,—these are wrapt up in their souls, under covert of a secrecy which their own consciousness cannot penetrate, the germs of events which may cause the earth to tremble, or fill its nations with gladness. These possibilities we cannot contemplate without awe. And if by the link of our instructions, unseen and often soon forgotten as it is, we may so connect ourselves with them as somewhat to control them, our responsibility is incalculable—our sufficiency must be of God.

One word and I have done. While the love of Christ and of souls must be our single and absolutely controlling motive, we dare not be unobservant of Providence, and we may draw warning, or instruction, or stimulus, from all its aspects. The words of John Howe, now 200 years old, describe with singular accuracy the feelings of many in regard to our own times:—"There is great reason to hope that God will not finally abandon England. But is there not equal reason to fear, that before the day of mercy come, there may be a nearer day of wrath coming?—a day that shall burn as an oven and make the hemisphere about us a fiery vault." These prospects of evil were fully realized. Similar evils, or evils equally great, though different in kind, may yet await us. O that we may be prepared to await or endure them, and honoured to prepare the rising generation to avert or endure them likewise! We are now in habitual contact with the springs of their character and destiny. We are moulding and fashioning them. God grant we may be faithful to our trust, and wise to win souls, that we may be fitted to occupy a higher place in the service of the heavenly world!

PLAN FOR A CONGREGATIONAL HYMN BOOK.

TO THE EDITOR.

DEAR SIR,—I presume that the greatest admirer of our system of church order will hesitate to affirm that we have yet reached the *ne plus ultra* of improvement. Among "the things" that appear "to be wanting among us," there is one desideratum which remains to be supplied, namely, a General Congregational Hymn Book. In the locality where my lot is cast, there are no less than four different Collections now in use, among the churches in the neighbourhood; and were reports to be obtained from all the churches included in the Congregational Union of Scotland, the number might be found to be considerably greater. This is surely an awkward and dis-

jointed state of things, and is attended with much inconvenience to members moving from one church to another. Supposing a brother should have occasion to change his place of residence, and to remove to the neighbourhood of a church where another Collection is used, he finds himself under the necessity of purchasing a copy of it, which his circumstances may with difficulty afford; but perhaps his situation turns out unfavourably, and he is obliged to make a second remove, and here also a new demand may be made upon him, at a time when he is least able to bear it, and so on, indefinitely, as often as he has occasion to change.

But further, as the Independent churches have no authorized Confession of Faith to which subscription is required, it is chiefly through the medium of our Hymn Books that the religious public are able to collect what our sentiments are on various points of doctrine: but if almost every church have a separate Collection, does it not appear as if we had no consistent system of doctrine, and as if each church held some distinctive opinions of its own? It may indeed be said that, though our Hymn Books be different in form or arrangement, the sentiments expressed in them are harmonious and uniform; and we believe this to be the case: but if so, why not lay aside these multiplied compositions, and agree upon one General Collection, which might be regarded as exhibiting the united sentiments of the body? The apostle complains of the confusion which existed in the church of Corinth in relation to this very subject, when he says, (1 Epist. xiv. 26,) "How is it then, brethren? when ye come together every one of you hath a psalm," that is, a different metrical composition, which they were eager that the Church should adopt, as preferable to those of their brethren: and in writing to the church in Rome, he prays earnestly that they might be like-minded one towards another, according to Christ Jesus, "that they might with one mind and *one mouth* glorify God." Our churches are all agreed in using the same translation of the scriptures, and in singing the same version of the Book of Psalms; why then not unite in using the same hymns and spiritual songs?

But while the diversity of Hymn Books among us is to be regretted, the manner in which these have been sent forth is still more objectionable. Your readers are aware that shortly after the formation of our churches in Scotland, the want of a Collection of Hymns suited to Christian worship more comprehensive than the selection of Paraphrases authorized by the General Assembly, was generally felt. At first, hymns for particular occasions were given out from Dr. Watts' or Dr. Ripon's Collections, as at the ordination of Mr. James Haldane. This, however, was soon abandoned, and a Collection of Hymns "for the use of the Tabernacles in Scotland," (as our places of worship were then denominated,) was published in the year 1800. I have no means of knowing under whose direction this Collection was compiled, but it was probably agreed on by the leading pastors in Edinburgh, and by them recommended to the churches throughout the country. This was so far well, as it bore on the face of it the character of a denominational Hymn Book. But with the exception of the few brethren in Edinburgh who undertook the

compilation, no opportunity seems to have been afforded, to the pastors and members of the churches generally, of expressing their opinion, beforehand, as to its merits. The consequence was such as might naturally have been expected. Considerable dissatisfaction was soon expressed both with the theology and style of many of the hymns contained in it; and a new and improved edition was loudly called for. This delicate and important task was *privately* intrusted to a respected brother in the ministry, now deceased; and in 1807 the new edition made its appearance. This was a decided improvement on the former, in regard to scriptural accuracy of sentiment; but the same objection applies to it as to the first, namely, that the consent of the churches to the alterations was not previously obtained, and that they had no opportunity of suggesting any amendments. By collating these two editions together, it appears that no fewer than a hundred hymns of the first edition were left out, and supplied by others, being about one-third of the whole: of those left out the greater number were from the Olney Collection, and were considered objectionable, on the ground of their theology, as not urging on gospel hearers the *immediate* duty of faith, repentance, &c. The principal objection to this new edition was, the total want of *method* in the arrangement. In the former, this important point had been too much overlooked; but still there was the *semblance* of order: but from an ill-judged economy, with a view to suit the convenience of the purchasers of the first Collection, the same numbers were retained in the second: of course, the new hymns were substituted for the old, without the slightest regard to the nature of the subject, or to the connection in which they stood. Thus, among hymns adapted for the commencement of public worship, instead of the 12th in the first Collection, "Now let the listening world around," &c., was inserted a hymn on the death of a young person, which properly belongs to another part of the book, "When blooming youth is snatched away," &c. On the other hand, a good many hymns were left out of the second edition, against which there was no reasonable objection, either in point of sentiment or poetry; as the 38th, "Why should the children of a King," &c.; the 256th, "Our God, how firm his promise stands," &c., and the 273d, "O love divine, what hast thou done!" &c. This second edition continued in general use till 1814, when the large Collection, drawn up by Messrs. Ewing and Payne, was sent forth among the churches. In this volume, the number of hymns was doubled, and the whole were arranged under certain heads of doctrine, both of which circumstances were decided improvements on the former system: but the selection of the hymns, so far as I am aware, was left entirely to the two esteemed brethren whose names appear in the title-page; and it had no sooner made its appearance, than numerous objections were made to the system of arrangement adopted, as well as to the style and sentiment of many of the hymns; the want of a public *board* of *revision* was also soon discovered; for it was found that the greater number of hymns which had been withdrawn from the first edition of 1800, and supplied by new ones in that of 1807, were *again inserted* in Ewing and Payne's: still, the pastors and

churches had no power to remonstrate; and the public were left to infer that those which had been condemned as unsound, in 1807, were again approved of in 1814. In this large Collection, upwards of forty hymns contained in the improved small Hymn Book were also left out, for the omission of *some* of which, at least, no sufficient reason could be assigned but the taste or pleasure of the editors; while others were inserted which were but ill-adapted for public worship; some of these instances I took the liberty of pointing out, in a paper addressed to the Editor of the former series of this Magazine, and inserted in the Number for April 1831, of which no further notice was taken at the time, but to which I beg again to refer your readers. Since the date of that paper, a new alteration has been made on Ewing and Payne's collection,—by whose authority, or at whose suggestion, I have never been able to learn. The last edition leaves out more than sixty hymns, without inserting any in their room. Some of these, it is readily admitted, may well be dispensed with; but I lament to miss others which escaped the ordeal of former editors or printers, and which have long been favourites with the religious public. Why, for instance, leave out that beautiful hymn of Cowper's, the 111th? "My song shall bless the Lord of all?" or the 157th, "Poor, weak, and worthless though I am?" or that admired hymn of Wesley's, the 196th, "Jesus, thy blood and righteousness?" or that sweet composition of Newton's, the 393d, "Believers now are tossed about?" I could also point to some that are retained, which are thought much inferior, both in point of style and sentiment, to others that are expunged. But admitting that the alterations were ever so judicious, why send them forth into the world without any previous consultation with the pastors and members of the churches? and what security have they that an equal number may not be left out in a subsequent edition? By leaving the *numbers* of the hymns *unaltered*, some advantage is, no doubt, gained, in regard to facility in finding them out; but it is difficult to persuade purchasers that they have not received a mutilated copy; it is also very annoying to both ministers and people: the former may give out a hymn which the latter find is not in their copy; or he may wish to give out one as suited to his subject, which is not contained in the pulpit Hymn Book before him; and thus mutual confusion and perplexity ensue.

There is another Collection used in some of our churches, to which no reference has yet been made. I mean Dr. Wardlaw's. It possesses very superior merit, as might be expected, from the celebrity of the compiler, who is not only a sound theologian and elegant writer, but is endowed with a taste for poetical composition, and has himself furnished some of the most beautiful hymns in the collection. It is also free from many blemishes and offences against good taste attaching to such compilations, and has strong claims on the patronage of the churches. But being arranged on the principle of following the order of the passages of scripture referred to in each hymn, it labours under the disadvantage of being without any division of subjects; and many of the hymns might be equally referred to dif-

ferent passages, or bear but a slight allusion to the text placed at the head of them: besides, from the circumstance of a *Supplement* being added, of nearly equal length with the original Collection, there are necessarily two sets of scripture texts, running parallel to each other, so that it is not easy for a person unacquainted with the volume to find out any particular hymn. This inconvenience appears to have been felt by the amiable author, who admits that the arrangement adopted "produces a complete mixture of subjects," and has endeavoured to obviate it by a general index of subjects, as well as by a table of first lines: still, it is to be regretted that the original collection and supplement were not thrown into one, and the whole arranged under a few general heads, sufficiently comprehensive, and yet admitting a distinct classification.

What I would propose, therefore, is, that at the next general meeting of the Congregational Union, the propriety of having an uniform denominational Hymn Book be taken into consideration, with a view to ascertain the opinion of the brethren present; and that their recommendation be referred to the judgment of the pastors and churches generally, by means of a printed circular, to be drawn up by a small committee appointed for the purpose, who shall give in their report at the annual meeting following. In the event of the proposal being approved of by a decided majority of the body, a select committee shall then be nominated, with instructions to draw up a scheme of a general Hymn Book, specimens of which shall be submitted to the inspection of the different pastors and churches who may approve of the object, and who shall be required to forward any suggestions that may occur to them, by way of improvement or alteration, to the convener, within a given time, to be referred to the ultimate decision of the next general meeting, or of individuals appointed by it. The special committee to be furnished with copies of the most approved Collections now in use among different denominations of evangelical Christians, both in England and Scotland.

I lately met with a Collection used in some of the Episcopal churches in England, the arrangement of which pleased me much. Instead of inserting the new versions of the Psalms along with the Hymns promiscuously, as in our Collection, according to the arrangement of subjects, the former were placed *by themselves*, in the first part of the volume, as arranged in the Bible; after which followed the Hymns, or Paraphrases of other passages of scripture; and the Collection was entitled *Psalms* and *Hymns*. A similar arrangement might be advantageously adopted in the Congregational Hymn Book. Thus, instead of confining ourselves to the version of the Psalms now used in Scotland, which, however excellent in some respects, is by no means adapted to the taste and improvement of the present age, we might avail ourselves of the labours of Watts, Merrick, Montgomery, Tate, Brady, and others, selecting from their writings the most approved versions of the whole hundred and fifty psalms, and placing them together, in their proper order, in the first part of the volume, thus enabling the leaders of our public worship to give out the Psalms, either according to the old version now in use, or according to the new; for the reasons mentioned in my former com-

munication, I would also leave out the whole of the Paraphrases contained in the Assembly's Collection, and consider the Hymn Book rather as a *supplement* to these, than as intended to supersede them. It might also be advisable to insert as many paraphrases of other passages of scripture in the new Collection as possible, as being in general more satisfactory to judicious Christians, than hymns composed on miscellaneous subjects. This is the method adopted by Dr. Watts in his *first* book of Hymns, which are all founded on appropriate texts.

Many advantages, I conceive, would result from the plan now proposed. In the first place, it would secure the denomination against the recurrence of those frequent and vexatious alterations adopted on the responsibility of a few individuals; for a resolution might be passed by the general meeting, that no alterations shall be allowed on any subsequent edition till they have first obtained the sanction of the body, or of a committee appointed by them. Secondly, the plan proposed would secure the publisher against all risk of loss; for, by the committee of the Union adopting the Collection as *their own*, they would virtually become responsible for the publication, and place the expenses of printing, &c. to the account of their ordinary expenditure. Thirdly, by the constant and increased demand that would be created from the churches *generally* agreeing to adopt the Hymn Book, instead of incurring the risk of loss, it would become a source of revenue to the denomination, and the profits arising from the sale could be devoted to our Highland missions, or other objects of importance. Fourthly, it would do away with the inconvenience, formerly noticed, of obliging our members to purchase different books, according to the locality in which they happen to be placed: the same Collection would avail them in every part of the country; and even were they required to remove to some distant part of the world, they could still recur to their Hymn Book on the Lord's days, and at other seasons of meditation, and have the satisfaction of reflecting that their brethren at home were then engaged in singing these "songs of Zion" in their father-land. And lastly, it would greatly facilitate the labours of pastors and preachers in selecting suitable hymns for the services of the sanctuary; for whatever pulpit they might have occasion to supply, they would be familiar with the arrangement to which they had been accustomed at home.

The advantage of having an uniform Collection of hymns seems to have been early felt by various denominations, in organizing themselves into distinct bodies. The Wesleyan Methodists were among the first to avail themselves of this important bond of union. So early as the year 1779, Mr. John Wesley published his Collection, which is still in general use among the members of that denomination, and has passed through a vast number of editions. With the supplement, which has since been appended to it, it now contains between seven and eight hundred hymns, and is sold for little more than half-a-crown. Our Baptist brethren, in England have also a denominational Hymn Book, which is used as a supplement to Dr. Watts', and is circulated to a great extent; and no sooner was the Congregational Union of England and Wales organized, than the

committee turned their attention to this important object. In the Report of their proceedings for 1841, it is noticed that more than ten thousand copies of their Collection had been sold during the year preceding, and the sum of £335 3s. 5d. is entered to the credit of the Union from that source: and though we cannot expect to cope with our English brethren in their exertions, it is not to be doubted that a considerable profit would arise from the sale of the proposed Collection, which would open up a new source of revenue to our worthy secretary.

I can anticipate only two objections of any weight, likely to be urged against this proposal. The *first*, from the supposed hardship of obliging the poorer members of our churches to purchase the new Hymn Book, when they are already sufficiently supplied with those now in use. But not to dwell on the fact, that by the more general demand for the denominational Collection, the committee would be enabled to sell it at a lower rate than the present editions,—what should hinder the more wealthy members to purchase a quantity for the accommodation of strangers and poorer brethren, to be either presented as gifts, or to remain as the common property of the churches? This has been already done in some places with good effect, in the case of the present Collections. Thus, in a small church in this neighbourhood, some benevolent ladies connected with it, anxious for its prosperity and usefulness, presented two or three dozen copies of the Collection used there for the benefit of the congregation, and these remain in the chapel, and are distributed, as occasion requires, among strangers; and having the name of the chapel stamped on the title-page, they are considered perfectly safe. Besides, the expense thus incurred would be required only once for all, and our people would be under no apprehensions of being called on to make new sacrifices in changing the place of their residence.

The second objection is entitled to more consideration, and does involve a pecuniary loss to parties concerned. I mean where a separate Collection is already in use, published perhaps at the risk of the Collector, for the use of his own congregation; as in the case of Dr. Wardlaw's church; and it is not to be expected that our esteemed brethren of that congregation, and others similarly situated, would at once give up the use of a Hymn Book, so worthy of their approbation, and endeared to them by so many tender associations. But, in such cases, the change might be *gradually* introduced, so as to interfere, as little as possible, with the private rights of individuals. And, as it is more than probable that the great majority of hymns contained in that Collection would be included in the new Hymn Book, *both* Collections might be used, for a time, and the hymns be given out according to the numbers in each Book, as is already done, where both the larger and smaller Collections of hymns are in use: and, at all events, the former Hymn Book would still command a considerable sale, from its intrinsic merits, and might be used for family worship and for private devotion; and I am sure the respected brethren, to whom such cases apply, would cheerfully forego any advantage derived from the present disjointed plan, and be among the first to acquiesce in any proposal by which the good of the general body

might be promoted. I hope the subject will not be allowed to drop, and that some of your able correspondents will direct their attention to it before the return of another anniversary. Meanwhile, I remain yours truly, W. L.

29th Dec., 1842.

UNION MEETINGS.—WHO SHOULD PAY THE EXPENSES OF OUR PASTORS?

To the Editor.

SIR,—I know not whether you and your readers will give me credit for the following statement or not; nevertheless, it is true, and of verity, that *I* am one of those quiet, unobtrusive, unpretending beings, who shrink instinctively from all and every kind of notoriety! Never, therefore, yet have I ventured to appear in the pages of your excellent Periodical. Several things may have contributed their influence to produce in me this taciturnity; but perhaps nothing so much as a kind of morbid sickly fear, lest, in trying my hand at the pen I should write and communicate aught to your pages, which, after all, would have been much better *un*written, and so injure the cause which I really wish to promote. This is a preamble quite lengthy enough, I suppose; and now let me proceed to open my subject, to which I earnestly invite the attention, chiefly, of the brethren in our country churches.

It so happened this morning, that, while sitting at breakfast, some remarks were made, by a friend of mine, anent the meetings of the Congregational Union. I cannot give you these remarks *verbatim*, but they were to the following effect:—

That though it was doubtless a very desirable thing, our ministers from the country should attend the meetings of the Union in greater numbers than at any former period of its history they have done; yet, how can they be *reasonably* expected to do so, when it is remembered that there is, with regard to most of them, a mighty *let* in the way? I mean the *expense* which it would cost them in travelling to and from the meetings of the Union. It is true, this expense, though perhaps not amounting to a large sum in itself, is yet far and very far beyond the pecuniary ability of most of our respected country brethren easily to meet.

Such, Mr. Editor, is but a rude sketch of the observations of my friend at the breakfast table. And no sooner was the idea thus suggested to my mind, than I felt my naturally timid spirit roused within me to attempt this chivalrous deed, even to do, what in my weakness lies, by a few remarks in your Magazine, to suggest a plan, which, if acted upon, will enable our ministerial brethren in the country to enjoy, in greater numbers than heretofore, our annual festival at the meeting of the Union.

And now curiosity may be inquisitive to know by what benevolent scheme this desirable object is to be effected. It is briefly and simply this: let the churches, who enjoy the benefit of their labours, supply

them with the necessary means. Can any reasonable objection be made to this by the members of our churches? I know of none except what a niggardly parsimonious spirit may suggest. Are not our ministers the servants of the churches for Christ's sake? Are they not devoting their time, their talents, and their all to the service of the churches, to promote their happiness in time and their meetness for "the inheritance of the saints in light?" And will their people demur when they read such a proposal in your pages? I do not, I cannot believe it. I cannot think so meanly of their Christian generosity, of their love and esteem for their ministers. I do not therefore imagine that more is necessary to effect this desirable object than the mere suggestion of it to the churches.

It may be observed, however, that this is an affair to which the deacons of our country* churches should turn their attention heartily and without delay; and I am quite confident that, by a very small amount of prudent exertion, on their part, the matter would cordially be entered into by a large majority of our churches. After all, Mr. Editor, I have ventured to send you these plain thoughts on the subject, that by appearing in some corner of your Magazine, they may influence some abler pen to take up, and press the matter with more ability on the attention of our Christian brethren.

Yours, &c., QUIS?

Jan. 20th, 1843.

MEETINGS OF THE UNION—VISITS TO NEIGHBOURING CHURCHES.

To the Editor.

SIR,—We find that in primitive times it was customary for the apostles and pastors to visit the churches, in order to strengthen their faith, and encourage their hearts in the work of the Lord. Such visitations were looked forward to both by the apostles and brethren with much interest, and were productive of great good. We cannot but think that the neglect of this primitive practice is prejudicial to the interests of truth in our churches, and that its revival would be attended with the happiest effects. It is true that the mutual interchange of pulpits with brethren in the neighbourhood is frequent and pleasant, but fails to produce that effect which the visits of some of our distant and honoured brethren is fitted to accomplish. Among many of our small but devoted churches in the north country the sight of a stranger in the pulpit is rare, and when such an one, say a foreign missionary appears, and the circumstance is known, it produces a very pleasurable and profitable sensation in the district. The visits of Philp and Fynie, of Read and Crisp, with others equally devoted, though less distinguished missionaries, seem as "sunny spots" in our life's history, and the impressions produced by them

* We humbly think that the deacons of our city churches should consider this subject too.—ED.

were as pleasant as they have been permanent. The labours of the Haldanes, of Aikman and Innes, of Ewing and Hill in the North, although about forty years ago, are still spoken of by the aged with feelings of delight and gratitude.

The next meeting of the Congregational Union, to be held in the city of Aberdeen, is hailed as a new era in the history of our northern churches, and the season is looked forward to with great interest.

Now, what we would wish humbly to suggest as the object of this notice is, that the next meeting of the Union affords an excellent opportunity of allowing the northern churches to have a visit from distant brethren. Might not a few of those pastors whose hearts are in the work of revival, and who have been so signally honoured in this work in other places, make arrangements, being already so far north, as to be from home for a few Sabbaths, and during that time visit those churches which are most anxious for them? Some of the churches have been longing for this, praying for it, and would deem it a signal blessing to be so favoured. They feel their deadness as churches, they deplore it and desire to become alive, and wait for help.

The visit of a stranger accustomed to such work would have an influence with the church and the ungodly, which would be both powerful and salutary.

The churches in the South have been so visited, some of them frequently, and great good has been done; but those in the North have had no such visitations. With perhaps one or two exceptions, no efforts have been put forth to arouse and revive them. We entreat the prayerful consideration of the brethren to this matter. This is the time to awake out of sleep—great efforts are needed—more zeal and faith and prayer are required. The prince of this world is active and successful. His emissaries are devoted and laborious in their work, and shall not we, whose inducements are so powerful, and whose success is so certain, be up and doing to the help of the Lord against the mighty?

ARDENS.

THE CONGREGATIONAL UNION.

To the Editor.

DEAR SIR,—In the October and November numbers of your Miscellany, there are two valuable papers on the Institution with which this is headed. The latter, quite characteristic of the spirit usually breathed by your correspondent "W. L.," in so far at least as it relates to devotional exercises at the meetings of the Union, demands the serious attention of the churches where these meetings are held; for it must really rest with them whether one morning of the week, or five or six mornings, be devoted to prayer. I hope the churches in the Northern metropolis, where the meetings are to be held this spring, will, in this matter, set a good example, for that as often more influence than precept.

The other paper relates to the Funds of the Union; and your cor-

respondent "P." shows very clearly how these may be easily and greatly increased. Perhaps he may be thought to carry his calculations just a little too far. I do not like to find fault with this—rather too far in such a cause than not far enough. I have always admired what is said to have been the division of the late Dr. Carey's subject at the commencement of the Baptist missions to India—"Let us expect great things, and attempt great things." We shall not attempt them if we do not expect them; and, in general, I presume it is because we expect so little that we aim at but little. But, on the other hand, where there is any appearance of exaggeration as to the amount that might be raised by a certain plan, there is a wonderful proneness in many minds to take as they think an advantage of that, and just lay the matter aside altogether, thinking no more about it—"The writer has gone wrong in his calculations." Now, your correspondent has given a *little* room for this. He very clearly shows that (if the members of the Congregational churches in Scotland amount to the number he gives, and I believe he is not far from the truth) one penny a-week from each would amount to £2,600 a-year. And really, Mr. Editor, one blushes to think that an institution God has rendered such a blessing to the churches, and to many precious souls in the country that never were connected with the churches, should not have realized on an average at least one penny a-week from each member; no, nor if you take the ordinary contributions by the churches, not *the one-half of that sum.* "Tell it not in Gath," &c. Yet it is told; the Reports do tell it; it cannot be concealed. But then "P." adds to this a sum equal to what was contributed altogether last year, and what he supposes would be continued, viz. about £1,500, making altogether from the churches £4,100. Now the loophole is here: a very considerable part of what may be termed the ordinary receipts is already raised by the scheme proposed, by penny a-week contributions. You have only to look at the contributions by the churches in Glasgow, Edinburgh, &c. to see this. And then there are several of the smaller churches that could scarcely be expected to give on an average their penny a-week, and make anything of a decent collection besides. I would then take off fully the one-half of last year's funds, as already raised in such a way as now recommended, expecting not more than £700 beyond the penny a-week subscriptions, which would amount in all from the churches, to £3,300; and then I should reduce "P.'s" calculation of what would be contributed by hearers, who are not members, to as little as £700, (his calculation is a penny a-week for 4,000 hearers,) which would make the whole receipts at present, £4,000 a-year. Now, Mr. Editor, I do say, and I say it cautiously and deliberately, and with some knowledge, that this sum might be raised, and easily raised; and that it only requires some active and resolute members in every church to raise it; and if it is not raised, there will be blame, and serious blame, somewhere; the cause, the work, the openings made for the truth, where it is greatly wanted, require it; shall I hesitate to say, that, as it can be done, the Lord demands that it be done; and, consequently, that all the churches and all the members do their part.

It is really affecting to see how little many of the churches enter into this: how little they are influenced by the manner and extent in which God has smiled on the operations of the institution. There are few of them whose contributions are more than on an average one penny a-week from each member, and perhaps taking into account what they must receive from hearers, who are not members, scarcely one of them comes up to that sum; and taking them altogether, abating legacies, &c., not to near the one-half of it. In the greater number of the churches there is no such thing as an auxiliary to the Union, or a penny a-week subscription, or subscriptions received in any way; but they just satisfy themselves with an annual collection: hence the vast disproportions of the contributions. I am making no exposure; all is before the public in the reports. But such as have little or no acquaintance with the numbers and the condition of the respective churches, will, on looking over the list of contributions, be very apt to conclude that this and that one, if they are indeed feeling an interest in the operations of the Union, must be very small and very poor, while such as have a pretty good knowledge of them know well that their contributions form no criterion of their abilities; that some contributing £20 or £30 a-year, or upwards, are far less able than some others who do not contribute more than £4, £5, or £6. Now, how is this to be accounted for? I would be far from saying a word that would imply a supposed want of heart in those worthy men who are devoted to the work of the ministry among us; but they do not always, in such matters, sufficiently estimate their own influence; and I do apprehend the disparity must, in very many cases, be traced to them. In some churches, no doubt, such men will be found as your correspondent "P.," who will, I believe, have influence enough to get the scheme organized, and carried into operation in the church of which he is a member; but in general it will be found that the pastor must be the leading man here; and if he is not bringing the object frequently and prominently to view—showing the vast importance of liberally aiding the Union, in order to the stability and increase of the churches, and the more extensive preaching of the gospel among our perishing countrymen—unless he takes the lead in this, we need not expect that, as a general thing, his people will enter heartily into it. He must keep it before their minds; he must be as the main-spring in setting in motion, and in keeping a-going auxiliary or penny a-week associations. This is part of his work in labouring for the extension of Christ's kingdom.

Some ministers seem to have a very mistaken view as to their people *giving*; they think if they give liberally to this or that object, they cannot support them: now, I have long been convinced that the very reverse of this would be the case: *only get people into the way of giving* in the cause of God, and the more they will feel inclined to give. But some will reply, people cannot give what they have not. Very true; but I am not one of those who think that many have as yet given what they have, or what they might have, and what they could easily spare. There is a way of gathering up the crumbs, the fragments, so as to have something more to give. Many a penny might be saved by one class, and many a shilling by another,

expended to no beneficial purpose, if there was only a mind to give it for the cause of Christ. And I put it to every man and woman, and family, if, with a very few exceptions, they could not easily save from mere trifles and luxuries, what would do more than double all that they give in the service of the gospel in any way?

But "we must begin at home," some will say, "we must attend to the interests of our own church, and the necessities of our own pastor." Most certainly I say so too; and feel almost ready to apply the apostolic adage here,—"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I wish all the churches would do what they might, and what they ought to do in this matter; it would give fine opportunity for the committee of the Union expending far more of its funds in the way of seeking the salvation of perishing countrymen in those parts where a faithful exhibition of gospel-truth is yet much needed. And really it is questionable if churches who do not and will not exert themselves for the support of their own pastors, (if any such churches there are,) ought to be aided by their brethren. I for one would say that, except in very peculiar circumstances, a church of thirty years' standing or more, ought not to receive aid on their *own account*. But in some such cases the pastor's labours may be of much service in an extensive surrounding district, or in keeping in motion other valuable religious institutions, and on *that account* aid may very properly be given. But certainly many churches sadly fail in their duty here. There are some noble exceptions. The writer of this article knows two Congregational churches in Scotland, in each of which there is one member that contributes the one-half of the pastor's salary, and yet he has looked in vain for any guinea of subscriptions by these persons in the records of other more prominent institutions, concluding of course that they do for home to the extent of their ability, in order that the churches of which they are members may not need to apply for foreign aid. The other day I saw a letter respecting another church of which the following is an extract:—"I am more than ever convinced that the people make some sacrifices in raising money for the support of the cause. Some girls working at mills come forward at times (perhaps once a quarter) with their five shillings, as much as they will make in a whole week; and even widows, with families to support, giving in some way." I happen to know a church also that raise the greater part of their pastor's salary by a monthly collection among the members; and there is in the box every month on an average about one shilling and sixpence for each member. Now, Mr. Editor, these are facts; and if all the churches were acting in the same spirit of *Voluntaryism* as in the instances I have given, they would be "beginning at home," and they would soon feel that they could do something abroad also.

But, after all, persons will give to what they like; and you cannot always control them in this. There are members of our churches, who (very inconsistently) will contribute liberally to a public institution, and yet do very little for their own church. Now, nothing is more obvious than that no Christian pastor can urge on his own peo-

ple, or on those in the place where he lives, or where he occasionally preaches, contributions on his own behalf; but he may commend the objects of the Union, and use his influence to all its extent among all classes for contributions towards the promotion of these objects. And if every pastor would do so, I am inclined to think "P.'s" scheme would soon be almost universally acted upon. I think there is scarcely any church but what could contribute, on an average, to the amount of one penny a-week for each member. I shall suppose that one-third of them could not do more, but let each one be determined not to do less: another third, taking all collections and subscriptions into account, could do double to that amount; and the remainder could make it fourfold. Besides, could not those ministers who preach at various places in every two or three weeks get a collector or two at each of these places, with a subscription-book to receive the penny a-week from all who were willing to give it when called for? There are many ways of doing the thing if men would really set their minds to it and "try." When the collecting card came round this season, one said to his servant-maid, "Will you not take one?" She replied, "I do not think I can do any thing with it, but give me one, I will *try*." Well, she got one; and at the beginning of this month she returned it with *twenty shillings* marked upon it. There are hundreds in the same circumstances, members of the churches, that would have done the same if they had been stirred up to it, and if they would have *tried*.

But, Mr. Editor, I have become much too lengthy; although I have not said nearly all I wish to say. Do *try* and get this into your next number; it may do some good yet prior to the Union meetings. The present times call aloud for extra exertion. Many are less able to give than they were wont to be: others stand far more in need. One end the Lord may have in view by permitting this great depression, may be to bring out a manifestation of the heart, and liberality of his people,—to impel them to *show themselves* on the side of his cause, that it may not suffer for want of means. I remain yours, &c.

N.

10*th February*, 1843.

THE UNION MEETINGS—ANTI-SLAVERY CONVENTION.

To the Editor.

Dear Sir,—Will you allow me to remind the brethren who may assemble at the ensuing Union meetings in Aberdeen, that a second general Anti-slavery Convention is to be held in London in June of this year. The Congregational Union appointed delegates to attend the first Convention in 1840, and a volume, at once more interesting and appalling than the octavo of 600 closely printed pages, which contains the proceedings of that Assembly, has never been published. Those who take an interest in the subject, and pay attention to Anti-slavery intelligence, do not need to be informed that the

time has not come to relax effort in this great cause. A more important meeting than the first Convention has seldom, if ever, been held in this country. A more seasonable and needful meeting than the second could not be announced. A mighty impulse was given to freedom in all the slave-holding states of Europe, as well as in America, by the former; and I trust the latter is destined to advance it still more rapidly. At home we are daily threatened with the most insidious attempts on the part of those whose worldly interests, real or imagined, still keep their old pro-slavery propensities alive; and if we are not willing to lose our past successes, we must make them the objects of our most vigilant attention. But *verbum sat sapientibus.* I send this suggestion to your columns rather than to the committee, that the brethren generally may have the means of previously considering it.

Yours truly, A PASTOR.

February, 1843.

BICENTENARY OF THE WESTMINSTER ASSEMBLY OF DIVINES.—THE INDEPENDENTS IN IT.

THE historical notices in a former paper, suffice to show that the "Dissenting brethren" in the Assembly conducted themselves with honour in the singular and trying posture they had to assume. In the summary of their views with which that paper concluded, there is such a correspondence with those which are at this day professed amongst us, as to constitute us, so far as this goes, but one party. Their *Independency* appears in refusing all "power of jurisdiction over any congregation." They are *Congregationalists*, when they insist that nothing be done without the consent of the communicants. They did not, as the writer then quoted somewhat incorrectly says, "make it necessary to have *all* the men who were communicants present at every act of jurisdiction;" but the congregation must be summoned, and what was done, be done in the presence and with the concurrence of those who assembled. In maintaining "*libertie of conscience to every man*," they did not, as was alleged, give countenance and encouragement to schism and heresy; they only required, that no restraints on men's conscience should be employed, but such as were moral and of divine prescription. In cultivating *free communion* with those who conscientiously differed from them on the subject of infant baptism, their liberal charity leaves the modern attainments of many, on both sides of the question, far behind. When they gave "*libertie to the brethren who were able to professe and preache publiclie in the face of the church*," they afforded no countenance to confusion, and offered no disrespect to the ministerial office of which they were zealous maintainers. Such consequences may have resulted from this liberty, not properly restricted. But the liberty they granted, was kept in the hands of the church, and not left to the promptings of individual inclination; and the power of granting such liberty may reasonably be thought to be involved in the

right and obligation of a Christian church to secure the edification of the body of Christ. Their steadfast purpose to preserve the purity of Christ's house *by requiring "good evidences of true grace and regeneration"* provoked violent opposition, which may be estimated by the consequences alleged by their opponents as certain to flow from the general adoption of this rule.—"By this means," says one, "they would keep out all the Christian church fourty for one of the members of the best reformed churches." But it is also said in that summary, "*they grant the divine right,*" (which in this use must mean, *warrant,* not *obligation,* as in such questions it very often signifies,) "*and many excellent uses of synods lesser and greater.*" Their practice shows that the most strenuous resistance of Presbyterial government did not preclude them from the use of occasional synods, which differed essentially in their purpose and powers from the assemblies which bore this name among the Presbyterians. The basement of their system being, that a Christian congregation with its officers possessed all the functions and abilities of government, and was exempt from the authoritative control of any party; the synods of which they acknowledged "the divine right and many excellent uses," *could* only have been for conference and counsel. That such an exercise and improvement of Christian fellowship should be eschewed by them, because an opponent, willing to misconceive, chose to chuckle over it, as a concession to the necessity of a synodal government, was a weakness of which such minds were not likely to be guilty. Especially when to act in this imbecile fashion would have given a real occasion of triumph to all adversaries, and have given them warrant to say, that this system of polity which assigned entire administration and authority in spiritual things to particular churches, secluded them from mutual fellowship, and attached a mystic virtue to the discretion found in each society, which evaporated so soon as it came into contact with the sentiments and conclusions of other minds. It could not therefore have been from any objection they had to a synod for counsel, that they retarded the calling of the Westminster Assembly, as Baillie asserts, "they have been here most unhappie instruments, the principall if not the sole causes why the Parliament were so long in calling an Assemblie," &c., &c. This must be accounted for on other grounds. Their reluctance must have originated in a forboding of the use to which the prevailing party might pervert it, or perhaps of the excessive control which Parliament was likely to exert over its deliberation and decisions. Of this there appears a confirmation in the sermon preached before the House of Commons, at the solemn fast, 26th July, 1643, by Simpson, one of the "five brethren." "Take heed unto the laws—I had almost said, if I might crave pardon for the word—take heed what laws you *make* in matters of religion: for if the thing should fall out to be evil, as what man is there that errs not? when once it is a law it will be followed," &c., &c. The same explanation must perhaps be given of a statement made by Nye, and practically adopted by the other "dissenting brethren,"—"he very boldlie offered to demonstrate that our" (the Scottish) "way of drawing a whole kingdome under one Nationall Assemblie was formidable, yea pernicious, and thrice over pernicious

to civil states and kingdoms.'" We must understand this of a National Assembly, considered not ecclesiastically or spiritually, but as possessed of the civil immunities which formed an essential ingredient of the Presbyterian model, as then proposed. Many in our day might be of opinion, that passing events are helping out this demonstration. It is possible, however, that in their jealousy of a renewal in any form of the ecclesiastical despotism under which the nation had been crushed, that they reckoned a centralized ecclesiastical system, such as the complete Presbyterian model, to be itself of dangerous tendency to the simplicity and impartiality of civil government. The language of the Savoy Confession will best describe the "excellent uses" of synods. "They disallow the power of all stated synods, presbyteries, convocations, and assemblies of divines over particular churches; but admit that, in cases of difficulty or difference relating to doctrine or order, churches may meet together by their messengers in synods or councils *to consider and give advice, but without exercising any jurisdiction.*"

Allusion has been made to the misrepresentations given of their principles. It is not to be supposed that, in their Ishmaelitish attitude to powerful parties in the church and state, their principles or themselves should pass free from calumny. Those who take a less daring flight, and are a less inviting mark, would be foolish to look for such immunity. And we recall the remembrance of their reproach principally to select from the mass of misrepresentations which prejudice, party-spirit, and political rancour devised and dispersed respecting them, one or two instances in which we have a living interest as being ourselves at this day sharers, however unworthily, of their shame. For instance, the religious principles of this party were at the time, and have ever since been, diligently identified with the political maxims and measures of the party in the state that most favoured them, were the principal bringers in of the commonwealth, and were distinguished by the name of Independents. The obvious end of this gross misrepresentation is to characterize this system of ecclesiastical polity, as incompatible with monarchy and the permanent institutions of the country; and as identical with extreme popular sentiments respecting civil government. Informed and impartial inquirers into the history of this period, are now, happily, learning to keep out of this beaten track of calumny; and, if the true features of the period did not stand out in sufficient distinctness in this respect, modern history might complete the evidence, that the religious and ecclesiastical opinions of Independents stand apart from any class or modification of political views. The party denominated Independents, in the political struggle of the period of which we are now speaking, is known to have been composed of many who had no other claim to the designation than a dread and hatred of Presbyterian uniformity, and Prelatical domination, or an attachment to the principles of religious liberty which the Congregational nonconformists, both from conscience and from circumstances, advocated; or because they saw that to associate with them, and take the benefit of their influence, was the most expedient method to gain their own ends. This must be so notorious

to all educated men, that it may seem unnecessary to enlarge upon it. But the importance we attach to the removal of this misrepresentation, does not arise from any dread of the traditional prejudice to this effect, conducted from that time to this, against our principles; although there are influential parties in the nation, secluded by their education and circumstances from correct historical views, on whom this prejudice operates unmitigated. Nor is it from an anxiety to dispute the imputation of extreme political views to the party we are now delighting to honour; for while allowing the imputation, and far from offering general approval or defence of all their sentiments and acts, we look in vain to any other party, involved in the same agitating struggle, for indications of a larger share of moral honesty, spiritual integrity, and political truth. But it is our wish to separate the ecclesiastical principles from the political movements; because they are *in truth* separate, and independent of each other. The antimonarchical tendencies of that time operated on other minds, not tinged with these religious views; and can be sufficiently accounted for on ground simply political. Many who had no sympathy or connection with this religious system, were of the commonwealth party; whilst the system itself is such as to originate no tendencies toward one form of political government or another. In venturing to affirm this, we must not be understood to say, that men's religious principles, whether as respects faith or ecclesiastical government, exert no influence upon their political principles. The man who asserts this must be equally uninformed of the past, and unobservant of what is passing. The religious system which most effectually imbues the mind with high moral principles, must best dispose and qualify its votaries "to do justly and love mercy" in their daily walk, and to ameliorate the temporal and social condition of their fellows. The judgments of such a mind are more apt to be well-balanced, and true on all subjects involving moral consequences. By parity of reasoning, the enjoyment of responsibility and enfranchisement in the church, in conducting our highest interests, must give a sense of capacity, and awaken a desire for all the rights and privileges of our social state; and the golden rule teaches us to expect and seek for others what we desire for ourselves. But after allowing all this, and more, that in the spiritual society we may become familiar with the moral maxims and principles which, entering into the right constitution of civil society, would, in their general application, secure its highest happiness and prosperity, there would still be room for the utmost diversity of sentiment as to the forms and circumstances under which these maxims and principles are to be carried out; and the superiority of one proposal or theory to another, is to be determined by its adaptation to the peculiar and present conditions, —its accommodation to the wants and wishes of the variously composed community at whose welfare it aims. In a word, there remains the essential difference between religious sentiment and political opinion,—the difference between what is divinely prescribed, and what is judged expedient with reference to the various wants, and interests, and wishes, of the component parties in the state,—between the only lawful course, and that which is wisest and best on

the whole. For this reason we do not like to hear, whether in the mouths of enemies or unthinking friends, the superficial and illogical analogy which is sometimes expressed under the phrase,—"*the republican government*" of the Congregationalists. For even if the analogy as to the form and administration of our churches were more near the truth than it is, there remains this difference betwixt the form of a *spiritual republic* (so called) and a civil republic: that our form of church order we believe to be prescribed by God: our political opinions or preferences, (even if they were to assume this form, which they are known in general not to do,) to be wise and reasonable, should be determined by the actual condition of the social system, as demanding such a form of administration. Our religious views we adopt on authority;—they are to be held and put into practice whether we are able by observation and comparison to discern their wisdom, and predict their beneficial tendencies or not. The other—i. e. political views—rest their obligation on their being the best in the circumstances, incident to the fewest evils of all the imperfect schemes of human discretion. On these grounds we repudiate the charge against the Independents of that day; that their political principles and measures could not have been different, because their religious principles were what they were; and we avow for ourselves, that our ecclesiastical principles lay us under no law of political opinion, except that we do honour and observance to the principles of justice and truth and mercy. We have no notion of stultifying ourselves by claiming a *jus divinum* for any class of political views; and we are just as little prepared to degrade our religious system as this misrepresentation does, to rank amongst the "many inventions" of worldly wisdom.

Another instance of misrepresentation may be alluded to, of which, like the former, we moderns have our share, viz. the inherent tendency of the Congregational system to internal dissension, and endless generation of sects, distinguished severally by their crotchets and extravagancies. As a specimen, we shall quote the pithy terms of one who, *ex animo*, portrayed the faults of the system:—"The mother and foster of all (schismatics) the independencie of congregations." "The Independents our great retarders, it's like, shall not ruise themselves in the end of their oppositions. The most of their partie are fallen off to Anabaptisme, Antinomianisme, and Socinianisme; the rest are cutted among themselves. One Mr. Williams has drawn a great number after him to a singular independencie, denying any true church in the world, and will have every man to serve God by himselfe alone, without any churche at all. This man has made a great and bitter schisme latelie among the Independents. We hope, if once we had peace, by God's help, with the spirit of meekness, mixed with a little justice, to gett the most of these erroneous spirits reduced." Again, "that source of strifes" is the designation of the system. We can only very shortly allude to this subject. The multiplication of sectaries, and the growth of religious extravagancies at that period, was often and truly complained of. We do not now deny the facts; we dispute the inference, that these were the fruit of "the independencie of congregations;" or that it is the tendency of the system to run into such divisions and excesses.

However confidently the statement is made, as of a self-evident proposition too manifest to be questioned, the charge resolves itself into what is often mistaken for an axiomatic truth,—a truism. The independency of congregations is "the source of all strifes," *because* if there had been no setting up of separate congregations, there could have been no subdividing and rending asunder of them! Profound dogma! exact twin to this,—if there had been no protestation against Rome's corruptions, there had never appeared the odious party-coloured badges of the Reformed churches; or to this,—the great source of a man's misfortunes in life is his ever going out of his mother's arms, where he was properly taken care of! But we proceed to observe, that there is a common but very unjust way of treating the Congregational system as an abstract principle; and that according to it a party have just to associate themselves, and they are loosed from all exterior control, and possessed of all ecclesiastical power. Whereas, in truth, the associations it acknowledges are of qualified persons; acknowledging one law, imbued with an approbation of it; so that not merely is mutual influence the regulating and controlling agency, but influence of a certain kind, manifestation of the truth to every one's conscience. The cases are materially different.

Again, it is important to remember what is the real question. It is not whether certain moral delinquencies are found developing themselves in a Christian society, for that is common to all societies, and is not *of itself* conclusive of the insufficiency of any system of church polity; it only shows what no one denies,—that human nature is not perfectly sanctified within its circle; for it were just as correct to argue that the gospel is incapable of producing elevated and consistent holiness in a community, because the characters of its votaries are so mixed. The question is, whether the Congregational system is chargeable with a greater amount of dissension and schism than any other. The grounds on which we summarily dispute the affirmative of this proposition are these: Whatever dissension exists under the Congregational system has a freer expression and development; so that, where there is only an equal or smaller amount of disunion, it will have more appearance. Under an enforced uniformity, if the general mind be kept dormant, there may be no dissension because there is no *opinion*, properly so called. When the use and utterance of private judgment is overborne, there will be no visible discussion, but there cannot be real unity; even truth is not received under these circumstances, on its own recommendation. The free choice of the mind, being not sought or admitted, is not given. In proportion to the liberty men have to consent, will their opportunities of dissenting be increased; and their acts of dissent be apparent. Apply this principle in judging of the Congregational system, and it will appear, that as it calls for a more active concurrence on the part of its constituents; their fellowship, so far as it is maintained, must exhibit a kind and degree of unity, which the structure of other systems does not call forth. Here all the advantage, in the very respect we are now speaking of, is in its favour. Suppose, then, that there are found occasional differences, which elsewhere are not

found: that there are separations, where some exterior bond, in other bodies, preserves continued association: that sectarian badges are multiplied, the advantage may still be reasonably assigned to the system, which, if it be torn by the liberty or license of dissenting, has, as the bond of its unity, in a degree belonging to no other system, individual, conscientious conviction and concurrence. But the advantage on the side of the accused may be still more apparent, when we reflect that betwixt the separating parties no obstacles to re-union exist beyond the mere occasion of separation: but where overruling power or authority has been employed and disregarded, there cannot be a resort, without degradation, to what must be allowed to be the most hopeful of all means of Christian unity—merely moral inducements.

But reverting to the charge as applicable to the divisions and multifarious extravagancies of the period under review, we ask, where does the fault lie? With those who exceeded in their use of suddenly acquired liberty; or with those systems which, usurping men's natural rights, bowed them under a spiritual yoke until desperation burst their chains, and liberty, instead of a reasonable prerogative and trust, became an intoxicating passion? Where do we find the tendency to dissension, in the incapacity of men and of Christians to use with discretion the liberty which this system secures to them; or in the tyranny of those, who, having robbed man of his dearest birth-right, make him morbidly suspicious of any encroachment on that freedom which he only reached by convulsive efforts of unextinguishable manhood in his soul; who tempt him to isolate himself in his new-born security, and with a pride of understanding which may be forgiven when it cannot be justified, disdain the restraints of experience and even the guidance of truth, that he may clearly satisfy himself that he is indeed free? Ay, they are the schismatics—the source of strifes—the producers of this mental disorder, of which the other are the victims. It has been in the proximity of such wrong, that the licentiousness of freedom has been exhibited. Where this system has been permitted to develop itself maturely, we should be willing to bow to the decision which its moral statistics would dictate.

Closely connected with this allegation is that of the tendency of this system to heresy, which we cannot at present refer to.

We conclude by noticing their views on the subject of Confessions of Faith. Their place in this Assembly, and the part they took in preparing the summaries issued by the Assembly, suggest the inquiry, especially as it has a bearing on our present object.

In their apologetic narration they thus speak: "The supreme rule, without us, was the primitive pattern and example of the churches erected by the apostles: . . the fulness of the scriptures, that there is therein a complete sufficiency, as to make 'the man of God perfect,' so also to make the churches of God perfect. . . . Another principle was, "*not to make our present judgment and practice a binding law unto ourselves for the future*, . . which principle we wish were, next to that most supreme, namely, to be in all things guided by the perfect will of God, enacted as the most sacred law of all other, in the

midst of all other laws, and 'canons ecclesiastic' in Christian states and churches throughout the world."* Whatever confession they gave forth was only a *declaration of their views at the time:* not to be held binding on themselves, much less to be imposed on others, and to stand as the measure and mould of scriptural doctrine for successive generations. The following, from the Savoy Confession, is still more full: "The most genuine and material use of such confessions is, that under the same form of words, they express the substance of the same common salvation or unity of the faith; and, accordingly, such a transaction is to be looked upon only *as a means of expressing their common faith*, and no way to be made use of, as an imposition upon any. Whatever is of force or constraint in matters of this nature causes them to degenerate from the name and nature of *confessions*, and turns them into *exactions* and *impositions* of faith."

"We confess, that from the very first, all, or at least the generality of our churches have been in a manner like so many ships, though holding forth the same general colours, launched singly, and sailing apart and alone on the vast ocean of these tumultuous times, and exposed to every wind of doctrine, under no other conduct than that of the word and Spirit, and their particular elders and principal brethren; without association among themselves, or so much as holding out common lights to others, *whereby to know where they were.* But yet, while we thus confess to our shame this neglect, let all acknowledge that God has ordered it for his greater glory, in that his singular care and power should have so watched over each of these, as that they should all be found *to have steered their course by the same chart*, and to have been bound for one and the same port, and that upon this general search now made, the same holy and blessed truths, which are current and warrantable among the other churches of Christ in the world, should be found to be our lading."

From this quotation we learn—They did not account Confessions *necessary* to the unity and orthodoxy of the churches—that the greatest unanimity had been preserved without their aid—that a united declaration of faith and order, neither binding upon themselves for the future nor imposed upon any, was desirable to give a "local habitation," as it were, to the churches, and to facilitate the acquaintance of others with their existence and characteristics: and they judged such a declaration ought not to be omitted—that this declaration of their faith—this general search into their lading, instead of setting aside the scriptures, only added a new testimony to their sufficiency as a chart to steer by.

Our next notice shall be of their views on liberty of conscience.

* As quoted by Hanbury.

POETRY.

THE SOUL'S VICTORY.

SOUL.

COME sing the vict'ry wrought for thee, come join thy joyous soul,
For she hath caught the solemn sounds which through heaven's arches roll;
E'en now I see God's harpers stand upon their sea of flame,
I fain would lift my voice with theirs, and sing that glorious name.

BODY.

"My failing sight hath dimly viewed,
That white-robed countless multitude;
And faintly on my closing ear,
Are borne those harpings which you hear:—
Death's dank night dews are o'er me shed,
The stretching shadows round me spread,
I cannot gaze with soaring eye,
Then leave me not my soul to die."

SOUL.

Cease, cease, thy sad bewailing plaint, mine is no earthly song,
It breathes Immanuel's victory;
Earth's seared and sin-stained robe, was loved by me too long,
The heir of heavenly majesty.

BODY.

"Oh! whence thy firm confiding faith?
Hast known, hast seen the monster death?
Corruption is his ghostly bride,
E'en now she standeth by my side,
What is that song would cheer the tomb?
Where is the light would chase this gloom?—
Dark twilight of a darker night."

SOUL.

Come list to me, from earth I soar, though 'tis with vision dim,
I've mingled with that multitude, I've heard their pealing hymn;
My faith is theirs, my theme the same, "Worthy the Lamb that's slain,"
'Tis He, 'tis He, who conquers death, unlocks his dark domain.
Prophets and Martyrs there, all washed in that rich blood,
Far as my sight can gaze, they spread like ocean's flood;—
Swell, swell with me the song, for He hath passed the tomb,
To fill that throne, whence glory streams upon the grave's dark gloom.

BODY.

"Oh! ever bold aspiring thou!
Dost think amid those saints to bow?
Is thine the dauntless Prophet's meed?
Is thine the noble Martyr's deed?

How canst thou, naked and alone,
Appear before that glorious throne?
How bitter, think you, 'mid that host
To learn that thou alone art lost."

SOUL.

Hush, hush, these sinful earthly fears, Prophets and Martyrs there
Are bending with the lowliest saint, they all like blessings share:
And Prophets' meed, and Martyrs' crown, are laid before that throne,
Where, with heaven's humblest they're arrayed in glory not their own,
Reflected from yon radiant form which still wears suffering's trace;
To fire their songs of victory with grace, free, wondrous grace.
Might I but stand among that group, who with love's trustful gaze,
And cherub voice again peal forth, the King of Zion's praise,—
Again upon their flowing hair, his holy hands are laid;
With words of gracious welcoming, he crowns each infant head:—
Far through the boundless fane their sweet hosannas pour,
The highest saints return that song for all one Love adore;—
Love which ne'er passed the guiltiest by, for in this hour you dread,
He took his trophy from the cross, and Death was captive led.
Then woke that song thy scattered dust triumphant soon shall sing,
"Grave, thou hast now no victory! I rise with Christ my King."
Thy faith shall change to perfect sight, no more on earth to lie,
The robe corruption hath inwrought, shalt thou forget on high,
Meet temple for thy glorious soul, fashioned by power divine,
Through all eternity shalt serve, and in God's beauty shine.

UNA.

REVIEW.

Strictures on certain portions of Dr. Marshall's late Work on the Atonement; addressed to the Ministers, Licentiates, and Students of the United Secession Church in Scotland. By an English Congregational Minister. London: Gladding. 1843.

WE introduced to the notice of our readers the work of Dr. Marshall immediately after its appearance, and expressed our opinion of its merits freely. The cursory remarks then offered have excited the indignation of a reviewer, in the Secession Magazine for December, who charges us with being actuated by motives and feelings of the worst description, and having no other object in view than to wound the feelings of Dr. Marshall. It was our intention, in our present number, to reply to these very absurd charges; and, besides, to accept the challenge of the reviewer by entering upon a discussion of the subject of controversy. We are induced to postpone this, however, in order to call the attention of our readers to the very able and important pamphlet now before us. Nothing in our opinion has appeared in the course of the present controversy on the atonement within the same limited compass, equal to it, and we are on

several accounts particularly anxious that our readers should immediately furnish themselves with and give it the greatest possible publicity. This anxiety does not arise from party feeling. Happily, as a denomination, there prevails among us the greatest unanimity on the subject of the atonement. We are desirous that our views should be understood, and that, in as far as they are consistent with divine truth, they should be propagated. The question agitated within the Secession church is a vital one. We are known to hold views respecting it not quite in harmony with those of the majority of that body. We are called upon to refer to some authoritative standard explanatory of these views. We appeal to "the law and the testimony" alone. This is not deemed satisfactory. But why should it be objected to by those who, while professing adherence to human standards, are yet embroiled in a controversy respecting the meaning of these standards? That the Secession church is divided cannot be denied. The present healthful agitation, for such we deem it, has broken the bulwarks of uniformity. We rejoice in this, because we believe these enclosed error of a very dangerous tendency, such error as gave ground of valid objection against the gospel to the infidel, of scorning to the scorner, and of repugnant feeling to the careless and apathetic. The progress of the truth is already far greater than its recipients are willing to allow. The theology of the present race of Seceding ministers is *not* the theology of their predecessors. Truth has undermined and overflowed the standards. There is not a more striking case in illustration of this than that of Dr. Marshall. He is so conscious of a *change* of sentiment as to *acknowledge* a slight deviation from the Westminster Confession; he is at the same time so tenacious of the old views as to labour hard to make them overlap and conceal the new. He is on the subject of the atonement in a position analogous to the nonintrusionists on the question of church independence. He has got hold of truth with the one hand, but he retains his hold of error with the other. He is in twilight. He has planted one foot on the confines of truth on the great subject of the extent of the Redeemer's sacrifice, the other rests on the ground of error. Hence, while he pleads for the limitation of the atonement, he acknowledges its universality; nay, clearly proves it. Hence the confusion of thought in his recent work, the want of a just analysis, of logical precision, and philosophic dignity, and Christian calmness. The work was written when the Doctor's mind was in a state of transition, and we strongly suspect that some of the views advocated therein, for the first time received his assent in the course of preparing the work. We venture to say, that were he even now called upon to perform the same service, he would in some respects alter his arrangement and modify many of his statements.

But we must turn to the pamphlet before us. It is one that commands attention. It is clearly the production of a veteran in theological controversy. There is a maturity of thought, logical precision, and clearness, and strength of argument which prove the writer to be a master in Israel. He at once blows away the mist and confusion which characterize Dr. Marshall's work. At the very threshold

he discovers the false ground assumed, and traces out in a masterly and convincing style the consequent false reasonings and deductions. He closes with his opponent in manly strife, and while he indicates in every effort his superior skill and strength, he shows himself to be above that waspishness and snarling, that bravado too, which detracts from the dignity of the Doctor. But our author will be allowed to speak for himself, and we are desirous to transfer pretty largely from his pages, not merely to give a sample of a production which has our highest commendation, but to give our readers the benefit of a part of his admirable reasonings, and to treasure them in our columns.

A leading error in the reasonings of Dr. Marshall, as pointed out by our author, is his identifying the *nature* of the atonement with its *intention*, and his charging his opponents with denying a limited intention or purpose to save, when they assert a universal atonement. On this topic we give the following:

"Among the parties against whom he wrote, I know of none who deny that the *purpose to save* by the atonement was limited. As far as I am aware, they all feel the force of his reasoning, that a purpose to save all men necessarily involves the salvation of all men."

"Yet, if it should prove to be the case that, in a single instance or two, a limitation of purpose to save is denied, Dr. M. knows, or should know, that, by the great body of 'universal atonementists,' as he somewhat sneeringly calls them, this important sentiment is most steadfastly maintained. It will be sufficient to quote two writers on this side of the question. 'Those passages which speak of Christ as dying for *the church*, for *the sheep*, and to save *his people* from their sins, may surely be considered as having an interpretation sufficiently appropriate, when they are understood as intimating *God's peculiar purpose in regard to his elect*,—the purpose, namely, of giving actual saving efficiency in their case to the great general remedy, by a special application of it to their souls, in fulfilment of a sovereign determination formed in the counsels of eternity.' Wardlaw's *Essays on Assurance and Pardon*, pp. 292, 293.

"'The second thing to be proved, in reference to the atonement, is, that Jehovah, as a Sovereign, having a right to dispense his favours as he pleases, did not determine to exert that influence which would render the remedy effectual to salvation *save in the case of the elect*.' 'If his purpose had been to bring all, by effectual and gracious influence, to the enjoyment of salvation, on the ground of that infinite atonement which was required as a necessary basis for the unlimited invitations of the gospel, what could have frustrated his intention? His counsel must stand, and he will do all his pleasure.' Payne's *Lectures on Sovereignty*, &c. pp. 222, 223, 2d edition.

"Now, as this is the case, 'why, I ask, did Dr. Marshall think it necessary to go into so elaborate an argument to prove the existence of a limited purpose to save—*i. e.* to prove what not one in a hundred of those 'universal atonementists,' with whom he most unnecessarily places himself in conflict—as will more fully appear hereafter—never thought of denying? Why does he thus attempt to injure, not to say insult, them by attributing to them opinions which they disclaim as truly and earnestly as he does himself? Why especially, I ask, and with somewhat of indignant feeling, I confess, Why does he say,—*how could he* VENTURE *to say*, 'If there be a stone of stumbling, and a rock of offence, to the advocates of "universal atonement," (Dr. Marshall himself being of the number, for he declares that an atonement, and an equal atonement, was made for all,) 'it is the doctrine of election? That doctrine lies at the very threshold of the question, and, in order to get rid of it, as we shall afterwards see, they exert themselves to the utmost, resorting to a variety of ingenious shifts.' Do Drs. Wardlaw, Jenkyns, Payne, &c. deny the doctrine of election? Did he not know that two of these gentlemen, if not all, have supported the doctrine,—one at great length, in their publications? Where is the truth, the common honesty even, of declaring that the doctrine of election is a stone of stumbling to them? If Dr. Marshall can believe the doctrine of unlimited atonement (as I again assert that he does,

and in the same sense with at least two of these gentlemen*) without surrendering the doctrine of election, why should Drs. Wardlaw, &c. &c., be unable to do the same? Is Dr. Marshall really ignorant that the doctrine of election is vital to their system?—that, as they maintain that special gracious influence renders the atonement the means of salvation, they cannot but maintain, and actually *do* maintain, that a special purpose to exert that influence must have existed? Why does Dr. Marshall thus bring false witness against his brethren? I shall not allow him to escape this censure by alleging that he did not, in the obnoxious passage quoted, refer to these brethren; because, at the close of his book, he actually mentions one of them, Dr. Payne, as belonging to the 'Universal Atonementists;' forgetting most amusingly that he himself constitutes one of the number."—Pp. 9—11.

In identifying the *nature* of the atonement with its design, our author says:—

"The point of the reasoning is this. There did not exist a universal intention to save, therefore a universal atonement was not made. To die *for* an individual means to die with a design to save him; the Saviour, consequently, died for none whom he did not design to save. In short, not only does Dr. Marshall argue that a limited purpose proves a limited atonement, but he *seems* to identify them, or, at all events, to represent intention to save as essential to atonement, as entering into, and constituting a part of, its very essence. 'The Saviour's dying for a man,' signifies his 'dying with an *intention* to save him;' *i. e.* intention to save, partially at least, *constitutes* atonement, and is, of course, *essential* to it. Here, then, if I have not misconceived Dr. Marshall, I join issue with him. I maintain, generally, that a distinction exists between an *act*, and its *intention*. God created the world to show forth his glory; but the act of creation was one thing, and the design of that act another. Christ made atonement, to lay a foundation for a great system of moral government,—to open the door of mercy to all men,—to furnish an honourable and safe ground on which pardon might be imparted to all men, on their repentance and faith; and again, to bring many sons to glory. These, among others, were no doubt *objects* sought to be accomplished by the atonement. The Saviour *intended* to secure them, and, therefore, they will be secured. But, in this case, as in the former, the atonement was one thing, the intention another. The purpose to save the Church by His death no doubt accompanied the atonement, in consequence of the eternal election of its members to life everlasting; but it was something extraneous to the atonement. It was an adjunct merely,—not constituting its essence or nature. It was not necessary to the *validity* of the atonement. It did not give it *sufficiency*, but it secured its *efficiency*. It belonged, as our old Divines used to say, to the *application* of redemption, not to its *impetration*, being designed not to render the atonement a safe rock of confidence for the guilty, but to bring certain individuals to rest upon it."—Pp. 12, 13.

We cannot resist giving the following:—

"Dr. Marshall has most adroitly applied to atonement, in connexion with intention and promise, what has been said of atonement abstractly considered; and thus has, in appearance, obtained a triumph over certain of his opponents,—though even this seeming triumph is built upon his neglect to exercise his powers of analysis. I must not overlook one charge, not only unjust, but absolutely false, brought by him against the advocates of universal atonement. In their conception, he says, 'There was no connection between His death and the salvation of any one; no fixed inseparable connexion, arising either from the nature of the death itself' (*that* we do say) "or from the purpose of the Father who sent him, or from his own purpose." *That* we Congregationalists do *not* say. I doubt whether any of those, in his own denomination, whom Dr. Marshall, not very courteously, designates 'weak and foolish men, wise in their own conceit,' have said or thought it. We admit that there existed a purpose, on the part of the Father and the Son, to save the Church; and that, as the consequence, or by medium, of this purpose, the death of Christ is inseparably connected with the salvation of the Church. But denying, as we do, that this purpose constituted the atonement, or any part of it, we do not admit that the death of our Lord, or

*) I speak thus, because Dr. Jenkyns' work is not, at present, in my possession.

the atonement of itself, separate from the accompanying purpose, would have been certainly followed by the salvation of any. Dr. Marshall, indeed, says that *in* the DEATH of Christ there was a purpose of salvation. The words must have escaped at an unguarded moment from his pen, since they are, I do not say, erroneous, but unmeaning. The purpose was *in* the mind of the Father, and of the Son; it could not be in the *death* of the latter. Dr. M. intended, I presume, to say that, when Christ laid down His life, he purposed to save the Church. This is no doubt true, and the result is the salvation of the Church; but that flows not from His death merely, but from His purpose to save, giving, by the gracious influence of the Holy Spirit, actual efficiency to an atonement possessed in itself of infinite sufficiency. Dr. Marshall seems, however, unable to separate the death or the atonement of Christ, and its purpose. Hence the extraordinary statement that there was in the death of Christ a purpose of salvation. To die for an individual is, in his view, to die to save him (from which it follows, that there can be no atonement where there is no intention to save) To this neglect of analysis I ascribe his assertions, to which I formerly referred, that the death of Christ was the redemption of his people,—that it was effected when He expired on the cross; *i. e.* as I understand him, at least, to mean that there was an inseparable connexion between His death, and their salvation. I trace these assertions to this cause, since, if purpose to save be an ingredient of atonement, they are true; if not, false. I see no other ground than this neglect of analysis for the burst of indignation to which he gives vent against an expression of Dr. Wardlaw's. 'The atonement,' says Dr. W., 'left the Divine Being at liberty to pardon whom He would.' 'Away with the expression "left at liberty,"' retorts Dr. Marshall. 'I do not like such an expression in connexion with the name of the Divine Being.' Perhaps not, I rejoin; and yet it may be not only perfectly unexceptionable, but perfectly proper. Dr. Wardlaw obviously means that, as the atonement did not proceed on commercial principles—on the principle of a stipulated exact equivalent for the sufferings of His people in the person of the Mediator—it could not, as a commercial satisfaction would have done, lay an *obligation* upon God to show mercy to any: 'it left the Divine Being at perfect *liberty* to pardon whom he would.' This opinion, as the reader will observe, is in perfect harmony with the statements of the immediately preceding pages. And it is, in my view, a most important principle. If the atonement had *imposed* upon the Divine Being an obligation—separate from His own promise, be it remembered—to save the church, there could manifestly have been no exercise of grace in their salvation. The death of Christ, apart from all covenant engagements—which, as we have seen, have no atoning virtue—opened an honourable channel for the exercise of the mercy of God to the human family; it *permitted* Him to pardon *all*, but it *bound* Him to pardon *none*. It ensured, indeed, the salvation of the church, yet not of itself alone, but by something extraneous to it. The atonement, as we have said, rendered the salvation of the church *possible*,—intention to save the church *certain*.

"Surprising as it may appear, such are the very opinions,—as we find from a passage from Fuller, quoted by him with approbation—held by Dr. Marshall himself. Having proved, as I think satisfactorily, that the sufferings of Christ had respect not to commutative justice, nor distributive justice, but to public justice, the writer thus proceeds: 'If the sufferings of Christ had respect to public justice only, as the above statement supposes, then nothing can with certainty be inferred from thence *as to the number that shall be finally saved. The salvation of the elect is secured, and their condemnation rendered impossible* BY OTHER CONSIDERATIONS; but if the Scriptures had given us no further light on this subject than what we derive from the sufferings of Christ, whether we consider them for a part or for all mankind, we should have been wholly in the dark as to the final issue of these sufferings,' p. 80.

"The words, marked by Italic characters, are those to which the attention of the reader is especially called. Nothing can be inferred from the sufferings of Christ as to the number that shall be finally saved. The salvation of the elect is secured by other considerations; i. e. by covenant engagements, for which I see no necessity on Dr. Marshall's system. How could that gentleman be so incautious as to print this memorable passage? Had he forgotten all the previous part of his book which virtually affirms that the salvation of the church

was secured by the death of Christ apart from other considerations? Here we have Dr. Marshall in conflict with Andrew Fuller—his 'Magnus Apollo,' and deservedly so in theology; or rather Dr. Marshall in conflict with Dr. Marshall, uttering sentiments, in different parts of his book, as totally opposite to each other as our antipodes are to us!"—Pp. 25—28.

The value of these extracts will be a sufficient apology for their length. They will, we doubt not, induce our readers at once to procure the pamphlet for themselves, and they cannot at the present juncture do a greater service to the cause of evangelical truth than by widely circulating it among their friends. Oh, that the time may speedily come when the children of Zion shall see eye to eye, and the agitated waters of strife shall sink into a calm, and reflect upon their peaceful bosom the beauties of the land of light and love and joy!

Lamentations in Ramah Hushed, or the Consolations which the Gospel affords to Bereaved Parents. By D. K. Shoebotham. Dundee: 18mo. pp. 147. Glasgow: J. MacLehose. 1843.

We have much pleasure in introducing this little work to the notice of our readers. It is founded, as the title intimates, on Jeremiah xxxi. 15—17, and is designed for the comfort of Christian parents under the loss of their children. The immediate occasion of its publication, the author informs us, was the distress experienced in his own family. "During the space of four brief years, (he observes in the preface,) he has had five times to follow the remains of departed children to the silent grave. Two out of the five were his eldest sons—two dearly beloved and most promising boys, who died about twelve months from each other—each in the tenth year of his age." He is therefore well qualified to write on such a theme, and shows his ability to "comfort others," who may be in similar circumstances, "with the consolations wherewith he himself has been comforted of God." After a brief but comprehensive summary of the contents of the original prophecy, as contained in this and the preceding chapter, and showing its obvious reference to gospel times and to new covenant blessings, he vindicates the application of the verses immediately under review to the death of infants, not only by the authority of the Evangelist Matthew, who applies them to the slaughter of the infants of Bethlehem, but by a reference to the language of the prediction itself. In the preceding context he shows that there is a distinct allusion to the future conversion and restoration of the people of Israel, whom the Lord is represented as gathering and keeping, "as a shepherd doth his flock:" yet amidst the general rejoicing thence arising, Rachel is introduced, by a bold figure, as rising from her grave in Ramah, and looking eagerly round among the assembled groups, with a view to discover her lost children. Failing to recognise them, she abandons herself to grief, and is comforted by the assurance that her children shall come again out of the land of the enemy. According to this view, the author conceives that the full meaning of the prophet's language cannot be

understood, "except by considering it in connection with the doctrine of the resurrection and a future state." "It is the final restoration of Israel (he observes) under the gospel dispensation which the prophet predicts; but that something *more* is implied is evident, because Rachel misses her children from this restoration, and bemoans their absence." After this general exposition, the author proceeds to notice the nature of the parental relation, under which he illustrates the wisdom and goodness of God as displayed in this connection, and its vast importance (when rightly regulated) to the well-being of society, as well as to the prosperity and perpetuity of the church. Our attention is next directed to the *interruption* of the parental relation by death; and to the anguish thus occasioned in the breasts of bereaved parents. Under this head, the author successfully combats the opinion of certain philosophizing sceptics, that death is an original law of our nature, to which all organized bodies must necessarily submit; by showing that it is quite within the compass of Omnipotence to have formed a race of beings free from suffering and death. The volume of revelation assures us that this was the original constitution of the human species, and assigns the only satisfactory cause of their present degradation in the fall of our first progenitor. The third section is devoted to the consideration of "the discoveries which revelation imparts, calculated and designed to mitigate the sorrows produced by the interruption of the parental relation." Here the author happily contrasts the poor topics of consolation to which the people of the world have recourse, under such calamities, with the "exceeding great and precious promises" addressed to believers, and recorded in the word of truth; and particularly adverts to the arguments for the salvation of children, suggested by the passage which forms the ground-work of this treatise. This portion of the work is enriched with very apposite quotations from various authors, both ancient and modern, and allusion is made to various processes in nature, as affording striking *analogies*, if not direct *proofs*, of the doctrine of the resurrection. In a *supplementary* section the author illustrates the opinion he had formerly expressed as to the unsatisfactory nature of those topics of consolation which mere philosophy, apart from revelation, suggests, by a reference to the correspondence between the celebrated orator and philosopher of Rome, Marcus Tullius Cicero, and his friend and cotemporary Servius Sulpicius: he then refers to the domestic losses he himself had been called to sustain, and concludes with a brief but affecting sketch of the life and character of his two eldest sons, which we would gladly have transferred to our pages, did our limits permit.

The work displays great power of language and felicity of illustration, and will form a valuable supplement to the more elaborate work of Dr. Russell on the same subject. It could have been written only by one who has passed through the afflictive scenes he so feelingly and eloquently describes; we would especially commend it to the attention of our youthful readers; and we know not a more suitable and valuable treatise, to put into the hands of that frequent class of mourners, for whose special benefit it is designed.

BRIEF NOTICES.

A Word about Infant Baptism. Glasgow: James MacLehose, pp. 12.

A BRIEF tract on the much agitated question of Infant Baptism has long been a desideratum; and it is with no ordinary satisfaction that we introduce that now before us to the notice of our readers. After a short defence of inferential reasoning, the author goes on to prove, 1. That the church of God, though it has subsisted under various forms of administration, has been substantially the same since its original institution; and, 2. That so far from there being any trace in the New Testament of the connection between parents and their infant children being abolished, there are evident traces of its being continued. Under these heads, the different parts of scripture bearing on the subject are lucidly explained, in a plain business-like style, so as to be level to the comprehension of all. A succinct account is next given of the historical argument in which quotations are made from various ancient writers tending to show that infant baptism, instead of being a "modern innovation," was universally practised in the churches very shortly after the time of the apostles, and continued to be so for centuries, without the propriety of it being called in question. In the Appendix, a few common objections to infant baptism are shortly answered. Our readers will thus find, within the compass of twelve pages, a condensed summary of many more extended volumes; and as it well deserves, so we trust it will secure, a wide circulation.

Geneva and Oxford: A Discourse delivered at the opening meeting of the Theological School of Geneva, October 3d, 1842. By J. H. Merle D'Aubigne, President, author of the 'History of the Great Reformation,' &c. London: Dalton, 1843.

THE eye of this distinguished historian has been turned to Oxford; there it has been rivetted; and in this discourse we have the views he has been led to form regarding that pestilential heresy, Puseyism. Those who have read his enchanting work on the Reformation, will be glad to peruse this Discourse, in which he breathes throughout the spirit of a "Man of God," in deep and solemn earnestness. With his mind filled with the disastrous desolations of Popery in other days, he laments its revival in the Church of England. In the following energetic manner emphatically enunciates the consequences of its spread:—

"If they put the church above Christianity, form above life, they shall infallibly reap that which they have sown; they shall soon have for a church an assembly of skeletons, brilliantly clothed, perhaps; but icy, motionless, and resembling a pale legion of the dead. If Puseyism advance in the English church, in a few years the sources of her life will be dried. The feverish excitement which the malady at first produced, will soon give place to languor, the blood will congeal, the muscles will freeze, and that church shall soon be no more than a dead body, upon which the eagles shall come from all quarters to feed. Do not let us value the bark more than the sap, the body above the soul, form above life, the visible church above the invisible, the priest above the Holy Spirit. Let us hate all spirit of sect, ecclesiastical, national, or dissenting; but let us love Jesus Christ in every sect, ecclesiastical, national, or dissenting."

The Atonement of Christ the Hope of his People. By the Rev. William K. Tweedie, Minister of Tolbooth parish, Edinburgh. Edinburgh: Johnstone. 1843. Pp. 114.

THIS volume contains, in a slightly modified form, Discourses delivered by the author to the people of his charge, and published at the request of his elders. He discusses, 1. The necessity and nature of an atonement;—2. The character of Him who offered the atonement;—3. Consequences of it;—4. Who are partak-

ers of the benefits of the atonement;—5. How the difficulties connected with this subject may be practically surmounted. The doctrine of a limited atonement is advocated strongly, and the difficulties connected with a *universal* invitation to rest on a *limited* atonement are met by saying, "God's invitations, and not his secret purpose, form our warrant to rest on Christ, and plead his finished work." This is quite true in itself, but it does not at all meet the difficulty. The question is not as to the *warrant* a sinner has for resting on Christ, but as to what it is in the atonement upon which he is to rest. Our author had previously attempted to prove that Christ had only made atonement for *some:* he has not explained how those for whom none has been made, can "plead his finished work;" nor do we well see how he could do this. It is matter of thankfulness that many, like the author, who *theoretically* maintain a limited atonement, practically proclaim a universal one, and adopt such language as this, "The way into the holiest is open only by the blood of Jesus; but the invitations to enter are catholic and free, and on these invitations we are to act." "Resting on Christ, we are safe amid the crash and upbreak of the globe." If we are not found resting there, this will at last be discovered to be the reason,—not God's secret purpose, which we do not, cannot know,—but 'Ye *would* not come to me that ye might have life.'"

The Principle of Free Inquiry and Private Judgment, and its Special Importance in the Present Times. By Robert S. Candlish, D.D. Edinburgh: Johnstone. 1843.

This Sermon was preached by desire of the Edinburgh University Missionary Association, and has been published at their request. If, recently, we have had occasion to differ from the opinions of Dr. Candlish, we rejoice in having an opportunity, which we cordially embrace, of not simply coinciding with, but warmly recommending, the views in this sermon to public attention. The audience before whom it was originally delivered, could well appreciate its merits; nor will they fail to be discovered by many more young men, who now may have the privilege of reading it. There is no attempt at tinsel and finery. The preacher is in earnest, and makes us feel it. These are sifting times,—times when mind is aroused, and ever on the wing,—times when the young Christian must be able to give a reason of the hope that is in him,—and times when, in the language of the text, he must "prove all things, and hold fast that which is good." We would press on the pious young men the propriety of studying this sermon: they need not fear falling asleep while so engaged. It is of too stirring a character, and partakes too much of the noble mien of a right-minded man, to be perused without inspiring feelings of respect for its author, and admiration at the manner in which he addresses the youth of our metropolitan college.

The Voice of Christ to the Churches Considered, in a course of Twenty-one Lectures, Expository and Practical, on the 2d and 3d Chapters of the Book of the Revelations. By Ebenezer Miller, M.A., of the Universities of Edinburgh and Glasgow. London: Jackson and Walford. 1842.

These Lectures were originally delivered to the Church, of which the author is pastor, in Rotterdam; but feeling that his sphere of labour was circumscribed within much narrower limits than what falls to the lot of many of his brethren in the ministry, he, in the Preface, expresses the hope, "that he is not guilty of presumption in desiring to extend his usefulness through the medium of the press." He farther says, "In offering these Lectures to the public, the writer's object is not to draw attention to himself, but to his subject,—not to seek the applause of men, but the approbation of God, and the spiritual edification of his people. Provided that object can be attained, he is little solicitous what critics or reviewers may have to say of his labours, whether they may see fit to approve or condemn." Our opinion is thus treated with but little respect, and perhaps silence would have best become us; yet, as the volume has been forwarded to us for review, it might be uncourteous to lay it aside unnoticed. From its perusal we

have not received much "spiritual edification," nor do we anticipate that any of our readers will fare better than ourselves. It is full of emphatic enunciations of moral common places; and the only new idea we have met with is to be found at page 119, where, in describing the crown of life, the author remarks—"Its *weight* will be such, that only a spiritual being, purified from all iniquity, could sustain it"!!

HOME INTELLIGENCE.

AN APPEAL ON BEHALF OF THE CONGREGATIONAL CHURCH RECENTLY FORMED IN BRIDGETON, GLASGOW.

To an inhabitant of Glasgow it is unnecessary to describe the place above named; but as this appeal is made to the religious public generally, it is necessary to say that it constitutes a very large suburb of Glasgow; containing, together with Calton, another large suburb immediately contiguous, about 40,000 inhabitants. This population consists chiefly of the industrious classes, and while in common with others of our fellow-countrymen a thick cloud overshadows their temporal prospects, they are still more destitute as regards their spiritual and eternal interests. It has been calculated that within their limits there is only accommodation for 5,000 individuals in the churches and chapels of all denominations; and although many attend public worship beyond these limits, still a very large number, probably not fewer than 10,000, never hear the gospel preached.

About two years ago the attention of the students, attending the Glasgow Theological Academy, was attracted to the district; they rented a school-room for the public services of religion, and means were adopted to make this known in the neighbourhood. The meetings, which at first had been well attended, greatly fell off, and for a short time they seemed to labour in vain; but by the practice of OUT-DOOR PREACHING, which has been greatly blessed, and by a few of the brethren connected with the different Congregational churches in Glasgow giving their countenance and assistance to the work,—by visiting the people in their houses, and by inviting them from the public streets to attend the preaching of the gospel, they speedily realized the fulfilment of the promise, "in due season we shall reap if we faint not." The brethren thus engaged found many of the people of that class who had seen better days, but being reduced in their circumstances, and having insufficient clothing, had long deserted the house of God, but who were glad to know that any cared for their souls. It is believed that such efforts as these reach a portion of the community beyond the influence of ordinary ministerial labours—that they are indeed the only means of extending the blessings of the gospel to hundreds of our fellow-citizens.

About a year ago a committee of twenty, selected from the members of the Congregational churches in Glasgow, was named to superintend the interests of the station, and by the means above stated, they are happy to say, a regular congregation of two hundred has been the result. The brother who has mainly conducted the public services of late, and who has conversed with the people, assures the committee, that not fewer than forty cases of hopeful conversion have come to his knowledge.

Many of those who had been savingly impressed by means of the services at the station, had frequently expressed a desire that a church should be formed among them on Congregational principles, and the committee have pleasure in announcing that their wishes have been gratified, and that, enjoying the countenance of the four churches of the same order in Glasgow, the church was formed on Lord's day, the 15th Jan., 1843,—The Rev. Thomas Pullar having preached and presided on the occasion.

It has been long thought by the committee, that exertions ought to be made to build a small and plain chapel, as the room in which the church now meets, the only one obtainable in the locality, is in a very unfavourable situation, has a very unpleasant entrance, and is on the third floor. The committee have resolved to CONTRACT NO DEBT, but at the request of the infant church, to appeal to their brethren in Christ, to put them in possession of the means for carrying this very

desirable object into effect. They have ascertained that the sum of £500, or at most £600, will be quite sufficient for their purpose, and they trust their appeal will be responded to with such zeal and alacrity as the interests of the church requires.

Subscriptions will be most thankfully received by the treasurer, Mr. Robert Simpson, No. 50, Candleriggs, Glasgow.

BARLANARK, *February 10th*, 1843.

IF the highly promising station, of which the history and circumstances are detailed in the preceding statement, and the interests of the infant church now formed in it, are to be maintained at all, the proposal for the erection of a place of worship *must* be carried into effect. Of this, no person who has been in the present place of meeting,—(which is just as uninviting and undesirable as can well be imagined, the very resolution to occupy it for preaching, giving proof, in itself, of the zeal of those, who had taken up the cause, for the good of souls,)—can entertain a moment's doubt. And what Christian, who reads the preceding statement, can fail to deprecate the idea of the cause going down? The committee are right in determining against *debt;* and I trust their Christian brethren will cheerfully meet their wishes, and enable them to keep so good a resolution.

RALPH WARDLAW.

WE most heartily unite in the above recommendation on the grounds therein specified.

THOMAS PULLAR.
GLASGOW, 13*th February*, 1843. DAVID RUSSELL.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

CHINA.

IN presenting our readers with an abstract of the proceedings of a public meeting, held in Exeter-hall on Tuesday evening, the 17th ult., to adopt measures for strengthening and extending the Society's Chinese Missions, we are happy in being able to state, that the special contributions towards this object already exceed £3,000. We would beg the particular attention to the speech of the Hon. and R. B. W. NOEL, which produced a powerful effect when delivered, and is equally calculated to do so when read in private.

The Rev. Dr. LEIFCHILD said, The resolution which I have been requested to move is the following:—

"That this meeting, consisting of the members and friends of the London Missionary Society, most cordially unites with the Directors of that Institution, in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities, secured by the treaty of peace, for the introduction into that vast empire of the multiplied and invaluable blessings of Christianity."

No man, I think, can blame the Directors for promptitude in this matter. If they had waited to see what might be the issue of our access to those ports, before they called us together, they might have been chargeable with inattention to the objects of the Institution, and to the credit of the Institution itself.

This Society has for many years been seeking the salvation of the inhabitants of China, at a vast expenditure of toil and exertion. Her devoted Missionaries formerly engaged in this service acquired the difficult and complicated language of the country; they laboured to instruct the inhabitants on the coasts, and submitted to the most painful privations, and the most humiliating and degrading customs, for that purpose. In that work they perilled their lives, and it may justly be inscribed on their tombs, that they were martyrs for the welfare of China. Through them, the Society has given to the natives of that empire a translation of the Scriptures into their own written and universally un-

derstood language. For years it has been storing up the seed of evangelical truth for that soil, whenever it should be ready to receive it; and now that the fields seem to be opening, and labourers are invited to enter and sow that seed,—not to have provided for the emergency by having qualified men at their posts for the purpose, would be to insult the memory of departed Missionaries, and to repudiate the efforts of the Society in former days.

But it shall not be so; the dying wishes, and prayers, and toils of our beloved missionary brethren shall, so far as we are concerned, be fulfilled. Milne, and Morrison, and their coadjutors, shall not have to say that they laboured, and we refused to enter into their labours. When I consider the period of time to which we have come, the prophecies in Scripture that tell us that, in the last ages, the whole world shall see the salvation of God, I cannot but entertain the most sanguine expectation of the auspicious results of this hopeful beginning. Let Christianity once get fairly to China, and who can doubt of its advancement and triumph? What system has ever been fairly tried with it, and found to be able to stand against it? Well do I remember the time when we were told of the impossibility of making any impression in its favour on the minds of the inhabitants of the vast continent of India; when we were told of the unchangeableness of caste, and their deep-rooted veneration for antiquity; and when our humble Missionaries were laughed to scorn for attempting to improve the polished Hindoo. But caste has given way; Christianity is displacing Hindooism; idolatry is there on the wane, and would have been much more so, but for the patronage inconsistently bestowed upon that system by our own countrymen in office there, and the representatives of the Government in this land.

But when Christianity once gets into China, and the inhabitants of that empire are able to compare the statutes of Confucius and Buddhu, and all the puerilities mixed with them, with the Christian Scriptures universally diffused in their own language, and eagerly perused by that inquisitive and reading people, think you not that the objects of their idolatrous worship will soon begin to totter, and tumble, and fall, and be entombed in the very soil out of which they arose? When they shall come to see the superiority of our knowledge and civilization; to see how we have carried their arts and inventions to a pitch of refinement as far above that in which they have suffered them to remain, as their first discovery was beyond the ignorance of former ages; when they shall receive benefits of this kind from our countrymen residing among them, can you doubt that their puerile conceits will crumble and vanish? When our women go to them—the glory of our land and the charm of every circle—whose superiority is acknowledged in every country under heaven,—when our women, who have hitherto been so rigorously excluded even from their outports, shall mingle with them in the persons of the wives of Missionaries, or the consorts of nobles and illustrious visitors to the palace, how will the female portion of the Chinese population rise in every thing graceful and dignified by such an association! The Chinese ladies, in a very few years, will be copying the manners of English women; they will be delivered from their present awful situation, and no longer go tumbling about with maimed and stunted feet, but will verify the imagery of the poet—

> "Grace is in all her steps,
> Heaven in her eye,
> In every gesture dignity and love."

How wondrous are the ways of Providence, how mysterious to our apprehension, that this little nation—this handful of people—should be the means of saving, by her civil, moral, intellectual, and spiritual condition, the teeming and swarming population of the globe! If this be not to accomplish great ends by small means, what is? If this be not to show that the excellency of the power is not of man, but of God, what can show it? It was from the East that we first received the light of the Christian religion, to the knowledge and influence of which we are indebted for all our elevation and refinement; and though we have suffered the light sometimes to be clouded, and its beams almost to be extinguished, yet God has been pleased to raise up from time to time a body of men, to roll away the gathering darkness, and to make the Sun of Truth shine out afresh, so as to reflect the beams back to the East from whence they came. We boast of a pure faith; we talk of being in possession of the truth of God; but

we are outdone as Protestants by the zeal of Catholics to spread over the world their peculiar opinions. And shall we still be outdone?—outdone in our zeal in all the various classes into which we are divided? I trust that there is not a tongue but will be ready to give a faithful echo to the note, and say, "God forbid!" I hope we shall make this a very serious matter. I pray that my concern for China may not evaporate with this meeting—that my zeal for the spread of the Gospel there may not depart with my speech. I wish to devote my few remaining energies to the bold and faithful maintenance of the truth as it is in Christ, *here*, and the spreading of it *abroad* as far as ever my means, and power, and influence may extend. We are called, as ministers of the Gospel, to sustain an arduous post; and there are some upon this platform on whom this particularly devolves—who demand our sympathy, and elicit our prayers to God, that he may continue to make them faithful, bold, and very courageous. But let our beloved Missionaries remember us in *their* prayers. They ask us to pray for them, and never can we forget them. Let them in their distant parts of the world remember those of us who are left at home to sustain the post in which God has placed us. This dear honoured man (pointing to Mr. Moffat) who is about to sail so very soon, probably never to see our faces again, shall carry with him our prayers. Yes, Moffat, you carry with you, be assured, the prayers of the people of God in this land; but I ask you, when you are sitting under some lonely tree, or by the side of some cooling fountain or spring in Afric's burning land, to remember us in your prayers. It will not be long—it cannot be long—before we meet again; and I trust we shall meet where we are not only to *receive* our crowns, but to *cast them* at the feet of Him on whose head are many crowns, and who alone is worthy.

W. A. Hankey, Esq., then rose, and after a few prefatory remarks, proposed the following resolution:—

"That this meeting, ascribing all the glory to Him to whom alone it is due, reviews the various preparatory labours of the London Missionary Society, on behalf of China, through a period of nearly forty years, with sincere satisfaction, and devoutly rejoices that the Society is now blessed with a goodly band of faithful Missionaries, who, by diligent and persevering study, are prepared to make known to the Chinese, in their own tongue, the wonderful works of God."

The Rev. A. F. Lacroix, of the Bengal Mission, in seconding the resolution, said,—There are, from time to time, events happening in the world which have a mighty influence for good or for evil upon vast portions of the human race. One of those events was the discovery of America. It brought into contact with Europeans many nations till then unknown, and even undreamed of. But, oh! how baneful and calamitous was the influence which, through the cupidity, superstitious bigotry, and cruelty of the discoverers, this event exercised on the newly discovered races! Within the last few months an event even more momentous than the discovery of America has taken place. An empire containing full one-third of the whole population of the globe has been brought into what is likely to be an extensive and permanent contact with Britain; and the influence which the latter must necessarily exercise upon the former, will, indeed, be a powerful one. Oh, may it be as beneficial as it will be powerful! Yes, the success of British arms in China, and its result in opening that vast empire to British influence, is an event of incalculable importance. The opening of China truly is a voice of the Lord, calling upon his people to rise and be doing. Does not this event plainly show that he himself is now at work upon the earth; and does he not clearly intimate thereby, that the time so long wished for, so long prayed for, is now come, when all nations shall hear the sound of the Gospel, preparatory to their being formed into that glorious kingdom which shall include all the tongues and all the kindreds of the earth? Is this, then, a time for lukewarmness and inactivity, when the Lord himself has set his hand to the work? Should not all his servants, under such circumstances, feel most anxious to be coworkers with God in the noble enterprise of making known the Gospel of truth to the millions to whom access has now been opened? Oh, let them do it with all their might, and with the full confidence that He who rules supreme in heaven and upon earth will uphold them, and will be with them! "Have I not commanded thee, saith the Lord? Be strong, therefore, and of good courage, for the Lord thy God is with thee; be strong, and let not thy hands be weak, for thy work shall be rewarded."

Let me touch also upon the *claims* of China. It contains 350 millions of your fellow-men, whom you are commanded to love as yourselves. If, as has often been observed, (nor can it be too frequently repeated,) the value of one immortal soul far transcends that of the whole material world, of what immense value must hundreds of millions of souls be! And as it is in your power to send forth that Gospel which is able to save them, will you not do it? Do not allow yourselves to be discouraged by the idea that, amongst such vast multitudes, the few Missionaries you may be able to send out will effect but little. That is not the right way of calculating in a matter like this. It is not expected that European Missionaries will ever complete the conversion of China, or any other great nation, nor even that they will be the main instruments in carrying it on. But the task which devolves upon them is to begin that great work, and to put into motion the mighty spiritual engine which eventually will accomplish the end in view. When that is done, the Lord himself will raise up from among the natives themselves agents to prosecute the work among their own countrymen, and to bring it to completion. I had intended to bring before your notice another claim of China upon you as British Christians. It related to the opium question; but as we have been informed that effective and proper measures will be taken to put a stop to that traffic, I will forbear urging the matter upon you now. I will merely say, that in India my Missionary brethren and myself have invariably found the use of opium to operate most fatally upon the progress of Christianity. Accordingly we have had but few inquirers from among the class of opium-smokers: and where (as was the case in the church of which I was pastor) some of them had been admitted as members, after what was thought a thorough reformation, it was subsequently found necessary to cut them off from church-fellowship, and *that*, in every instance, for crimes which could be traced clearly to their having unfortunately returned to the use of opium.

But I have yet a few words to add in my capacity of a Missionary to India; and I am sure that you will not think it out of place, if, on the present occasion, I remember the land of my adoption—the sphere of twenty years' labour in the cause of Christ—the land which, of all others on earth, lies closest to my heart. The remarks I shall offer bear closely on the subject of China. India, that land which contains one hundred and thirty millions, not of strangers, but of your fellow-subjects, is *already* prepared for the Lord, by the most wonderful dispensations of his providence, for the introduction of the Gospel. India, in fact, is already what it is only *hoped* China will once become.

India, too, is a most important field in relation to China, on account of its geographical position. Bordering as it does on the celestial empire, India, as being a British possession, cannot but exercise a mighty influence upon it. It is an historical fact, that Buddhism, which is one of the prevailing creeds of China, was originally derived from India. If India, then, in the propagation of erroneous opinions, exercised such a mighty influence upon its neighbouring country, China, what might not be expected from it, if it were filled with the light of truth; if its inhabitants were burning with zeal for the glory of the true God, and anxious for the eternal welfare of their fellow-creatures? Indeed, it is my firm belief, that it is on account of the favourable situation of India, and with merciful views to the adjacent nations, especially China, that God has placed India under the sway of Britain, and so wonderfully and visibly prepared it for the immediate reception of the Gospel. Let India, then, only be evangelized, and, humanly speaking, it will mightily contribute to the establishment of the Lord's dominion in China and the surrounding countries.

The Hon. and Rev. B. W. NOEL, on rising to move the next resolution, said,—That the circumstances are urgent which have called together this meeting, is at once proved by the fact of this large assemblage being convened, and by the knowledge which every one in the assembly possesses of those events which have recently transpired. Yet it must not be supposed that all the circumstances under which we meet are propitious; it must not be imagined that there are no difficulties in the way, or that those difficulties have not, in some respects, been recently aggravated. To one, our attention has been directed this evening, the sale of opium in China, by British merchants. The Chinese see the death that follows from the use of that pernicious drug; they see the demoralization resulting from it; and they *must* have formed prejudices against the character of that people with whom they have become acquainted only through such a medium.

In addition to this, they have witnessed the prowess of our arms, impressing them, it is true, with a high degree of respect, and even terror, for the valour which characterizes our forces; but they have also seen the character of our soldiers and seamen, never marked by very strong attention to religious duties; they have witnessed some of those excesses which always follow in the train of successful warfare, and the report of these excesses have a thousand times been repeated throughout the vast population, and, in all probability, abundantly exaggerated.

At the same time, it must be remembered with thankfulness to God, that the course of events has, nevertheless, been favourable to that work in which you are engaged in various important particulars. It would be unjust to our countrymen in those regions, if we were to lose sight of the fact, that they have taught the Chinese with whom they have come in contact, that European traders are honourable, and expect those with whom they deal to be honourable likewise. We have given them a specimen of honest trade, as well as of one that is injurious. They have seen with what care a negociation is carried on, and that we maintain with undeviating integrity the treaties which we form with them. All this is calculated to impress them favourably with the morals of a Christian people; nor is it wholly lost to the cause of religion that our Government, under the conviction that we must not permit the law of nations to be disregarded and innocent men to be imprisoned, and their property taken, instead of those that are guilty, require that the representatives of the British Government shall not be insulted, nor treaties with nations violated. As the result of that warfare, which doubtless all must deplore, the Chinese have at least seen this, that this nation can be honourable and humane even in victory. I should say that the effect of that warfare is not mischievous *only*, because, as we have learned of the Chinese, by the testimony of all who know them best, that if they are disposed to trample with timidity on the hare, they are also disposed to treat with reverence the lion; and we have taught them that there is a lion-heart, as well as a gigantic spirit, in England. If this impress them with respect for the persons who represent our nation in China, you can see how it will throw a shield in that distant sphere of labour over the character of the Missionary who presents himself among them.

But if the course of political events has not been altogether injurious, there are other effects, alluded to this evening, which distinctly summon you to action in that distant field. The labours of Morrison will never be lost. His Chinese Dictionary smooths the way for the prosecution of Chinese studies to all who come after him, and will save the energy and the time of many a Missionary, and enable him to enter upon his labours far more rapidly than otherwise would be pos sible. The Bible which Morrison has translated, and given to that people, has already been read by numbers; and some notion, at least, has been formed along the maritime coasts, of the character of that religion which we are disposed to propagate amongst them. The sagacity which planned and founded the Anglo-Chinese college at Malacca will not be fruitless in its result; and those young men who, as students there, may be brought to a knowledge of the truth as it is in Jesus, will one day assuredly be found instruments, as one already has been, in improving the condition of their countrymen. If we can point to such an evangelist as Leang-Afa, already in the heart of China, distributing Christian tracts to hundreds and thousands surrounding him, and then addressing to them the words of eternal life, why should not one hundred Leang-Afas arise by and by, if only your efforts are increased, and your prayers accompany them?

Now, when we consider the point to which this question has been brought; the cheering accounts which missionaries have given, who have tracked every bay of the country from Pechelee to Canton; the curious eagerness with which the natives thronged to receive the books which Europeans gave them; we may imagine that with tenfold more interest than before, they will be perused whenever a Chinese eye rests upon an English tract,—a tract that tells him of the religion of England,—which tells him of the geographical position of many of its inhabitants, and the character of its institutions. The Chinese may say, These tracts tell us of that mighty people whose cannon we never ventured to meet; who threw down, as by enchantment, the fortresses which we believed impregnable, and before whom Tartar desperation could effect nothing. Will they not listen with wonder to the words which tell them, that those whom they thought

were barbarians in the remotest parts of the earth, are a people more civilized, and more to be dreaded than those of the celestial empire?

All this is preparing the way for the introduction of Christianity into China. If what my Rev. friend, Mr. Lacroix, has said, be true, that in India there were incredible obstacles to the entrance of the truth, and the fact of their being overcome were ingeniously made by him the reason why we should concentrate our energies in India, rather than in other parts of the earth, yet remember that the conquests of those obstacles are a proof that similar victories await the faithful soldiers of the cross elsewhere. In China there is no caste enslaving and chaining the minds of men, as in Hindostan. There is no priesthood like the Brahmins, for the Bonzes of China are as much despised as the Brahmins are revered. In China there is no long chain of miracles,—lying miracles, it is true, but believed by millions, which have everywhere met the statements of the Christian missionary in India, respecting the genuine miracles which establish the gospel of Christ. In China there is no reverence for prescriptive faith,—a faith handed down from the remotest ages. The time at which Buddhism was introduced is well known. It is a comparatively modern faith; and all they can oppose to us from remote antiquity, is the cold, heartless scepticism of Confucius, which cannot retain its hold, even upon a small minority of that people. It is therefore apparent, that the circumstances under which we are called to enter this novel field of missions are most inviting; and those eight missionaries, it may be presumed, by their long acquaintance, not with the Chinese language only, but with the Chinese character and habits, are now at last standing as once the army of Israel stood on the banks of Jordan, and are looking to the land of promise, to the ultimate attainment of which they have devoted their hopes and their lives. It is not for those who sent them forth with this prospect, telling them to devote their energies to the accomplishment of this design, now to tell them, in this hour of auspicious hope, that they must restrict their energies, and turn back from those distant fields of labour, where hitherto they have wrestled in faith and patience with such varied obstacles.

Something, then, it is obvious, ought to be done to improve the advantages which circumstances have placed in your hands. But, it may be asked whether the time is come; whether the resources which Christian zeal has placed in the hands of the directors are such as warrant them to engage in any new undertaking, however momentous, or to turn their attention to new fields of enterprise, however ripe the harvest seems to be for the sickle. When we remember the resources of this great nation, and think how large a portion of that nation is interested in Christian missions, it seems impossible to doubt, that with an adequate knowledge, and with a due conviction, of the character of the emergency, these resources must be placed in the hands of the directors. It was only last year, that upon the mere mention of the missionary wants of the church, the Sunday schools connected with the Wesleyans raised for their missionary institution £4,800, the mere savings of those little sums of money which the tenderness of parents put into their hands for their childish purposes. The mere infantile contribution of young hearts, opening for the first time to the wants of their sable fellow-creatures, gave £4,800 to aid the society in its need. And is it conceivable that the thousands, the hundreds of thousands, that are interested in the progress of your missions, are not able, if a good cause is proved to them, to do far more than this? Why even *this* would justify and enable you at once to enter upon the important mission. But they can surely do *far more* than this. If I were asked what it was that would justify your directors in this undertaking, I find the complete answer in this assembly, in your conviction of duty, in your resolution to accomplish what duty dictates. There is answer enough here to satisfy the directors as to whether or not they ought to proceed in this undertaking. With the advantage which cheap postage affords, you can make the news circulate every day to every part of the empire; this meeting may fill the whole country with a knowledge of the claims of China, and you may make every Christian pulse beat in unison with your own, while you resolve in this hall that your directors shall not want the means of proceeding in this benevolent and sacred work. Here, then, alone is the answer as it seems to me, to the question, Whether you may, with resources inadequate to the present missions, yet enter upon a new and costly one without the charge of imprudence? If this be

established in the affirmative, then I am prepared to move the resolution which your directors have intrusted to me, and which I will now therefore read:—

"That this meeting deliberately and heartily approves of the measures adopted by the directors, for the removal of the Anglo-Chinese college from Malacca to Hong Kong, and for transferring the labours of the missionary brethren hitherto prosecuted in European settlements far distant from China, to the island now ceded to Great Britain, and to such of the Chinese cities opened for commerce by the treaty of peace as may appear most eligible for missionary efforts; and that this meeting, deeply sensible of the inadequacy of the present amount of agency, warmly approves and commends the resolution of the directors to increase the number of labourers already in the field."

I must now offer a few remarks on the three topics which this resolution embraces. I have to recommend to you, on the part of the directors, to remove the Anglo-Chinese college from Malacca to Hong Kong. Nothing can be more important than this; and I am persuaded that those I have the honour to address know well the importance of training up that missionary agency to which Mr. Lacroix has directed our attention. It is not by European agents only that we can hope to line both banks of the mighty inlets to China with villagers believing on Christ, and worshipping God in spirit and in truth. But it is by multiplying Chinese labourers that this great work, if effected at all—and the word of God permits us not to doubt it—must be at last accomplished. If so, nothing can be wiser than, at the present moment, when we have the opportunity, to enter on the work, and establish a broad and deep foundation for missionary success by beginning at once to train young men in the Anglo-Chinese college for missionary service in China. But it is obvious that our position at Hong Kong will be incomparably superior to that at Malacca, which is 1,500 miles distant from Hong Kong.

The second point which I am instructed to recommend to you this evening, is, that your missionaries shall be removed from the posts they now occupy at a distance from China, and placed at Hong Kong, and those cities opened to European enterprise. And here a thought has occurred to me, mingled with a feeling of regret, which I cannot help expressing. As Mr. Lacroix naturally feels for India, lest some of your resources should be diverted from that interesting land, it is natural to ask ourselves, What do the directors mean to do with Penang, Malacca, Singapore, and Macao, where Christ has been honoured and preached for so many years by such faithful labourers? Are all these stations to be swept away like a dream? Is nothing to be done for them? I would say, the society must not think of relinquishing its efforts there, so long as the religious community at home places in their hands resources adequate to the expense. But at the same time, if a sacrifice must be made, no one can question that when one-third of the human race, scarcely known to us but by their crimes and their follies, asks for the humane interposition of England,—if one sacrifice or other must be made, Ningpo, Shanghai, Amoy, Foo-chow-foo, and Canton, must not be left while these more distant places are regarded with greater interest. Here the tide of commerce is setting in; here European population is to be guided; here you are to exercise a sanctifying influence on the European community; here you are to set an example which a whole empire may see. I might almost use the powerful language of Napoleon. If he could say, as his army marched over the plains of Egypt, "Centuries are looking down upon us from the Pyramids;" so may we exclaim to the first missionaries that shall enter China, "Centuries are looking down from the lofty mountains of the Himalayas, to see what the first evangelists will do to bring those benighted millions to the knowledge of the Saviour."

There remains a third, which is yet more adventurous, and therefore seems to demand still more consideration; it is, that within two years, ten or twelve men shall be added to the list. But think a moment, and I am persuaded that you will feel that you must not shrink even from this responsibility. Do you send your missionaries to labour in a tropical climate, to toil in the acquisition of the most difficult of languages; and do you send them there to labour and die alone? Are they to have no respite? Is a brother's face never to be seen by them? Are they never to unite in social prayer? Are they never to mingle their counsels in the most arduous undertaking that can be set before a body of men? Should there be no division of labour amongst them? These missionaries have

to translate books into a difficult language—to become expert and fluent in tongues not their own—to stand before mandarins and emperors; and they must be in Pekin what Morrison was in Canton, when it was said in vain to the governors, "Send him home," because they said, "We want him here." You must have men in China, who, when our ambassador visits the metropolis of that country, can go with him, and stand before a monarch, in some respects the mightiest on earth, and implore him, as he values his own salvation, not to interpose his mighty power between his subjects and their salvation. You want men who will do what Verbeest and other Missionaries have boldly done—penetrate the interior, and tell the mandarins and great council of state, and the emperor of three hundred millions, that there is a God, to whom they are responsible, and a Saviour who may yet rescue them from condemnation, beseeching them, by the mercy of Christ, as St. Paul, when in chains, besought Agrippa, to believe, and turn to the Redeemer and live. For all this, it is most apparent, that there must be not the same force which is now occupied in China, but a much larger one. You want some to translate books into the language of the Chinese; you want others to conduct the education of their youth, and form a native ministry; you want others who can conduct the labours of the press; and still another class must be occupied in evangelizing those around them: and as God blesses their labours, some must be engaged in forming and cherishing the Christian churches that have been gathered, in the midst of this population, from heathenism. Nor can we conceal from ourselves that men, the noblest and the best, are wanted. You must not take Lacroix from Bengal, you must not take Moffat from Africa; but if ever you are to accomplish the work that God calls you to perform, you must have new Lacroixes, you must have other Moffats. Many a young man of the same energy, the same charity for souls, the same zeal for the Redeemer, must be found among your thousands, or this work cannot be prosecuted to its accomplishment. God has not promised to work miracles, though he blesses faith; and therefore the grand necessity which this day exhibits to us, is, that there should be found some to inherit the assiduity of Morrison, the devotedness of Milne, and that living virtue which I rejoice to think the lists of your Society still contain and exhibit.

If I am asked, lastly, why is it that I appear here, without having shared in your labours, or participated in your conquests, to advocate this cause? I answer, because I pity the Chinese, and rejoice in seeing any efforts that are made to ameliorate their condition, and bring them to an acquaintance with the Saviour. What would you have thought of that Jewish cottager, who, when confined by sickness, and incapable of aiding a fellow-creature, as he saw the good Samaritan walking on foot, on the way to Jericho, and tenderly watching the poor traveller whom he had placed on his beast, should have turned away to execrate the Samaritan for his deed of charity? You would not have thought that that Jewish bosom was animated by any of the feelings of Him who came to seek and to save the lost. And such, I conceive, must be the feelings of every man, who, when you are called by Divine Providence, and are willing to labour for those in a yet more forlorn condition than the traveller on his way to Jericho, does not bid you God speed. It is not merely to teach the women of China to walk with the grace to which my friend, Dr. Leifchild, has so felicitously alluded; but it is to give bloom to the emaciated cheek, which the unnatural practice of consuming opium has deprived of the hue of health; it is to prevent the millions of the women of China sinking into premature old age, by that cruel practice; it is to give to every home a mother, with a vigorous intellect and a warm heart, that she may be a blessing to her children, instead of leaving them in orphanage before half her years are accomplished;—it is not to teach the women of China to tread on God's earth with a firm step, but to give them moral dignity, instead of moral degradation and mental imbecility;—it is not to teach them to bound with the foot of health over their native fields, but to teach them to walk in the road to heaven, and run with patience the race set before them, looking unto Jesus. It is not merely to give to the youth of China an education which shall ameliorate their temporal condition, and to let them enjoy what it is well known the children of Bengal enjoy in many an English school established by Government—the means of obtaining European knowledge and the arts of life; but it is to give to them, through the knowledge of the Scriptures, that acquaintance with immortal and eternal truth, which is to fit them for the en-

during bliss of heaven. It is to grapple with every form of evil which now enslaves and torments them, and bring them to that liberty wherewith Christ makes his people free. It is not to say to an arbitrary, despotic Government, that they are no longer to treat these three hundred millions as slaves made for their pastime; but it is to throw open the dungeon doors in which a far worse tyranny has held them, and to give them at last a place among the free-born children of God, when the blessing of Heaven shall ultimately crown your endeavours and surpass your wishes.

Am I asked again why I take an interest in this work? It is because, when the Providence of God has called out a Protestant army to march directly to the invasion of idolatry, and points out the road to victory, I behold one regiment ready for the work; and as I hear the military music, and see the unfurled banners, and watch the gleam of the bayonets as they advance on the road of duty towards the goal of victory, I cannot resist the impulse I feel, as the subaltern of another regiment, to raise my voice and cheer them on. Yes, I must give my comrades a cheer from my heart, and then go back to urge my own regiment to follow as quickly as it can to engage in a warfare that will break no widow's heart, that will throw no gloom over the orphan's home, but bring them undecaying joy in this world and the next. While, however, I should be unpardonable not to rejoice in the prosecution of your labours, permit me, in conclusion, to impress upon this meeting my strong conviction that this must be accomplished without the relinquishment of other spheres of labour on which you have entered. It were not charity, but cruelty—not firmness, but vacillation—to abandon those other spheres of honour and usefulness where you have entered. Our fellow-subjects must not be overlooked, because those allied with us in commerce call for our sympathies. Bengal has harvests waving for the sickle on her noble soil. Were Hindooism once uprooted, the whole East would fall before the Gospel. You have, therefore, everything to summon you to encounter the heathenism of China. But there is another army in the field, that has preceded us there. There are hundreds of thousands now of Chinese converts to Romanism; and these, be sure of it, can never become our allies. Between us and them there is a moral gulf, which is impassable. Never can we hail them as allies; never, till God reveals the light of the Gospel to their eyes, will they welcome us; and therefore, there is a new force with which we must wrestle, if we belong to the army of Christ, and we must requicken all our energies to make recruits. We must not, as our brethren have told us, spend our energies on questions at home which might occupy our feelings and our time; but with one heart and one soul devote ourselves to the great work of endeavouring to reclaim to Christ our Saviour the millions of that benighted world, which is miserable because it knows him not.

The Rev. ROBERT MOFFAT then rose, and when the cordial greetings with which he was received had subsided, he said,—I feel persuaded that I am returning to Africa, the scene of my former labours, with the benediction of many a warm and fervent heart; and I have to testify to you the hallowed pleasure which I have felt in all the intercourse which I have had with the religious public at home. Much has been said about China, and much remains to be said; much has also been said with respect to India; but I know that no new places, no new enterprises, and no renewed exertions, will separate your affections from Africa. When I return to Africa, I shall, as I have often had occasion to say before, reflect with delight on the many thousands of the young in this country whom I have been enabled to address. I have more than once stated that the heart of a Christian was something like the world, though not quite so round. On one side is depicted Africa, and that will have strong lines on my heart; on another part is depicted America; on another we have seen the spots of the Southern Ocean; and on another India, and her millions. I now think that I feel that on my heart, India, ay, and China too, is depicted; and though I cannot advocate their claims as they have been advocated to-night, yet I am sure that when far separated from you in the wilds of Africa, I shall remember China. I must again express the gratitude I feel to the many thousands in my native land, belonging to almost every section of the Protestant church, for the kindness they have heaped upon me. Sympathies, ay, and more than sympathies, have been felt; prayers, deep inwrought prayers, have ascended to God for myself, for my dear partner and family, and for my young fellow-labourers, whom I am glad to find on the platform, to witness a scene which I trust will ever cheer them in

the wilds of Africa, where far different scenes will be presented to their view. But before I sit down allow me to say one word more. There may be some here, I believe there are many, to whom I should gladly go personally and thank them for their kindness. There are many others, not here, to whom I ought to make the same acknowledgments, or to whom I ought to write; but, as I said before, "the time of my departure being at hand," I cannot fulfil my wishes. Many and arduous are my engagements, even at the present time. I am now carrying an enlarged edition of a Bechuana hymn-book through the press, independently of numerous other things that call for my attention. I trust I shall be excused by those who expected to hear my voice, or to see a line from my pen, but whose expectations could not be realized. The latter, however, may still expect to hear from me after I have been borne along the blue ocean, and have returned to the sable sons and daughters of Africa. But, whether they hear from me or not, they may rest assured that, while memory holds her seat, I shall never, no never, forget the kindness I have received in my own land. I heartily second the resolution, though I dare not say, Farewell.

BAPTIST MISSIONS.—MONGHYR.

THE duties devolving on a missionary in such a place as Monghyr are neither few nor unimportant. In addition to the care and discipline of the churches, the oversight of schools, and public ministrations in the sanctuary and the bazaar, he is expected to possess universal knowledge in temporal as well as spiritual affairs; to heal diseases of the body, as well as bind up the broken-hearted. The most valuable portions of many days are necessarily given to work which does not fall to the lot of the pastor in England. He has to advise in legal matters, to attend to the diseased and suffering, preparing and administering remedies with his own hands. Were he to shrink from these offices, he would lose the confidence of the people, and his influence would be considerably diminished. The example of Christ, who "pleased not himself," stimulates him; and he embraces every opportunity of exhibiting the temper and conduct of a disciple of the Lord Jesus. The advances of Christ's kingdom in the East must not be estimated by the number of converts. Truth, like "leaven," is softly and silently making way. Many hear the word; many believe it. They are convinced of the absurdities of their Shastres and the Koran, but they are not converted to the faith of the gospel. The grace which enabled the martyrs to suffer at the stake is necessary to sustain the Hindoo in his profession of Christianity. To be a professor there is not an easy, a fashionable thing; does not gain him the good opinion of his fellow-men; but on the contrary, he is cast out as evil, and literally suffers the loss of all things. I asked a servant in my employ, who was in the habit of attending the house of God and reading his Bible in private, accompanied with prayer, why, since his conduct proved that he had discovered the fallacy of his own creed, and valued some of the ordinances of the gospel, he did not declare his belief in the one and his rejection of the other. With tears he said, "How can I? Were I to do so my children would be taken from me, and all I possess; already my wife has threatened to poison herself, because I read the Bible. I cannot take it to my house, but am obliged to read it in secret." This state of mind is no doubt becoming general. It calls for the earnest and fervent prayers of Christians. Monghyr, with its varied spiritual interests, like a plantation, is the object of intense solicitude to the careful husbandman. There are a few shocks of corn which he knows will ere long disappear, for they are almost ripe for the heavenly garner; the rest he regards with trembling, for he dreads the withering blight and mildew; whilst his eye glances over a large tract into which the good seed has fallen, but it is incrusted in the dark ground of heathen superstition. He wrestles and prays for the outpouring of the Spirit in rich and fertilizing showers to break up the hard and fallow ground, and impart strength and vigour to the plants which he believes to be of the Lord's own right hand planting. Oh that Christians in our own land would strengthen and encourage the faith of their brethren in the wilderness, by mingling their prayers for this one great object! They know not the depressions and trials that attend them; but they might and ought to know. Prayer should be more *special* for the success of missions.

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MEMOIR OF THE LATE MR. DEWAR OF NAIRN.

In all our associations of the person and character of a valued departed friend, are to be found the elements of pleasure and of pain. That one under whom we perhaps spent our infancy, and with whom we passed our more mature years,—each day and week and year, rendering the object more and more dear to our hearts,—shall no more give fatherly counsel or friendly advice, and shall never again mitigate our sorrow, nor enhance our joy, is a painful, nay, overwhelming thought. That such a friend is now, however, at rest, and singing "Hosanna to the Highest," with countless millions of the redeemed above; that, when his period of serving God on earth was finished, he was brought to praise Him for ever in heaven, and that he is now fully realizing the promises on which his faith and hope were grounded, is a source of unspeakable joy. Such are the feelings of the greater number of those who knew the late Mr. James Dewar, pastor of the Independent church in Nairn.

Mr. Dewar (who was born in 1780) was eldest son of Mr. Peter Dewar, who occupied a farm on the north side of Loch-Tay, Breadalbane, in the parish of Weem, and county of Perth. His father was a meek and humble Christian, and died, about twenty-seven years ago, "rejoicing in the Lord." The mild and consistent deportment of his father made a deep and lasting impression on Mr. Dewar, and contributed, in no small degree, to inspire his youthful mind—even when destitute of saving knowledge—with that respect for religion and truly pious characters, which was so strongly developed in after years.

Being the eldest son of the family, he had devolved upon him the greatest share of managing the farm, to which he chiefly attended till the year 1800. In the spring of that year he became first acquainted with his beloved friend, Mr. John Campbell, now pastor of the church in Oban. Mr. Campbell's father occupied a farm on the south side of Loch-Tay, and a similarity of pursuits having brought the young men together, a friendship sprung up between them, ending only with Mr. D.'s death. Both of them were then ignorant and destitute of the "one thing needful," and Breadalbane was, like many other parts of the Highlands of Scotland, sitting in dark-

ness, guiltiness, and sin. During the summer of 1800, "The Society for Propagating the Gospel at Home," sent Mr. John Farquharson to preach the gospel in that retired and desolate part of the country. Copies of the scriptures were then scarce in the districts around Loch-Tay. Gaelic New Testaments were not plentiful, and a copy of the Old Testament in that language could not be had under a guinea. By the blessing of God, the preaching of Mr. Farquharson was the means, amid much discouragement, of awakening many to a sense of their lost condition. The first-fruits of the very extensive revival which followed, were Mr. J. Ferguson, Mr. Campbell, and Mr. Dewar, whose conversion was the prelude to the professed conversion of above 300 more, who were previously careless sinners, and from among whom three Congregational churches were subsequently formed. These three youths were eminently useful in carrying on the work, of which the Lord honoured them to be the first-fruits.

Neither Mr. Campbell nor Mr. Dewar as yet knew what was passing in the other's mind; and it is remarkable to observe the manner in which God brought them together. Mr. Dewar went one day to assist Mr. Campbell's family in housing a stack of corn. When the work was over, the two lingered behind, "scarce knowing why," as Mr. D. has been heard to say, "but as if drawn together for a special purpose." And special, in the providence of God, it was. The two friends soon ascertained that similar thoughts and feelings pervaded their hearts, for the love of God burned within them. They entered into close conversation about what they had been hearing of the way of salvation, and the state of their souls; and they did not separate till their inmost thoughts were revealed. From that hour their hearts were knit to each other like the hearts of David and Jonathan; "and they two made a covenant before the Lord." Mr. Campbell mentioned the names of a few others whose hearts had been touched like theirs, and some were named by Mr. Dewar, of whom Mr. Campbell had not heard. This short interview turned out to be the commencement of their fellowship meetings, which were at first held by stealth in the open air, in vacant out-houses, or in barns. *There*, night after night, when all around had retired to rest, did these young men meet with other converts, engaging in prayer, and reading the Scriptures when they could procure a light, and praying and conversing when they had none. Mr. Campbell, in writing to a friend, says of these meetings that "they were truly sweet. Our dear brother (Mr. D.) had great delight in them, and had a principal hand in carrying them on. I saw him one night in real ecstacy of joy when reading the 28th and 29th verses of the 18th psalm. I was often astonished how he could labour so hard through the day, when he had scarcely any rest through the night." The meetings were soon after kept in a more public manner, but still with much opposition from all quarters. Their exertions, nevertheless, continued unabated. They held on their way with undaunted spirit, declaring to their former companions in sin and to the surrounding country, the great truths of the gospel which had changed their hearts and conduct, and exhorting them with all the earnestness and fervour of first love to Christ to come over to the side of

truth, and to partake of the felicity which they, in their new course of life, enjoyed. The Lord was mercifully pleased to bless their juvenile endeavours by bringing many souls to Christ. It was not the smallest honour which God conferred upon Mr. Dewar that he made him the instrument of the conversion of his brother, Mr. Dewar of Avoch, who has laboured along with him in the kingdom and patience of Christ for nearly forty years, and who, while he is left to mourn the loss of one unspeakably dear in the flesh, looks back with feelings of the warmest delight upon what they did and experienced in those days of youth in the service of their beloved Saviour, and on the tokens of His love which He afforded them.

A short account of the Revivals alluded to will be found in "The Missionary Magazine for 1802," and one little incident—interesting from Mr. Dewar's connection with the Revivals—may be noticed here. It is mentioned, that among the friends of the truth were several young men who were formerly "doing their utmost to show their enmity against the gospel;" and in a copy of the Magazine which belonged to Mr. Dewar, the words above quoted are marked with his pencil, and on the margin he *names one* of those opponents, who is now an honoured minister of Christ, and who has been blessed by God in turning many to righteousness. On the same page of the Magazine, it is stated that "they were at first so full of zeal that they thought if they would declare the truth, and the manifestation of the grace of God to their own souls, the most obstinate and wicked part of their ungodly friends and neighbours could not but believe and give over persecution," &c. Opposite this paragraph are the words, also marked by him in pencil, "He (the writer) here alludes to James Dewar."—That his zeal was almost unbounded, may be seen from the following occurrence. In one of the evening prayer-meetings, he read, preparatory to their being sung, a few verses of the beginning of the 103d Psalm; but having begun to expatiate upon words so completely harmonizing with his own feelings, he continued to speak without intermission, for some hours; and finding at last that, owing to hoarseness, he could not go on, he exclaimed, "If there is any person present whom the Spirit of God inclines to speak further on the Psalm, let him do so, for I cannot say more." None ventured to exhort, but one of the others prayed. The verses were forgot to be sung as was intended!—That his zeal was untiring, may be learned from what Mr. Campbell says of his labours, and he himself has been heard to say in after years, that though he has been, at one time, for ten consecutive nights, with little or no sleep, and employed in his usual avocations through the day, he never experienced the smallest fatigue. So much space would not, perhaps, have been devoted to these incidents, but that from those early engagements, Mr. D.'s mind acquired a peculiar bias, and he never heard of a revival of God's work, but his youthful feelings returned with all their vigour and freshness, imparting to his soul the most unqualified joy. He spoke much and frequently of the days of his first love to Christ—and on occasions of his brother remarking to him, that some brethren did not seem to feel so excited as they did, he would reply, "You need not be surprised,

at this. They were not born in a revival as we were, and therefore they cannot feel as we do."

From the time that he himself had tasted of the sweets of pardoning love, he was influenced by a strong desire that others might partake of the same benefits, and he used all means, in his then comparatively humble and retired sphere, to lead them to the knowledge of that love by which he had been subdued. From a discovery of this change of heart and disposition, Mr. Farquharson advised him to get himself prepared for the work of the ministry, that he might be more extensively useful. He was accordingly admitted, through the medium of Robert Haldane, Esq., as a student in the classes then organized in Edinburgh, to be subsequently employed by "the Society for Propagating the Gospel at Home." But while there, his zeal for the good of souls was undiminished; for, along with his friend Mr. Campbell and others, he would collect numbers of the poor Highlanders together, and preach to them on Sabbath and week-day evenings. With some of those his brother and he have met in the Highlands many years afterwards, who remembered such meetings with pleasure. He has often been heard to speak of the delight which he experienced in going among many of the poor in Edinburgh, and spending many hours of the day in exhorting and praying with the sick and the dying. He was thus employed till his course of study in Edinburgh was finished, when he was sent to supply the church in Nairn.

For some years previous to 1804, the friends in Nairn, who favoured Congregational sentiments, had no regular place of worship; but having resolved to erect a chapel, measures were adopted to carry out their intentions. By means of a liberal advance from Mr. Haldane, they commenced the building in 1803. Subscriptions and donations to the extent of £130 enabled the managers to proceed a little farther. They had not, however, gone far, till it appeared that they had not counted the cost. Again was Mr. Haldane's generosity appealed to, and a supply of funds obtained. But notwithstanding that he made advances to the extent of £400, only the above-mentioned sum of £130 could be obtained by subscription, while the liabilities of the Trustees of the chapel amounted to between £600 and £700. Such was the state of matters when Mr. Dewar arrived in Nairn, on 8th November, 1804. The pecuniary embarrassments of the church were sufficient to test his devotion to the cause of God. But though he often desponded, his faith never forsook him; he was "perplexed, but not in despair." He continued to labour with acceptance till the summer of 1806, when, after an invitation to remain permanently in Nairn, he was ordained pastor of the church in July of that year.

In the month of November thereafter, he was united to Miss Katherine Stewart, who was also a native of Perthshire. Their marriage was eminently calculated to promote the spiritual comfort of both. For many succeeding years, however, Mr. Dewar had difficulties of no ordinary kind to struggle against—one instance of which, successfully surmounted, ought not to be passed over. It has been stated that Mr. Haldane advanced £400 towards the completion of the chapel. This sum was secured to him by bond over the

property, and had accumulated with arrears of interest to about £500.—There was little or no prospect of raising funds to pay off either this sum or the other debts incurred; and Mr. Haldane having ineffectually tried to obtain a settlement, the property was ordered to be valued with the ultimate view of being sold. This took place in the winter of 1811, at a time when domestic affliction pressed heavily on Mr. D.'s mind, and on his means also. After the most anxious and prayerful consideration, he felt it his duty to make a strenuous effort in behalf of the cause of that God who had done so much for him. He made pointed appeals to the sympathy of Christian friends in various parts of the country, and with considerable success; and at the expiry of a few months he had collected nearly half the amount of Mr. Haldane's claim. Of raising the other half there appeared not the most distant prospect. He resolved, with great reluctance, to make a personal appeal to Mr. Haldane himself, and set out on foot for Edinburgh, with less than 5s. in his pocket, and obtained an interview with his early, kind friend. On candidly informing Mr. Haldane that only half of the £500 could be paid, that good man (with a generosity seldom to be met with) assured Mr. D. that the property should not be sold, and frankly forgave the rest. He was no doubt actuated mainly by a spirit of liberality to the cause of their common Lord; but the writer of this had access to know that he was to no small extent influenced by personal regard for the humble and devoted servant of God. Mr. Dewar returned home rejoicing, and although there was still considerable debt upon the chapel, he lived to see it reduced so as not to be burdensome.

At this period, and a short time previously, there appeared in the beloved wife of his youth those painful symptoms of decline which made her increasingly dear to his heart. She went to Edinburgh in June, 1813, on account of the state of her health; but soon after returned to Nairn, and gradually sinking under her illness, she, without a struggle, and apparently without pain, fell asleep in Jesus. This took place in December 1813, when she had but reached the early age of 29. In life she adorned the doctrine of God her Saviour. To her, death had no sting; over her the grave had no victory. She was beloved by all who knew her, and notwithstanding the lapse of 30 years, there are many aged Christians yet alive who cannot speak of her without shedding tears. It need surprise no one that this painful dispensation of Providence, (in addition to the recent deaths of their two youngest children,) should have proved most trying to her sorrowing husband, thus deprived of the presence, and counsel, and sympathy of her who was wont to cheer and comfort him in his most desponding hours. But he did not repine. He believed that she

> "With sails how swift! had reached the shore,
> Where tempests never beat, nor billows roar."

And he felt, with his favourite, Cowper, that though it were possible, he

> "Should ill requite her to constrain
> Her unbound spirit into bonds again."

For the following four years Mr. Dewar's labours did not extend much beyond the adjacent portions of neighbouring counties. But he was at no time idle. He continued to preach at those country stations, where his labours were commensurate with his settlement in Nairn. In 1817, however, commenced his more extended labours in the Highlands and Islands, in which he was uninterruptedly employed every summer till within the last two years of his life. The extent of his and his brother's labours is thus stated by the latter:—"From Fort-William in Lochaber to John o' Groats, and round by Cape Wrath, we proclaimed the glorious Gospel in every parish where the Gaelic is spoken but three. My brother has preached in at least forty-eight parishes in the Highlands—all along from Nairn to the Butt of Lewis—from Tarbetness to Glenshee, and through most part of the Isle of Sky. Oh! that we could soon look upon his like again!" Few Christian pastors now in the field have laboured more ardently, indefatigably, and extensively, as an itinerant, in sowing the precious seed of gospel truth over the rugged hills, the lonely glens and isles of Scotland. There the humble messenger of peace was seen,—sometimes feeding on a scanty meal, at other times having none, exposed to the heat of a burning sun, or drenched with the heavy rains peculiar to the country, his heart full of love, and perseverance in his step, plodding his weary way from one district to another, feeding the souls of the hungry with the bread of life, and earnestly beseeching sinners to repent, believe, and live. So much were his labours appreciated and himself respected, that wherever he went he found a welcome His brother touchingly says that, when they were travelling together, the people would remark of them both, "The stout man is the best speaker, but we like his brother best." It was no uncommon thing for him to walk forty miles in a day, and to preach three or four sermons in addition. His frame was then robust, and he loved his Master's work. Extracts from his Journals were usually published in the Annual Reports of the Congregational Union of Scotland. His own statements of what he had done were usually laconic, his mind being more set upon saving *results*. His labours were, however, greatly blessed of God, and this was to him a sufficient reward. In these labours of love, it is believed that no one felt more interested than the late venerable and excellent Mr. Ketchen, minister of the Secession church, Nairn; who allowed but a short time to elapse after Mr. Dewar's return till he was in possession of the particulars of his (then young) friend's tour. For some time previous to his death, his labours were not extended so widely as before, both on account of his advancing years, and a desire to devote his time to his flock and friends at home, where his ministrations had become more interesting, and his presence more required, from an evident progressive revival of religion in his congregation and neighbourhood, that tended much to cheer his latter years.

In autumn, 1828, he was again united in marriage, to Miss Catherine Carnochan, who is left with two young children, to mourn the loss of their best earthly friend. His aged mother also survives.

In compliance with a wish expressed by the church in Nairn, Mr.

Machray, late of Dumfries, arrived there at the close of the United Prayer meetings held in October last, and continued to labour for about six weeks. This was to Mr. Dewar a truly refreshing time. An opportunity of attending for so lengthened a period upon the ministry of another was so unusual an event, that it seemed as if the goodness of God were manifested in feeding his soul and strengthening his mind, preparatory to his approaching—though then unsuspected—final journey. During Mr. Machray's stay in Nairn, Mr. Dewar's mind reverted to scenes forty years gone by, and many and earnest were the prayers he offered up at a throne of grace for an outpouring of God's Spirit, such as he had witnessed before. That his mind was unusually excited was apparent to many, who ascribed it only to what he usually felt on such occasions. But there was in himself an impression to some extent, that he would not for a length of time be an inhabitant of this world. Beyond all doubt, he appeared, for more than twelve months previous to his death, to be gradually losing sight of, and taste for, the things of this world; and it is a striking fact, that he spoke much of his father, and of the strong desire he had once more to see his grave. The last time this occurred was on Thursday the 24th of November. In course of that forenoon he called at the house of his eldest son, and with a startlingly impressive manner referred to the probability of his early decease. He said that he called for the *special* purpose of mentioning what his wishes were regarding the other members of the family, should such an event occur. Having done so in the most particular manner, he returned home, and related to Mrs. Dewar what he had done. Of this last circumstance, his son was not aware till after his death. He was at this time in the enjoyment of his usual health; but his mind was much impressed by the number of deaths taking place in the town from typhus fever. He was almost constantly occupied in ministering to the sick and the dying. In the forenoon of Sabbath the 27th November, he preached from 2 Cor. x. 4, with great earnestness and feeling; and in the afternoon he directed the attention of the church (as if it were a parting injunction) to the first clause of the 21st verse of Jude,—a subject on which his own mind dwelt with unspeakable satisfaction. His evening sermon, from Lam. iv. 18, struck some of his audience as "a shadow cast before." It is believed that he had not preached from these words since the time when they formed the ground of a funeral sermon for his long attached friend, the late venerable and pious Sheriff Falconer, who died exactly twenty-one years ago, and who, in his latter years, constantly attended upon Mr. Dewar's ministry. Many of the solemn thoughts, which then filled his mind, had again sprung up, clothing his discourse with more than his usual solemnity, and rendering the sermon well-fitted to be the last he should ever preach. On the following day he met an individual on the street, just recovering from fever, to whom he had shown attention when ill. With the fulness of a grateful heart, the individual ran up close to him to thank him for his kindness, and from having thus come into contact with the person, Mr. Dewar believed that he had caught the disease. So mysterious are the ways of God, that, though he had hitherto inhaled the breath of

so many of the bedridden, and had escaped, it was in the open air he was infected at last! On Wednesday he went to Avoch to assist his brother, at which place prayer-meetings were being held. While there engaged in devotional exercises, it was with difficulty that he could at times proceed; and he was repeatedly obliged to stop from the overpowering effects of his feelings. On Friday he returned home, and was forced, from illness, to go to bed. On Saturday and Sabbath he was confined chiefly to bed, but sat up for a short time on Monday. In an interview which the writer of this had with him that forenoon, he witnessed such an acknowledgment of the love of God, as he had not seen before during the intercourse of childhood and mature age. His mind was wholly engrossed with that one subject. After speaking for some time of his state as a sinner, and how much of his time had been engrossed by the things of this world, he broke out into the most rapturous expressions regarding the love and mercy of God, in which strain he continued to speak till his feelings had exhausted him. He continued thus till the afternoon of Saturday (10th December) without having suffered much pain. About three o'clock he raised himself up in bed in earnest prayer. Soon after this, one of the deacons of the church came to his bed-side, and, at his request, engaged in prayer on his behalf. He was apparently so exhausted, that his young friend scarce expected an answer, when he inquired if he had heard him; but he at once made answer, "Yes, I heard, and I am glad." These were the last words he spoke; and in little more than an hour his spirit had fled.

The general features of Mr. Dewar's character were obvious. Devoid of all hypocrisy, as he characteristically was, no study was needful to ascertain "whose he was, and whom he served." He was a living epistle of Christ, known and read of all men." He was naturally very cheerful and lively, rendering his society at all times agreeable; but there was often coupled with this a tinge of melancholy and depression, which took its rise from the afflictions and difficulties with which he had to contend in his youth. Notwithstanding this, he was seldom seen without a smiling face, indicative of the warm feelings of a kind friend. With a temper naturally sanguine was blended a singularly affectionate disposition. As a father and a friend, his heart literally overflowed with "the milk of human kindness." Associated with this warmth of heart were also to be found benevolence and charity, manifested in deeds of sympathy which, viewed with his limited means, were numerous. Much of this was unknown even to his own family during his life, for the right hand knew not always what the other had done. It was a doctrine of his that what he gave always came back again in some other shape, and of this he gave repeated instances. There have been some (now gone to their rest) of whose support he had for years the chief burden; and others, still alive, to whom he acted the part of an affectionate parent, and with no other claim on his sympathy than what he imposed upon himself as a Christian friend. On one occasion, when in the Highlands, his afford-

ing to a few young men merely such a small sum of money as enabled them to reach a place where they found employment for a season, (without which they would have suffered want at home,) was instrumental in opening a door of usefulness in that district not only to himself, but to others who followed him. "Cast thy bread upon the waters, for thou shalt find it after many days." Mr. Dewar was a man of great self-denial, both at home and abroad. However much his own personal comfort was involved, he felt it no sacrifice to show favour or kindness to others. He did not seem to know that such a thing as selfishness existed. Indeed, he carried out this almost to a fault; but his reply, when chid for it, was, that it did him service in causing him to attend more assiduously to his duty. If he were itinerating with a friend, he would select for himself those districts which were more distant and difficult of access, leaving to his companion the easier route. He was distinguished for modesty and humility,—"esteeming others better than himself," and always wishing to give place, whether there was a proper claim or not. Though meek and unassuming, he was firm and decided in his religious principles, and in nothing almost was he more decided than in his abhorrence of sin. That he feared its power in himself may be gathered from the following entry in one of his diaries:—"How strong are the bands of sin that still bind my soul to this world! When I search my heart, my sins are more in number than the hairs of my head,—the remembrance of them is grievous, and the burden intolerable. O that I could devote my heart more to God, and be weaned from this sinful world! Too long did I live to the lusts of men, following the fashions of the world. Hold me up from sinking in prevailing iniquity." That he lamented and mourned over the prevalence of sin wherever he discovered it, and that he was faithful in warning professing Christians as well as the openly careless, survivors can bear witness. When itinerating with a fellow-labourer, it was observable that he always cultivated that gravity and sound speech which Paul enjoined upon an evangelist; and if any of his companions evinced the smallest degree of levity, however innocent, they will still remember what solemn admonitions he would give, charging them to be aware what effect their sayings and doings would have upon others, and to bear in mind how responsible was the embassy in which they were employed. The party who furnished the writer with this incident remembers many such warnings. So tender was his conscience, and so much did he hate "the appearance of evil," that, in one instance, a person, having in public let fall an unguarded expression, (even in the way of quotation,) in a moment of excitement, thereby forfeited an esteem which was previously great. Another entry in his diary confirms this: "Oh! give me a tender conscience, that I may be pricked to the heart every time I offend. The least sin in my own sight must be very great in the view of thy infinite purity. Oh! for a tender spirit, that I may shun the least appearance of sin,—for the lamb-like spirit of the holy Jesus, who bore all his sufferings with submission and patience. The same seed of evil which leads all astray, even in the flower of youth, is in my heart also; and if

not subdued by the power of God, and prevailed over by grace, I shall go to equal lengths of wickedness. Oh! what grace has done for me! May the Spirit of my loving Master reign in my heart!" He was a man of faith and of prayer. Conscious of his need of supplies, he was a frequent and fervent suppliant at the throne of grace, and was never happier than when thus exercised. But he feared the power of indwelling sin, and prayed for renovating and preserving grace. He continues, in his diary,—"Do thou, Lord, use any correction thou seest necessary to mollify my heart and to make it a copy of thine. Strengthen my faith. Confirm my hope, and reconvert every moment, all the faculties of my soul, to be instruments of thy praise, as they have been of thy dishonour. May I cast all my sins in thy sepulchre, and especially that abominable sin, pride. Lord, root it out of my heart for ever. On thy truth I build my hopes for time and for eternity. In other things my hopes are often disappointed; but in thee I find an ever-flowing spring of consolation, and since thou remainest unchangeable, my all is safe. I ask no more on this side of heaven, than to lead a life of faith and devotedness to God. Keep the world and its allurements under my feet. Let me not catch at shadows, but seek realities. May I seek with fervency, those blessings which will give peace in life and comfort in a dying hour. And what is the reproach and scorn of fools?"—Such were the sentiments that characterized his private devotions, and the practice of his life to his dying hour. All who knew him will bear witness that he was a friend of peace, and "a lover of good men." To promote union, harmony, and peace, he would sacrifice all but principle. And he seldom failed in its attainment; for his friends knew that he aimed at promoting the genuine charity which "beareth all things, believeth all things, hopeth all things, and endureth all things." Possessing an acquaintance with most ministers of all denominations, in the north and many other parts of Scotland, he was universally esteemed for his unprejudiced manifestation of Christian brotherly love towards all true servants and disciples of Christ, by whatever name they were known. These sentiments were felt and appreciated, and uniformly reciprocated whenever opportunity occurred. A few days after his death, (during the time of the parochial sacrament,) sincere tributes of respect were paid to his memory, from the pulpit, and from the communion-table, by some* who knew him well, and who spoke of him as a man who did not know what *sect* was, and whose equal as a Dissenter in cherishing liberal sentiments towards churchmen, and in co-operating with them in every good cause, was seldom known. A cordial friendship, and mutual regard, likewise, subsisted betwixt him and the late lamented Rev. Mr. Mein of the Secession church. Nor was his loss unfelt by the Rev. Mr. Grant, minister of the parish, by whom he was ever highly regarded during a long period of intercourse together. In the intimacy of nearly forty years, with the neighbouring brethren of his own denomination, no jar nor jealousy ever occurred to obstruct the operation of brotherly love. In their

* Rev. Dr. M'Donald of Ferrintosh, Mr. M'Lauchlan of Cawdor.

recollections, the memory of their departed brother will be cherished while the heart continues to beat; and this "frail memorial" of their beloved friend may assist them in linking together other fragments of a life spent in harmony with themselves. He manifested an unwearied solicitude for the salvation of sinners; and in the most tender and earnest strains, while the tears rolled down his furrowed face, he would discourse of the surpassing love to God to guilty man, and beseech them to turn to him and live. One of his brethren at a distance writes thus to a friend:—"The last letter I had from him breathed such a spirit of anxiety about the salvation of sinners, as showed that he had been imbibing yet more fully, the spirit of him who came to seek and to save that which was lost." As a preacher he was distinguished for brevity, for artlessness and simplicity both of manner and style, for scriptural statements of the great truths of the gospel, and for extensive knowledge of scripture history and scripture character—from which he was accustomed to bring powerful and convincing truths to all classes of his hearers. But there was no department of his public ministry in which he shone more than in dealing with the awakened, the weary, and the heavy-laden. Having himself been born again in an extensive revival, and having seen many of these in other places, and at home, he obtained such an extensive acquaintance with the different cases of anxious inquirers, that few were more fit to meet with persons in that state of concern. Many cases might be selected from various quarters; but one which occurred fully 25 years ago, is fresh in the writer's recollection. On a Sabbath evening, Mr. D. preached from a text of a most rousing tendency, when at least one person present was brought under conviction. This individual came the following night to his house (long after he had gone to rest) in a state of mind bordering on despair, and expressing a firm belief that he was forsaken of God, and a prey to Satan. He listened patiently till the person had done speaking, and then replied, "You have forgotten one promise which ought to dispel all your fears, 'The Angel of the Lord encampeth round about them that fear him, and delivereth them.'" The passage had the effect of dispelling fear and bringing peace of mind, and the individual has ever since given, and does still give, evidence of being a child of God. As a minister of the gospel, he was honoured in having may "seals of his apostleship." Besides what the Lord had done by him at home, his visits to other churches were blessed for the conversion of sinners. In the Highlands he was eminently useful, where not a few have ascribed their conversion to his instrumentality. Some, who are now in other lands, own him as their spiritual father; and one minister of the gospel, who not many years ago occupied his pulpit, was able to point out the seat in it where the gospel first came home to his conscience with power. His visits to the church at Avoch were productive of much good. Some who have finished their course with joy, and others who are now giving all evidence of being children of the Most High, had their attention first directed to the saving truths of the gospel by means of his visits there. The day alone will declare it; but many in distant places enjoyed his visits as those of a father to his chil-

dren. His mild and gentle manner of address was always calculated to obtain a favourable hearing; but his fervency and faithfulness were likewise fitted to arouse. Shortly after his conversion, he met with a severe accident from an explosion of gunpowder. Though confined to bed and suffering severely, those who were concerned about their souls would not keep away from him, but assembled around his bed-side to enjoy his wonted prayers and instructions. It is still vivid in the recollection of many, that he one day got up among them—pained and suffering as he was—and so great was the impression produced, both by his appearance and his fervid address, that his brother—then only 17 years of age, and but recently turned to the Lord—stood up and asked that he might be allowed to pray. He did so, and some of the believers then present told him, years after he became a preacher, that they never heard him pray with more satisfaction. Mr. Dewar was diligent and laborious in the performance of his public duties, and was in the habit of preaching, for many years before his death, four times every Sabbath-day, besides week-day duties. In his attention to public duties he was also most punctual, and was never known to have broken a preaching engagement save one. On that occasion he attempted to cross the river Nairn, when it was much swollen, and was carried a considerable way down the stream; and although his life was miraculously preserved, he had barely strength of body left to enable him to reach home. He was "instant in season and out of season," declaring with anxious solicitude "the whole counsel of God." It was his constant wish and prayer that he might not be spared, if unable to serve his heavenly Master; and his wish was granted, for he was but three or four Sabbaths unoccupied, (and that from illness,) during the whole course of his ministry.

As a citizen he was universally beloved. Without pretension to display of any kind, he sustained a weight and worth of character which the most careless acknowledged and respected, and which by the pious was most highly valued. The respect which his fellow-citizens and friends entertained for him was evinced by the circumstance of their having erected for him, nearly twenty years ago, a substantial dwelling-house, and by otherwise promoting his comfort, and gratifying his feelings, in ways which the limited resources of the church could not have supplied. Nor did he in return manifest indifference to local improvements—but he aided their furtherance with and even above his means, and cordially co-operated with his presence and advice. But the advancement of religious and benevolent institutions was dearest to his heart. He evinced the most lively interest in Sabbath-schools and prayer-meetings, from his settlement in Nairn. He was the founder of the Nairnshire Bible Society; and, along with the Rev. Mr. Barclay of Kildearn, materially aided the late Rev. (then Lieutenant) Donald Mitchell, from whose zealous and Christian exertions sprung the Missionary Society. In the establishment of the Tract Society he bore a part, and he was the instrument of entirely abolishing in the town the nuisance of drinking before funerals.

His illness excited the universal sympathy of the community, and

the announcement of his death was received with deep regret by all in every quarter to whom he was known. His remains were interred in the churchyard of Nairn on the 13th of December, and were followed to their last resting-place by his brethren of the Morayshire Association, by the other ministers in the neighbourhood, and by a large concourse of the inhabitants of both the town and surrounding parishes. He was "a faithful man, and feared God above many."

On Sabbath the 25th, the event was improved in an impressive discourse from Heb. xiii. 7, 8, by Mr. Macneil of Elgin; which passage—it is striking to notice—was marked in Mr. Dewar's Sermon-book as that from which he was next to have addressed his congregation, had his life been spared! and formed the sum and substance of his walk and conversation—"Jesus Christ, the same yesterday, and to-day, and for ever."

P. D.

February, 1843.

BICENTENARY OF THE WESTMINSTER ASSEMBLY OF DIVINES.—THE INDEPENDENTS IN IT.

HAVING already occupied so large a space with this subject, we shall execute with all brevity the remaining notice of the views of the Independents in the Assembly respecting liberty of conscience. It is one of the most honourable characteristics of the period of which we speak, that the principles of freedom in religious inquiry and sentiment were more clearly understood, and more openly advocated, than in preceding times. This is so generally acknowledged, that any formal proofs of it may be dispensed with. We might easily select from many sources the testimony of witnesses of very various temper, to the honourable part which the variously composed party, commonly called Independents, bore in this testimony to truth, and to the rights of man. But confining our view to the "dissenting brethren" in the Assembly, and the religious party whom they may be said to have represented, we find that, of the many reproachful charges to which they were subjected, there was none uttered with sincerer indignation, and intenser disgust, than this, that they contended for a liberty of conscience to every man. It is fit that, in our more favoured time, their reproach should be exchanged for honour and veneration.

Let it be understood, once for all, that we do not claim for them the honour of being the earliest advocates of liberty of conscience upon those broad and lasting grounds which constitute it a *right* which no man may infringe, and not a *privilege* for which we are indebted to any one's generosity. Nor would we appropriate the honour to any, even of an earlier day, belonging to the same party. The claim which has been zealously entered in behalf of a small party of Baptists, in the year 1614, "to be regarded as the first expounders and most enlightened advocates of this best inheritance of man,"* we are not careful to dispute. We are anxious to con-

* Price's Hist. of Prot. Nonconformity, vol. i. p. 522.

secrate the struggles of the "dissenting brethren" of the Assembly, in this cause, as one of the great stages in the progress to our present blessed enlargement; and we are happy to remember, that, were they Anabaptists or not, to whom the honour properly belongs of eliminating this vital doctrine, they were *Congregationalists;* and the fact confirms us in the conviction which has forced itself upon other minds, not exposed to the same bias as our own, that religious liberty, on its broadest basis, being practically embodied in the Congregational form of ecclesiastical polity, it is not to be wondered at, that the adherents of this system should be its earliest expounders; for every restriction of legitimate liberty impinges on some essential feature of their system.*

We shall give the merest sprinkling of illustrations respecting their views. Baillie speaks thus in one place: "We spent a number of sessions on some propositions of advyce to the Parliament for suppressing Antinomians, Anabaptists, and those who preaches a libertie for all religions. Even in these our good Independents found as great difficultie, and when we had carried our advyces against their mind, they offered to give in contrare reasons to the Parliament. We spent two dayes or three on the matter of a remonstrance to the Parliament, of the sins which provocked God to give us this late stroke (certain disasters which had befallen the army), and here we had the most free and strange parley that ever I heard, about the evident sins of the Assembly, the sins of the Parliament, the sins of the army, the sins of the people. When we were in full hope of a large fruit of so honest and faithfull a censure, Thomas Goodwin and his brethren, as their custome is to oppose all things that are good, carried it so, that all was dung in the howes, and that matter clean laid by." This last piece of opposition of an apparently doubtful character, assumes quite another aspect, when we know that the reason of the opposition was, that one of the most crying sins of the Parliament and nation was represented to be, their delaying so long to suppress sectaries. In another place, the same zealous Presbyterian thus speaks: "The Independents has the least zeale to the truth of God of any men we know. Blasphemous heresies are now spread here more than ever in any part of the world; yet they are not only silent, bot are patrons and pleaders for libertie almost to them all. We and they have spent many sheets of paper upon the tolleration of their separate churches." If this be a specimen of the interpretation generally put upon their views, we cannot but admire the generous fortitude which sustained them, in their unflinching advocacy of the odious doctrine.

In the Preface to the Savoy Confession, it is asserted, "that their principles do not in the least interfere with the authority of the civil magistrate, nor do they concern themselves upon any occasion, with him, any farther than to implore his protection for the preservation of the peace and liberty of their churches." . . . "Among all Christian states and churches there ought to be vouchsafed a forbearance and mutual indulgence to saints of all

* See below, the quotation from Sir J. M'Intosh.

persuasions that keep to, and hold fast, the necessary foundations of faith and holiness." "That all professing Christians, with their errors that are purely spiritual, and intrench and overthrow not civil society, are to be borne, and permitted to enjoy all ordinances and privileges according to their light, as fully as any of their brethren who pretend to the greatest orthodoxy." Their views, in contrast with those of others, may be learned by the following result of a committee of accommodation composed of different parties, appointed by the House of Commons in 1645. We take Neal's account,—"the committee met the last time, March 9th, (1646,) when the sub-committee of Presbyterian divines answered the last paper of the Independents, maintaining all their former positions, and concluding in this strange and wonderful manner: 'that whereas their brethren say, that uniformity ought to be urged no farther than is agreeable to all men's consciences, and to their edification, it seems to them, *as if their brethren not only desired liberty of conscience for themselves but for all men,* and would have us think that we are bound by our covenant, to bring the churches in the three kingdoms to no nearer conjunction, and uniformity, *than is consistent with the liberty of all men's consciences;* which, whether it be the sense of the covenant, we leave with the honourable committee.' "

"Hereupon, the Rev. Mr. Jer. Burroughs, a divine of great candour and moderation, declared in the name of the Independents, 'that if their congregations might not be exempted from that coercive power of the classes; if they might not have liberty to govern themselves in their own way, as long as they behaved peaceably towards the civil magistrate: they were resolved to suffer, or go to some other place of the world, where they might enjoy their liberty. But while men think there is no way of peace but by forcing all to be of the same mind; while they think the civil sword is an ordinance of God to determine all controversies of divinity, and that it must needs be attended with fines and imprisonment to the disobedient; while they apprehend there is no medium between a strict uniformity, and a general confusion of all things:—while these sentiments prevail, there must be a base subjection of men's consciences to slavery, a suppression of much truth, and great disturbances in the Christian world.' "

But while exhibiting these enlightened and noble sentiments, it would be uncandid to keep out of view those parts in their history which somewhat clash with their principles. They scarcely acted up to what they assert, when disclaiming all concern with the civil magistrate, except for protection. And in one place they more than hint limitations of that full liberty which they reasonably justify in another. But great consideration must be taken of the circumstances in which they were placed. It is true that they sat in an Assembly convened by the civil power, to assist in settling the religious affairs of the nation. They received pay from the public purse for this service. They afterwards took spiritual charges at the hands of the government. But it should not surprise us, that at one stride they failed to reach absolute enfranchisement from the errors and prejudices of

ages. Remembering "the days wherein they had seen evil," the demand for toleration, to the extent which they were now at liberty to plead for it, was novel and startling to others, and even to themselves. Their written statements indicate a clear discernment of the respective limits of the provinces of the magistrate and the church; but they could scarcely be expected to discover practical encroachments of the one upon the other, with the facility and exactness of vision which the experimental history of their and subsequent times has supplied to us. In judging of their procedure we must not forget, that civil as well as religious interests were at stake in the struggle in which they were drawn to act a part so conspicuous. The supremacy of either of the religious systems which had been displaced, or of the Presbyterian system, according to the pretensions then put forth, would have been a fatal blow to civil freedom. Their conduct admits of a very reasonable apology upon this ground: that if they had refused to bear their part in the general council sought by the Parliament, or to carry out their counsel, if it were adopted, they were doing their part to restore a persecuting church and a despotic government. That such were their sentiments; that even while advocating, on high grounds, the right of all to a free conscience, they scarcely hoped for more than a lightening of the yoke of ecclesiastical domination, may appear probable by the following words in their Apologetic Narration, when they implore of Parliament to be allowed to obtain a "subsistence, be it the poorest and meanest in their native land, with a latitude to some lesser differences, with peaceableness, as not knowing where else with safety, health, and livelihood to set our feet on earth." We find that they gave as the reason for getting the committee of lords, commons, and divines, to consider "how farr tender consciences might be borne with, which could not come up to the common rule to be established," was this, "*that so the proceedings of the Assemblie might not be retarded.*" In this we think it is implied, that the securing of this civil and religious freedom, they esteemed a main part of their vocation in that convention. But notwithstanding these considerations, which go to account for their inconsistency, the inconsistency remains, and we have no wish to conceal it. This much, however, must be admitted, by their most censorious accusers: that in the counsel they offered at various times to the civil power, and when acting under commission or appointment of the civil authorities, they carried out, in general, the tolerant principles they advocated. The violation of their avowed principles, in the case of Papists, Prelatists, and sectaries of the grosser sort, they justified on the plea of their being civil and political offenders. This vindication will extend so far, and refers to cases which must be contemplated in the largest plea for liberty of conscience, but under the pressure of the times they undoubtedly allowed a greater latitude to the magistrate to restrain and suppress, than sound reason or scripture will warrant. This error was the misapplication of an excellent principle, which they zealously asserted against the false allegations of their enemies, —a principle which is very far from being clearly understood in our own day: that all societies, whether spiritual or secular, are to this

extent accountable to the magistrate, and subject to his scrutiny; viz., that their principles and practices be not to the danger or detriment of the common weal. If this open the door to interference and persecution, we cannot help it. To demand exemption by divine right, from civil subjection as now stated, is to adopt one of the worst features of Popery, and unsettle in the name of Christ all the moral relations, and the whole social system. We have sufficient protection from persecution without this, in the rectitude of a conscience sustained by divine help; and in those legitimate restraints upon the arbitrary will of the magistrate, which it is the part of the Christian citizen to take his share in imposing.

Envy has sought to disparage the honour of these Christian patriots by an ever-recurring quotation of the persecutions in New England; from which it is inferred, that when in power, Independents are no more tolerating than others—and that their generosity as the advocates of general liberty of conscience flowed from their adversity, and resolves itself into the desire of personal safety and aggrandizement. We would willingly enter into the question if it were not out of place. We content ourselves, however, with simply stating, that, deducting the evil tendencies of human nature which are common to all systems, these disgraceful scenes in New England were the effects of an original blunder in the constitution of the new settlements, and are more truly indicative of the tendency and operation of the alliance of secular and spiritual institutions than of Independency. The following statements of a candid and unprejudiced witness will have weight:—

"They (the Independents) disclaimed the qualifications of 'national' as repugnant to the nature of 'a church.' *The religion of the Independents could not, without destroying its nature, be established by law.* They never could aspire to more than religious liberty, and they accordingly have the honour to be the first, and long the only Christian community, who collectively adopted that sacred principle. It is true that in the beginning they adopted the pernicious and inconsistent doctrine of limited toleration, excluding Catholics as idolaters; and in New England, where the great majority were of their persuasion, punishing, even capitally, dissenters from opinions which they accounted fundamental. *But as intolerance could promote no interest of theirs, real or imaginary, their true principles finally worked out the stain of these dishonourable exceptions.* The government of Cromwell, more influenced by them than by any other persuasion, made as near approaches to general toleration as public prejudice would endure; and Sir Harry Vane, an Independent, was probably the first who laid down, with perfect precision, the inviolable rights of conscience, and the exemption of religion from all civil authority."*

Under the shield of such a philosophic patron as the writer just quoted, those who profess the views which have called forth his commendation, need not seem self-complacent or bold, in regarding their system of ecclesiastical rule as peculiarly the promoter and preserver of liberty of conscience. If the distinction had no other

* Sir James M'Intosh's Historical Fragment.

basis than this,—"that the religion of the Independents cannot, without destroying its nature, be established by law,"—cannot become national; that is, so centralized as to become the creature or the favoured client of the national government, it would be manifest, that so far as it is concerned, the power to persecute can never have an existence; the exclusive pretensions of a persecuting church cannot be maintained; there cannot be formed that perfect internal organization that gives liberty to constrain and concuss dissentients without. But the uncontrolled right of every Christian society to conduct its own affairs, very simply leads to an acknowledgment of the right of unconstrained conscientious conviction, belonging to the individuals constituting the society. While the tenet, corresponding to this, of internal independency, or that all things be done with the concurrence and consent of the members of the society, leads to the exhibition and operation of liberty of conscience in its fullest extent. And surely there could be few absurdities more insane than to employ constraint to unite a man to a society, one of the essential conditions of which is, that it acts by the consent and concurrence of its constituent members. And in addition to all this, the requisition of an approved spiritual character in the members of a Christian church, which has always characterized this party, is an effectual preventive of overbearing men's consciences; for how could men in their senses ever attempt to effect, by compulsory measures, that spiritual change which is the work of the Spirit of truth alone?

To conclude. If the mere fact of their advocating general liberty of conscience has drawn forth the disinterested encomium of those who had no congeniality of religious sentiment with these men, and even extracted the reluctant witness of their enemies and despisers, how much more cordially should we revere their name and labours who are satisfied that, through the influence of their religious system, the enlightened convictions of their reason became as the authoritative dictates of inspiration! How should it wed us to our principles to have the assurance that they enkindle lofty patriotism toward our fellow-men, as well as simple piety toward God! Whilst celebrating in what may be deemed terms of excessive commendation, the principles or system of the Independents, it will be noted we speak not in terms of equal confidence respecting those who profess them. The one may be all that is simple, and sufficient, and divine, in spiritual rule,—the other may be negligent, and inconsistent, and apostate. Our heart's desire and prayer for our brethren is, that they may be enabled to act worthily of their high vocation, as the maintainers of a liberty of conscience to all.

CHAPEL DEBTS AND CHAPEL BUILDING.

To the Editor.

Sir,—To those who take an interest in the welfare of the churches, it is often matter of deep lamentation that so many of our chapels

are burdened with debt; and that when a new place of worship is needed in any locality, such difficulty should be experienced in obtaining the funds requisite for its erection: I refer particularly to chapels in our villages and smaller towns. It is impossible to shut our eyes to the fact, that from this state of matters consequences not a little injurious have resulted. Several of the churches are much disheartened on account of the heavy debts pressing on their places of worship, and not a few of the pastors are greatly impeded in their work; while many are deterred from seeking admission to their fellowship, from the fear lest they should thereby be involved in their pecuniary difficulties.

In these times of wide-spread commercial depression, it may not perhaps be practicable to carry out any plan for liquidating, *all at once*, the debt on our chapels at present existing, and thereby to remove those evils so greatly to be deplored; but surely, if proper measures were adopted, the churches are perfectly able to prevent the evil from spreading, by furnishing means for erecting our *future* places of worship free of any incumbrance. The following scheme I beg leave most respectfully to submit to the consideration of the churches, in full confidence of its practicability, if effective measures are employed for bringing it before the minds of the brethren throughout the country.

One of the speakers at the last meeting of the Congregational Union in Edinburgh, estimated the number at that time in fellowship with our churches at about 18,000. Suppose that one-third of that number, or 6,000, could be prevailed on to contribute toward this object as follows:

10,	to give	£5	0	0	a-quarter,	£50	0	0
25,	—	2	0	0	do.	50	0	0
40,	—	1	0	0	do.	40	0	0
60,	—	0	10	0	do.	30	0	0
100,	—	0	5	0	do.	25	0	0
300,	—	0	2	6	do.	37	10	0
500,	—	0	1	0	do.	25	0	0
1,000,	—	0	0	6	do.	25	0	0
1,000,	—	0	0	3	do.	12	10	0
2,965,	—	0	0	1	do.	12	7	1
6,000						£307	7	1

In this way upwards of £300 might be raised quarterly without any very great difficulty; which, together with the amount that would be raised in the locality where a chapel was needed, would be sufficient for its erection. In some cases less than £300 would serve the purpose. This would leave a surplus which might be applied in liquidating the debt on the old chapels. And, if in any year, *four* new places of worship were not required, the liquidation fund would be greatly increased.

But it will be asked, how are we to get *six thousand* of our members interested in such a movement? This, doubtless, is the great difficulty. We have the means amongst us; and, in very many cases, there exists a willingness to give for such a desirable object, were an

opportunity presented. Many of the brethren, it is well-known, are already contributing for chapel cases annually, a much greater amount than the larger sums which have been specified; and, I have no doubt, they would enter most cordially into such a scheme, were it adopted by the churches. And there is a very large number in the churches besides, who would be delighted to give their shillings, or sixpences, or pence, were they called on for the purpose. All that is wanting among us is *organization*. Let a well-digested plan be submitted to the brethren, and let it be brought before their minds by a little wholesome agitation, and I have no fear but the energies of the churches will be drawn forth.

But how is this to be done? Let a Board be established—say, in Glasgow—for the conducting of this business, and for the examination of all chapel cases. Let this Board, through the medium of a very active secretary, bring the matter prominently before the attention of the churches by corresponding with the pastor and deacons, or by a deputation visiting the churches where this is desired. Let collectors be chosen by each church, who shall be furnished by the Board with collecting books or cards, and who shall wait personally once a-quarter or oftener, as may be wished, on the members, to obtain from them what they agree to give for the Chapel-building fund; those collectors, along with the pastor and deacons, constituting a local committee, who through their treasurer shall correspond quarterly with the treasurer of the Board. Let the sums collected by each church be published quarterly in the Magazine, together with any interesting particulars respecting the locality, to the erecting of a chapel in which, the contributions are to be applied. I do not think there is a church in the land, however poor, that would refuse to enter into some such plan as this, were the matter fairly brought before them.

The advantages of such a scheme, if carried out, will readily occur to every one who has thought over the subject. First, the burden of contributing to chapel cases would not fall, as it does at present, on the shoulders of a few, who are really oppressed by the numerous applications that are made to them. Secondly, such a plan, if carried out, would effect a considerable saving to the funds of the Congregational Union. The committee of the Union are not, indeed, in the habit of paying the interest of chapel debts out of the monies intrusted to their care; but it is very obvious, that when there is debt on a place of worship, connected with a church applying for aid, a *larger* sum must be given to assist in paying their pastor, which amounts to the same thing. Thirdly, such a plan would entirely supersede the *begging system*. All are heartily sick of this system, and none are more sick of it than those who have been engaged in soliciting aid from their brethren. The pastor is usually selected to transact this part of the church's business; and it is impossible that he can leave his home on such an errand without an immense sacrifice of feeling. Besides, it must not be forgotten that this is a very expensive mode of raising money,—not less than ten per cent. being in many cases requisite to defray the pastor's travelling expenses, and the supply of his pulpit during his absence.

I earnestly wish that something could be done at the approaching

anniversary of the Union in Aberdeen, with a view to carrying this, or some better plan, into effect. Might not this object, so important and so very desirable, form a proper subject for the consideration of the brethren at the preliminary meeting? The times are stirring, and call for prompt and vigorous action; and I hope the Congregational churches will not be found lagging behind when all around us is in motion.—I am, &c.

A. R.

1st March, 1843.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

Glasgow, 24th February, 1843.

Dear Sir,—I am old enough to remember the commencement of our Congregational churches in Scotland,—and their rise and progress has frequently been the subject of conversation in the circle of my acquaintance. As I happened to spend the early part of my life in the principal scene of their commencement, and was personally acquainted with many of the first promoters of the scheme, I have been frequently inquired at for information. This has led to an expression of surprise that the occurrence of such an important era has not been particularly put on record, and an accurate account of "the Rise and Progress of Congregational Churches" has not been drawn up and published to the world. Very few individuals are now alive who were instrumental in that important matter, and who are capable of furnishing such a desideratum, and my object in writing is to inquire, through your Magazine, if there is, on the part of any one, an intention of such publication, or if any materials have been collected for that purpose? If such is not the case, the duty should be urged on some one of the very few living witnesses who yet remain, otherwise the opportunity of doing so may be irretrievably lost.

I am, Dear Sir, your constant Reader,

Senex.

SKETCHES OF BIBLICAL GEOGRAPHY. No. III.

On Monday, March 12th, 1838, Dr. Robinson set out from Cairo for Suez, at which latter place he arrived on the 15th. His journey across the desert was not diversified by any remarkable incidents. But the following passage may be quoted as describing, in simple but expressive language, the feelings which such a pilgrimage through the wilderness would naturally inspire in a traveller like Dr. Robinson:—

"Our Arabs, as they walked by our side, were full of song and glee, at the idea of being once more free from the city, and abroad upon their native wastes. To me also it was a new and exciting feeling, to find ourselves thus alone in the midst of the desert, in the true style of oriental travel, carrying with us our house, our provisions, and our supply of water for many days; and surrounded

by camels and the wild 'sons of the desert,' in a region where the eye could find nought to rest upon but desolation. It was a scene which had often taken possession of my youthful imagination; but which I had not dared to hope would ever be realized. Yet all was now present in reality; and the journey which had so long been the object of my desires and aims was actually begun.

"The evening had already closed in, and the moon was shining brightly when we halted for the night. The tent was soon pitched; a fire kindled; and as it was now too late to let the camels browse, they were made to lie down around the tent, and were fed with a small quantity of beans in a bag drawn over the nose. To secure them for the night they are usually fastened one to another; or a halter is tied round one of the fore-legs, as it lies folded together, in order to prevent the animal from rising. It was too late, and the situation too new, to think of much comfort in this our first night in a tent; and therefore arranging our beds, each as he best could, we soon laid ourselves down to rest."—Pp. 56, 57.

They found upon the shrubs in the desert an insect which Dr. Robinson says was "either a species of black locust, or much resembling them." The Arab guides called them "*Faras-el-Jundy*, soldiers' horses." Dr. R., in a note, points out the conformity of this language to the description in Rev. ix. 7, "And the shapes of the locusts were like unto horses prepared unto battle." This passage, again, is closely parallel to Joel ii. 4, "The appearance of them is as the appearance of horses; and as horsemen, so shall they run." The resemblance of the locust to the horse has been observed by various writers, European and Asiatic. Bochart has collected several passages of the kind, the earliest of which is the comment of Theodoret upon the above-mentioned text in Joel: Ει τις ακριβως κατιδοι την κεφαλην της ακριδος, σφοδρα τη του ἱππου ἑοικυιαν ἑυρησει. "*If any one observe the head of the locust with attention, he will find it extremely like that of the horse.*" (Hierozoicon. P. ii. lib. 4. cap. 5.) This is one of the numerous instances of the exact adaptation of the style and imagery of the Bible to the manners, feelings, and associations of the people among whom it was written. The comparison of the locust to the horse might seem unnatural and unimpressive to a European who had never heard of this remarkable resemblance. And even when the mention of the fact has vindicated the propriety of the figure, it is impossible for us to feel its terrible impressiveness as an Arab or an Israelite would feel it, who had been nurtured from his cradle in the dread of this devastating insect, and had seen it devouring on every side until "the garden of Eden" was turned into "a desolate wilderness." To such, the horse-like form of the destroyer would be as terrific an image as could ever glare upon the startled eye of fancy.

At Suez, Dr. Robinson observed the surrounding localities with great attention, with a view to the determination of the long-agitated questions respecting the route of the Israelites from Egypt, and the point at which the passage of the Red Sea was effected. He was well prepared for making these inquiries on the spot, by the labour which he had bestowed upon the learning of the question several years before.* It is not often that a traveller has thus ex-

* See his article on the Exodus of the Israelites out of Egypt and their Wanderings in the Desert, in the American Biblical Repository, Vol. II. No. VIII. Art. 5.

hausted all the information collected by previous inquirers, before he visits and examines the scene himself. The result of his investigations we shall give in his own words:—

Land of Goshen.

"The preceding considerations go far to support the usual view of scholars at the present day, that the land of Goshen lay along the Pelusiac arm of the Nile, on the east of the Delta, and was the part of Egypt nearest to Palestine. This tract is now comprehended in the modern province esh-Shurkiyeh, which extends from the neighbourhood of Abu Za'bel to the sea, and from the desert to the former Tanaitic branch of the Nile; thus including also the valley of the ancient canal. If the Pelusiac arm, as is commonly assumed, were navigable for fleets in ancient times, the Israelites were probably confined to its eastern bank; but if we are at liberty to suppose that this stream was never much larger than at present, then they may have spread themselves out upon the Delta beyond it, until restrained by larger branches of the Nile. That the land of Goshen lay upon the waters of the Nile, is apparent from the circumstance, that the Israelites practised irrigation; that it was a land of seed, figs, vines, and pomegranates; that the people ate of fish freely; while the enumeration of the articles for which they longed in the desert, corresponds remarkably with the list given by Mr. Lane as the food of the modern Fellahs. All this goes to show, that the Israelites, when in Egypt, lived much as the Egyptians do now; and that Goshen probably extended further west and more into the Delta than has usually been supposed. They would seem to have lived interspersed among the Egyptians of that district, perhaps in separate villages, much as the Copts of the present day are mingled with the Muhammedans. This appears from the circumstance of their borrowing 'jewels of gold and silver' from their Egyptian neighbours; and also from the fact, that their houses were to be marked with blood, in order that they might be distinguished and spared in the last dread plague of the Egyptians.

"The immediate descendants of Jacob were doubtless nomadic shepherds like their forefathers, dwelling in tents; and probably drove their flocks for pasture far up in the Wadys of the desert, like the present inhabitants of the same region. But in process of time they became also tillers of the soil, and exchanged their tents for more fixed habitations. Even now there is a colony of the Tawarah Arabs, about fifty families, living near Abu Za'bel, who cultivate the soil, and yet dwell in tents. They came thither from mount Sinai about four years before the French invasion. This drove them back for a time to the mountains of the Terabin, east of Suez; but they had acquired such a taste for the good things of Egypt, that like the Israelites they could not live in the desert, and soon returned after the French were gone. 'Now,' said our Arabs, 'though we acknowledge them as cousins, they have no right to dwell among us; nor could they live in our barren mountains after enjoying so long the luxuries of Egypt.'

"The Land of Goshen was 'the best of the land;' and such too the province esh-Shurkiyeh has ever been, down to the present time. In the remarkable Arabic document translated by De Sacy, containing a valuation of all the provinces and villages of Egypt in the year 1376, the province of the Shurkiyeh comprises 383 towns and villages, and is valued at 1,411,875 *Dinars*—a larger sum than is put upon any other province, with one exception. During my stay in Cairo, I made many inquiries respecting this district; to which the uniform reply was, that it was considered as the best province in Egypt. Wishing to obtain more definite information, I ventured to request of Lord Prudhoe, with whom the Pasha was understood to be on a very friendly footing, to obtain for me, if possible, a statement of the valuation of the provinces of Egypt. This, as he afterwards informed me, could not well be done; but he had ascertained that the province of the Shurkiyeh bears the highest valuation and yields the largest revenue. He had himself just returned from an excursion to the lower parts of this province, and confirmed from his own observation the reports of its fertility: This arises from the fact that it is intersected by canals, while the surface of the land is less elevated above the level of the Nile, than in other parts of Egypt; so that it is more easily irrigated. There are here more flocks and herds than

anywhere else in Egypt; and also more fishermen. The population is half-migratory, composed partly of Fellahs, and partly of Arabs from the adjacent deserts and even from Syria; who retain in part their nomadic habits, and frequently remove from one village to another. Yet there are very many villages wholly deserted, where many thousands of people might at once find a habitation. Even now another million at least might be sustained in the district; and the soil is capable of higher tillage to an indefinite extent. So too the adjacent desert, so far as water could be applied for irrigation, might be rendered fertile; for wherever water is, there is fertility.

Route of the Israelites to the Red Sea.

"From the Land of Goshen as thus defined to the Red Sea, the direct and only route was along the valley of the ancient canal. The Israelites broke up from their rendezvous at Rameses 'on the fifteenth day of the first month, on the morrow after the passover;' and proceeded by Succoth and Etham to the sea. Without stopping to inquire as to the identity of Rameses with Heroopolis, or the position of the latter place, it is enough for our purpose, that the former town (as is generally admitted) lay probably on the valley of the canal in the middle part, not far from the western extremity of the basin of the Bitter Lakes. Nor is it necessary to discuss the point, whether this basin anciently formed a prolongation of the Gulf of the Red Sea, as is supposed by some; or, as is more probable, was covered with brackish water, separated from the Red Sea, as now, by a tract of higher ground. Nothing more is needed for our present purpose, even admitting that a communication existed from this basin to the sea, than to suppose that the inlet, if any, was already so small, as to present no important obstacle to the advance of the Israelites.

"From Rameses to the head of the Gulf, according to the preceding data, would be a distance of some thirty or thirty-five miles; which might easily have been passed over by the Israelites in three days. A large portion of the people were apparently already collected at Rameses, waiting for permission to depart, when the last great plague took place. From the time when Pharaoh dismissed Moses and Aaron in the night of the fourteenth day of the month (according to the Jewish reckoning), until the morning of the fifteenth day, when the people set off, there was an interval of some thirty hours, during which these leaders could easily reach Rameses from the court of Pharaoh, whether this were at Memphis, or, as is more probable, at Zoan or Tanis.

"The first day's march brought them to Succoth, a name signifying 'booths,' which might be applied to any temporary station or encampment. Whether there was water here is not mentioned; and the position of the place cannot be determined. On the second day they reached Etham 'in the edge of the wilderness.' What wilderness? The Israelites, after passing the Red Sea, are said, in Exodus, to have gone three days' march into the desert of Shur; but in Numbers, the same tract is called the desert of Etham. It hence follows, that Etham probably lay on the edge of this eastern desert, perhaps not far from the present head of the Gulf, and on the eastern side of the line of the Gulf or canal. May it not have stood upon or near the strip of land between the Gulf and the basin of the Bitter Lakes? At any rate, it would seem to have been the point from which the direct course of the Israelites to Sinai would have led them around the present head of the Gulf, and along its eastern side. From Etham they 'turned' more to the right; and instead of passing along the eastern side, they marched down the western side of the arm of the Gulf to the vicinity of Suez. This movement, apparently so directly out of their course, might well give Pharaoh occasion to say, 'they are entangled in the land, the wilderness hath shut them in;' and lead him to pursue them with his horsemen and chariots, in the hope of speedily overtaking and forcing them to return.

"The position of Migdol, Pi-hahiroth, and Baal-Zephon cannot of course be determined; except that they probably were on or near the great plain back of Suez. If the wells of 'Ajrud and Bir Suweis were then in existence, they would naturally mark the sites of towns; but there is no direct evidence either for or against such an hypothesis. That this point, so important for the navigation of the Red Sea, was already occupied by a town, perhaps Baal-Zephon, is not improbable. A few centuries later several cities lay in the vicinity; and these

must have had wells, or there were more fountains than at present. In this plain the Israelites would have abundant space for their encampment.

Passage of the Red Sea.

"The question here has respect to the part of the sea where the passage took place. This many writers and travellers have assumed to be the point at the mouth of Wady Tawarik, south of Ras 'Atakah; principally perhaps because it was supposed that the Israelites passed down that valley. But, according to the preceding views, this could not well have taken place; and therefore, if they crossed at that point, they must first have passed down around Ras 'Atakah, and encamped in the plain at the mouth of the valley.

"The discussion of this question has often been embarrassed by not sufficiently attending to the circumstances narrated by the sacred historian; which are, in the main point, the following. The Israelites, hemmed in on all sides,—on their left and in front the sea, on their right Jebel 'Atakah, and behind them the Egyptians,—began to despair of escape, and to murmur against Moses. The Lord now directed Moses to stretch out his rod over the sea; 'and the Lord caused the sea to flow (Heb. *go*) by a strong east wind all that night, and made the sea dry; and the waters were divided. And the children of Israel went into the midst of the sea upon the dry (ground); and the waters were a wall unto them on their right hand and on their left. The Egyptians pursued and went in after them; and in the morning watch the Lord troubled the host of the Egyptians. And Moses stretched out his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the waters returned and covered all the host of Pharaoh.'

"In this narration there are two main points on which the whole question may be said to turn. The first is, *the means* or instrument with which the miracle was wrought. The Lord, it is said, caused the sea to go (or flow out) *by a strong east wind*. The miracle therefore is represented as mediate; not a direct suspension of or interference with the laws of nature, but a miraculous adaptation of those laws to produce a required result. It was wrought by natural means supernaturally applied. For this reason we are here entitled to look only for the natural effects arising from the operation of such a cause. In the somewhat indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter; and would include the north-east wind which often prevails in this region. Now it will be obvious from the inspection of any good map of the Gulf, that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the Gulf itself, leaving the shallower portions dry; while the more northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left. Nor will it be less obvious, from a similar inspection, that in no other part of the whole Gulf would a north-east wind act in the same manner to drive out the waters. On this ground, then, the hypothesis of a passage through the sea opposite to Wady Tawarik would be untenable.

"The second main point has respect to the interval of *time* during which the passage was effected. It was night; for the Lord caused the sea to go (out) 'all night;' and when the morning appeared it had already returned in its strength; for the Egyptians were overwhelmed in the morning watch. If then, as is most probable, the wind thus miraculously sent acted upon the ebb tide to drive out the waters during the night to a far greater extent than usual, we still cannot assume that this extraordinary ebb, thus brought about by natural means, would continue more than three or four hours at the most. The Israelites were probably on the alert, and entered upon the passage as soon as the way was practicable; but as the wind must have acted for some time before the required effect would be produced, we cannot well assume that they set off before the middle watch, or towards midnight. Before the morning watch or two o'clock, they had probably completed the passage; for the Egyptians had entered after them, and were destroyed before the morning appeared. As the Israelites numbered more than two millions of persons, besides flocks and herds, they would of course be able to pass but slowly. If the part left dry were broad enough to enable them to cross in a body one thousand abreast, which

would require a space of more than half-a-mile in breadth, (and is perhaps the largest supposition admissible) still the column would be more than two thousand persons in depth; and in all probability could not have extended less than two miles. It would then have occupied at least an hour in passing over its own length, or in entering the sea; and deducting this from the largest time intervening before the Egyptians must also have entered the sea, there will remain only time enough, under the circumstances, for the body of the Israelites to have passed at the most over a space of three or four miles. This circumstance is fatal to the hypothesis of their having crossed from Wady Tawarik; since the breadth of the sea at that point, according to Niebuhr's measurement, is three German or twelve geographical miles, equal to a whole day's journey.

"All the preceding considerations tend conclusively to limit the place of passage to the neighbourhood of Suez. The part left dry might have been within the arm which sets up from the Gulf, which is now two-thirds of a mile wide in its narrowest part, and was probably once wider; or it might have been to the southward of this arm, where the broad shoals are still left bare at the ebb, and the channel is sometimes forded. If similar shoals might be supposed to have anciently existed in this part, the latter supposition would be the most probable. The Israelites would then naturally have crossed from the shore west of Suez in an oblique direction, a distance of three or four miles from shore to shore. In this case there is room for all the conditions of the miracle to be amply satisfied." —Pp. 76—85.

This discussion of the more important topographical questions relating to the passage of the Red sea appears to us highly interesting and satisfactory. Even apart from the solution of honest doubts and the exposure of disingenuous cavils, such researches stimulate the mind to a wholesome activity, and furnish it with valuable sources of pleasure and materials for reflection. The same liberal curiosity which leads a student of Grecian or Roman history to trace upon the map the retreat of the Ten Thousand, or the route of Hannibal across the Alps, will make an intelligent reader of the Bible desirous of exploring the scenes of those stupendous transactions by the side of which all other memorials of antiquity dwindle into insignificance. And where the mind is suitably affected by the truth and sacredness of the narrative, such inquiries can hardly fail to deepen the impression produced by an ordinary perusal. Circumstances which had been hastily passed over before are duly considered and combined, while new discoveries are made by investigating collateral sources of information. Misconceptions are corrected, and difficulties removed; fact is added to fact, and image to image; until at last the dim and broken outline of the story brightens into luminous continuity and distinctness, and narrations with which we have been familiar from our childhood affect us with a strange and thrilling interest that we never felt before. Any of our readers who will take the trouble of studying the Scripture account of the passage of the Red sea in connection with the foregoing extract from Dr. Robinson, will find, we think, that their previous conceptions of this great occurrence have gathered tenfold force and clearness.

But elucidations of Scripture history have other uses besides the increased interest and effect which they give to the sacred chronicle. They serve to defend it against the objections of its enemies. They generally prove that such objections are demonstrably false, or purely gratuitous, or utterly inadequate to counterbalance the weight of evidence in favour of the inspired record. Dr. Robinson's discussion of the miracle at the Red sea, is in this point of view very able

and conclusive. While it effectually disposes of most of the difficulties, geographical and physical, which have been urged against the credibility of the story, it leaves untouched all those particulars in the Mosaic narrative, that show the supernatural character of the deliverance accomplished for the Israelites. In this, as in many similar cases, the allegations of Infidelity are inconsistent and contradictory: the sneer and scowl of the malignant Janus turn in opposite directions. One set of unbelievers ridicule the whole account, as a fable which involves gross and manifest impossibilities. Others, again, perceiving this ground to be untenable, coolly deny that there was anything miraculous in the whole occurrence. They produce a few well-chosen instances of the fording of shallows that are ordinarily dangerous, and then at once infer, that the passage of the Red sea was an event precisely of this kind. Like many other enthusiasts of daring and inventive genius, Moses, they say, availed himself of a fortunate coincidence with great dexterity and courage. The ebbing of the tide, increased and prolonged by the unusual violence of a north-east wind, afforded the Israelites a bare possibility of eluding the vindictive pursuit of the Egyptians. Their leader, by one of those happy strokes of audacity which we frequently encounter in the history of religious fanaticism, persuaded them to attempt the passage; and the success of the dangerous enterprise confirmed his authority over his followers. This, if we remember rightly, is the substance of Porphyry's representation, and the calumny has often been repeated since. It is the merit of Dr. Robinson's account that it disproves all the material allegations of incredibility in the statement of Moses, without stripping it of its true supernatural meaning. He allows, as indeed the expressions of the inspired historian manifestly imply, that the agency of second causes was employed by the Almighty in working this miracle. But how, in fairness of reasoning, does this affect the case? The most that can be said of Porphyry's account, is that, viewed apart from the rest of the Mosaic narrative, it is barely possible, while it has every feature of improbability strongly branded upon it. But when we come to compare it with the grave, unadorned, unostentatious account of the book of Exodus, we instantly perceive that the infidel version of the story cannot stand. For, in the first place, the unbeliever has no right to assume a fraudulent purpose on the part of Moses without proof. The general air of his narrative is unquestionably that of characteristic fairness and sincerity. It is as opposite to the style of a crafty designer, or an unscrupulous apologist, as light to darkness. Compare the unlaboured simplicity and candour of this history with the monkish legends of miracles in the middle ages; and, if there be anything intelligible and convincing in internal evidence, the truth and honesty of the Hebrew lawgiver will stand out in the strongest relief of contrast. Secondly, The passage of the Red sea must be viewed not as an insulated event, but as part and parcel of a long continuous narrative, the whole of which must stand or fall together. Grant that it is physically possible that Moses, aided by a singular conjunction of favourable contingencies, might have forded the shoals of the Red sea with all his followers, while the Egyptians attempting the

passage somewhat later, were drowned by the reflux of the tide: can any such explanation be given of all other miracles which are inseparably linked with this, both in the outset and the sequel of the history? And if no colourable account of these can be given without admitting that "this is the finger of God," what is gained by a forced, gratuitous, improbable version of one particular miracle?

Quid te exemta juvat spinis de pluribus una?

But, thirdly, the scripture narrative distinctly affirms that the event, in all its supernatural circumstances, was distinctly predicted some time before it occurred. Not only did Moses, in the crisis of the danger, assure the people that their deliverance was provided, but even before the Egyptians had commenced their pursuit of "the sojourners of Goshen," the peril and the rescue, the salvation of Israel, and the overthrow of Pharaoh, had been communicated by revelation to Moses, and that with the most circumstantial minuteness. See Exod. xiv. 1—4, as compared with the following verses. This circumstance completes the proof of the miraculous nature of the transaction. An infidel may indeed turn round and deny the prophecy at once. He may affirm that this was an after-thought, invented for the purpose of confirming the pretensions of the Jewish leader to supernatural direction. But if mere gratuitous assertions like this are to be brought against a narrative fenced round with such an array of evidence as vindicates the credibility of the Pentateuch, all reasoning upon testimony is at an end. It would be more rational, because more consistent, to refuse examining the history at all, on the simple principle so often avowed by infidels and neologists, that a miracle is on the face of it incredible, and, therefore, a miraculous story carries its own confutation.

REVIEW.

The Biblical Cabinet. Vol. XL.—Expositions of the Epistles of Paul to the Philippians and Colossians. By John Calvin, and D. Gottlob Christian Storr. Translated from the originals, by Robert Johnstone. Edinburgh: Thomas Clarke.

The plan of this volume is excellent. It contains the Commentaries of Calvin and Storr, on the Epistles to the Philippians and the Colossians, translated from the originals, and bound up together. If the execution of the work had been answerable to the judicious selection and arrangement of its materials, it would have formed a very valuable portion of the series to which it belongs. The merits of the two expositors, from whose Latin works this volume is translated, are very considerable and yet very different. There is, we presume, but one opinion, among all competent judges, as to the superlative excellence of Calvin's Commentaries on the Epistles. If one or two of his contemporaries excelled him in philological attainments, and

some others were better fitted to produce expositions which should reach and strike the minds of the great masses of the people, no man of his age, or of any succeeding age, possessed in such perfection that combination of intellectual and spiritual gifts which the task of expounding the Epistles so imperatively demands. His understanding was of the highest order. Naturally fertile, profound, sagacious, and comprehensive, it had both been sharpened and invigorated by scholastic studies, and matured to the soundest practical wisdom by his large and varied experience as a religious reformer and a statesman. In his character as a man and a Christian, there were undoubtedly some great constitutional defects and infirmities, the chief of which were an irritable temper and an unconquerable love of power and rule. These dispositions are to be lamented and condemned, not excused; but, they were unquestionably blended, in the great Reformer's soul, with all the sterner and more masculine virtues of the Christian character. It is impossible to trace his arduous career without perceiving in every part of it his profound appreciation of gospel truth, his lofty standard of spirituality, and his fearlessness in fighting the battles of the faith although "against the world in arms." These features of his mind and character are strongly impressed on all his works, but especially upon his exegetical writings. Hence they have not only been ever held in high repute by those whose theological sentiments agree in the main with Calvin's, but have been extolled by men of all parties, and by some who were deeply prejudiced against the doctrines of Calvinism. Father Simon, though very far from doing justice to Calvin's merits as an expositor, acknowledges that owing to his elevated genius there is something in his commentaries which delights the mind at once. He speaks of Calvin's knowledge of human nature as giving great pungency to his practical remarks; and strongly commends him for exhibiting the nothingness of man as a sinful creature. John Francis Buddeus, whose not unamiable partiality for his fellow-Lutherans appears in almost every page of his Isagoge, yet says of the leader of the Reformed church, "Ingenii acumen, et judicium singulare, ut in reliquis Calvini scriptis, ita et in ejus *commentariis* elucere, agnoscunt omnes." ('Isagoge Historico Theologica ad Theologiam Universam,' p. 1494.) Bishop Horsley's encomium upon Calvin's expository works is too well-known to need quotation. Dr. Bloomfield, a firm Episcopalian and a decided Arminian, avers that "for profundity of thought, and able investigation of the logic or course of reasoning of the sacred writers,—for spirituality of sentiment, and deep knowledge of the mind of the Spirit, the first place must ever be assigned to Calvin's Commentary on the Epistles of Paul." (Preface to his third edition of the Greek Testament, p. xxix., note.) Winer, whose neological prepossessions must operate with peculiar force against all the writings of the Genevese Reformer, yet candidly affirms, "Calvinus miram in pervidendâ Apostoli mente subtilitatem, in exponendâ perspicuitatem probavit." ('Prolegomena in Epistolam ad Galatas,' p. 24.) But for the most complete and able view of Calvin's merits as a Biblical expositor, we are indebted to the pen of Dr. Tholuck. A translation of his interesting Essay on this subject

appeared some years ago in the American Biblical Repository; and it may be confidently described as one of the most beautiful specimens of intelligent and impartial criticism in the whole range of modern theological literature. On many important points Dr. Tholuck's opinions are widely at variance with those of Calvin,—a fact which he never attempts to dissemble or extenuate. But this has not blinded him to Calvin's great general excellencies as a commentator, nor prevented him from extolling them in the highest terms. We strongly recommend the perusal of this Essay to those ministers and students who are not already well acquainted with the commentaries of Calvin; and even those who are, will perhaps find the subject placed in a variety of new and important lights by Tholuck's profound and generous criticism.

Storr, again, was a man of another cast of mind. In all the higher intellectual endowments,—in fertility and depth of thought, in force of reasoning, in acute discrimination, in the knowledge of human nature, and in acquaintance with the laws and phases of society in all its forms,—he was incomparably inferior to Calvin. His piety was unquestionably enlightened and devout. But having none of the sensibilities of genius, and being a man of accurate scholarship rather than great practical familiarity with life and manners, he never kindles into that vital glow of feeling which warms and vivifies every page of Calvin's expositions. But in philological learning he was undoubtedly much superior to Calvin. The sources of critical information that lay within his reach were probably more than ten times as great as those which were accessible to Calvin; and while his whole life was spent in habits of learned research, the great Reformer was busied continually with the toils of the state and the care of the churches. Besides, the style and object of their respective commentaries were professedly different. Calvin evidently intended to give only the results, not the process, of critical investigation. Storr, on the other hand, wished to lay the process, in all its fulness and precision, before his readers. The former does, indeed, occasionally offer critical remarks upon the force of particular idioms, and the structure of sentences. But these, though generally good in their kind, will bear no comparison to the treasures of exact and various learning which Storr pours forth ὑλῳ θυλακῳ. Hence each is valuable in his own department, and neither interferes with the other. The student of the New Testament who wishes to gain an accurate grammatical acquaintance with its meaning, will find his labour materially simplified and shortened by the assistance of Storr's copious and well-digested annotations; while, for a profound and vigorous exposition of its scope and reasoning, its doctrinal system and practical bearings, he will never turn to the page of Calvin without the amplest satisfaction. It was therefore very judicious to combine, in the work before us, the commentaries of both these distinguished writers upon the two Epistles to the Philippians and the Colossians.

But with this commendation of the plan of the work we regret that our favourable testimony must end. As a translation it is, we are concerned to say, exceedingly defective and erroneous. Its general execution is singularly loose and feeble. Even where the meaning

of the author is preserved with substantial fidelity, it is often so weakened and impoverished by the languor of the version, that it bears about the same relation to the original as a corpse does to the living man. The general form and features remain, but the soul and strength are gone. This is of comparatively little consequence in the case of such a writer as Storr, who deals almost entirely with the naked facts of philology, and does not appear to aim at conveying even these with any of the force and raciness which are infused into critical discussions by men of genius like Hermann and Bentley. But a writer like Calvin is shorn of half his strength by passing through the hands of such a translator as Mr. Robert Johnstone. The luminous precision and transcendent energy of Calvin's style entirely disappear; and though the depth and vigour of his thinking cannot be utterly concealed by any version which conveys his general meaning with anything approaching to correctness, yet much even of these qualities evaporates in so diffuse and spiritless a rendering. It may be thought that we are demanding too much from a translator when we require him to preserve the force and spirit of the original. It has been said that "everything loses by translation except a bishop;" and how, it may be asked, can any one expect all the life and power of compositions like Calvin's to be transfused in such a process? We answer, that we neither expect nor demand a miracle like this. Nor should we be inclined to deal severely with a translator, who, so far from achieving this "bright impossibility," had fallen not a little below the utmost excellence of which a translation *is* susceptible. Mr. Johnstone's version might have escaped all censure from us on this score, and yet have been greatly inferior to Politian's Herodian, or Melmoth's Letters of Cicero. But there is a fair average standard of excellence in this respect which we are entitled to look for in anything pretending to be a translation of an eminently vigorous original. Mr. Johnstone has, in our opinion, failed even to approach this standard. We have compared his version with the nervous Latinity of Calvin, sentence by sentence, for many consecutive pages; and we can truly say, that we have been confounded at the extent to which the translator has succeeded in emasculating compositions of so much energy. We are the more surprised at this as Mr. Johnstone appears, from his preface, and from some of the notes which he has occasionally inserted, to be well-versed in more than one department of literature.

One prevailing omission of Mr. Johnstone's is peculiarly infelicitous: he generally leaves the particles of inference and connection untranslated. Such words as *itaque, ergo, enim, igitur, porro, quia, tamen, ideo, atqui,* &c., are continually suppressed in his version. The "effect defective" of this practice is most injurious to the sense. One of the greatest of living critics has affirmed that a capital secret in the art of prose composition is "the philosophy of transition and connection, or the art by which one step in an evolution of thought is made to arise out of another." "All fluent and effective composition," he adds, "depends on the *connections*." It would be out of place to enter, in this article, upon any examination of the principle and the bearings of this important canon

of criticism. We have quoted it both for its intrinsic value, and because it strikingly illustrates what must be the inevitable effect of omitting the illative and transitional particles in a work like that before us. Any author who is worth translating at all, would suffer severely from this kind of mutilation; but to a writer like Calvin, whose logical coherency of thinking is stamped with such peculiar force upon his style, this obliteration of the signs of connection is a fatal and inexcusable injury.

A much heavier fault still remains to be noticed, and that is the singular and unpardonable inaccuracy which disfigures the translation throughout. A want of life and power is a serious deficiency in a version of Calvin's commentaries. A negligence in marking those turns of thought and connections of ideas which are so strongly expressed in the original, is still more reprehensible. But gross and monstrous blunders, arising manifestly from an ignorance of the commonest laws and idioms of the Latin language, are sins which the scourge of criticism cannot spare without injury to the republic of letters. Of these we have regretted to discover an abundant harvest in Mr. Johnstone's translation. Some of them are so portentously absurd, that we thought at first that Mr J. must have translated from some other text of Calvin than that of Tholuck's edition, which we were using. But, on comparing it with the folio Amsterdam edition of 1667, we found that they agreed exactly; and we were reluctantly driven to the conclusion, that whatever Mr. Johnstone's general abilities and attainments might be, he had engaged in a task to which he was utterly inadequate, in undertaking a translation of Calvin. That we may not be suspected of advancing charges which we are unable to substantiate, we shall give a few specimens of the deplorable inaccuracy of this translation. Our references to the original are adapted to Tholuck's edition, which is the most likely of all to be in the hands of our readers.

Vol. vi., p. 171, l. 6 from the bottom—"Hoc quidem jam ad externam vitam pertinet: bona enim conscientia fructus suos operibus producit: *itaque fertiles esse cupit bonis operibus in Dei gloriam.*" This sentence Mr. Johnstone translates as follows—"This has a reference to external conduct. A good conscience produces its fruits in works; *and accordingly desires to be fertile in good works to the glory of God.*" The translator evidently supposes that "conscientia" is the nominative to "cupit:" how does he account for the agreement of "fertiles" with a noun in the singular number? The meaning of the original evidently is, "therefore he (i. e. the apostle) wishes them (the Philippians) to be fertile in good works to the glory of God." P. 172, l. 4 from the bottom—"Quod aliqui Per Christum exponunt coactum videtur." This whole sentence Mr. Johnstone leaves untranslated. P. 175, l. 38—"An igitur eos non pudet, quibus lene delictum videtur in confessione veritatis trepidatiæ? *Sed qui puderet, quum adeo sint prostitutâ fronte, ut abnegationem quoque excusare audeant?*" Mr. Johnstone gives this last sentence in these words: "How much more ought those to be ashamed, who, with unblushing front, have the hardihood to excuse the denial of the truth?" Does he seriously suppose that "Sed qui puderet" can

possibly mean, "How much more ought those to be ashamed?" P. 177, l. 23, the clause, "nihil nisi sub conditione sperant," is not translated in Mr. Johnstone's version. P. 178, l. 14, "ut inter nos *consentiamus*" is rendered, "that we be *content* among ourselves." P. 179, l. 25, "Acsi diceret, non magis eorum adoptionem separari posse a cruce, quam ipsum Christum a se avelli." Mr. Johnstone understands "se," as referring to "cruce," and translates as follows: "It is as if he had said that their adoption could no more be separated from the cross, than that Christ himself could have been pulled down from it"!! P. 180, l. 25, "Ita non recusandum est pastori, quin personas quaslibet induat, ecclesiæ causa;" i. e. as the construction of the sentence as well as the scope of the context evidently shows, "therefore a pastor should not refuse to assume any character, for the sake of the church." Mr. Johnstone translates it thus: "A pastor ought not *to be refused*, although, for the sake of the church, he lay aside his own, and assume a humbler character." P. 180, l. 43, "Quamquam non absurdum esset ita transferre, Ut eadem sitis cogitatione, mutuam habere caritatem, esse unanimes, unum sentire;" i. e. "Although it would not be absurd to translate it thus,—That ye may be of the same mind, to have mutual charity, to be unanimous, to think the same thing." How does Mr. Johnstone render this very easy sentence? We defy the most ingenious of our readers to conjecture, and we must therefore answer the question ourselves. He takes "sitis" to be not a verb, but a noun substantive, and renders the sentence verbatim et literatim thus: "For the sake of illustration, as a sense of thirst causes those who experience it to think upon the same thing, so does mutual charity unite the minds of those who are influenced by it"!!! The elaborate absurdity of this translation reminds us of a story in Dr. Samuel Knight's Life of Dean Colet. "Though the knowledge of the Greek tongue," says Dr. Knight, "was at this time very low, yet there was a comment on Aristotle ventured upon for the sake of the schoolmen; wherein (as ill luck would have it) by the mistake (or rather ignorance) of the commentator, instead of ψυχη εστιν αὐλος, *Anima est immaterialis*, was read ψυχη εστιν αυλος. And so it was rendered *Anima est Tibia*, instead of *immaterialis*. This put the good man's brains, while reading upon that author, on the tenters to clear his text: but at last he thought he had done notably, when he brought no less than fifteen reasons (such as they were) to prove that odd assertion, that the *soul was a pipe*, which Aristotle never so much as dreamt of." (Life of Colet, p. 57.) It would really be very difficult, we think, to decide whether the schoolman's "pipe," or Mr. Johnstone's "sense of thirst," would best deserve the prize in a contest of laborious ineptness.

"Et vitulâ tu dignus, et hic."

P. 181, l. 11, "Itaque non mirum, si tam rara virtus sit humilitas. Nam (*ut ille inquit*) Regis quisque intra se animum habet, omnia sibi arrogando." Mr. Johnstone's version is this; "It is not then wonderful if true humility should be found so rare a virtue, for, *it may be said*, every one has within him the disposition of a monarch, and would arrogate everything to himself." Has Mr. Johnstone yet to learn that the Latin

phrase, "ut ille inquit," is the customary formula of quotation? Had he no suspicion that the remarkable phrase, "Regis quisque intra se animum habet," was taken from the most sententious of the Roman classics? If he will turn to the thirty-first section of the second book of Seneca's treatise, 'De Ira,' he will unearth Calvin's mysterious "ille" at once. If it be said that the error is in this instance of no great moment, we answer that, as an indication of the translator's incompetence, it is far from unimportant: for who could rely with any security upon the general fidelity of a version executed by such a hand? Slight traits of this description are often quite decisive as to the scholarship of the individual in whose performances they are found; and this, altogether independently of the intrinsic importance of the mistakes themselves. When Sheridan, for example, in his translation of Aristænetus, gravely supposes a connection between the Greek word Μηδικος, and the Latin medicus or medicina, he betrays his ignorance too palpably to allow of any doubt upon the matter. No scholar could by possibility have stumbled into such a blunder. But in the present instance, the mistranslation is by no means unimportant. It is of some consequence to know the range and character of Calvin's scholarship, as bearing upon his literary qualifications for the task of expounding the scriptures. And for this very reason Dr. Tholuck, in the essay already referred to, is at the pains to notice many of the quotations which the great Reformer has made from the ancient classics, as showing his familiarity with their writings. Surely it is not too much to demand that such features of the original work should be faithfully preserved in the translation.

We have made these condemnatory remarks with sincere reluctance. The theological world has been greatly indebted to Mr. Clarke for the many valuable publications which his "Biblical Cabinet" has placed within their reach; and we trust that we have never been backward in acknowledging the obligation. Our recent review of Tholuck on the Hebrews, to which two separate articles were devoted, may be taken as a proof of our readiness to do justice to the really valuable portions of the "hermeneutical, exegetical, and philological library." But it is an act of friendliness to Mr. Clarke, as well as justice to the public, to expose the faults of a volume like that before us. For nothing is more calculated to damage the reputation of the Biblical Cabinet than the admission of so worthless a performance into the series. For our own part, we think that the best thing the publisher could do in this instance, would be to suppress the volume altogether.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

RESTORATION OF THE GATES OF THE TEMPLE OF SOMNAUTH.

THE Directors have noticed with deep regret the following recent proclamation of the governor-general, addressed to the princes, chiefs, and people of India:

"My Brothers and my Friends,—Our victorious army bears the gates of the temple of Somnauth in triumph from Affghanistan, and the despoiled tomb of Sultan Mahmood looks upon the ruins of Ghuznee. The insult of 800 years is at last avenged. The gates of the temple of Somnauth, so long the memorial of your humiliation, are become the proudest record of your national glory, the proof of your superiority in arms over the nations beyond the Indus.

To you, princes and chiefs of Sirhind, of Rajwara, of Malwa, and of Guzerat, I shall commit this glorious trophy of successful war. You will yourselves, with all honour, transmit the gates of sandal-wood through your respective territories to the restored temple of Somnauth. The chiefs of Sirhind shall be informed at what time our victorious army will first deliver the gates of the temple into their guardianship, at the foot of the bridge of the Sutlej.

My Brothers and my Friends,—I have ever relied with confidence upon your attachment to the British government. You see how worthy it proves itself of your love, when, regarding your honour as its own, it exerts the power of its arms to restore to you the gates of the temple of Somnauth, so long the memorial of your subjection to the Affghans.

For myself, identified with you in interest and in feeling, I regard, with all your own enthusiasm, the high achievements of that heroic army; reflecting alike immortal honour upon my native and upon my adopted country.

To preserve and to improve the happy union of our two countries, necessary as it is to the welfare of both, is the constant object of my thoughts. Upon that union depends the security of every ally, as well as of every subject of the British government, from the miseries whereby, in former times, India was afflicted: through that alone has our army now waved its triumphant standards over the ruins of Ghuznee, and planted them upon the Bala Hissar of Cabool.

May that good Providence, which has hitherto so manifestly protected me, still extend to me its favour, that I may so use the power now intrusted to my hands, as to advance your prosperity and secure your happiness, by placing the union of our two countries upon foundations which may render it eternal.

(Signed) Ellenborough.

The following extract from the *Friend of India* will explain to our readers the true character of the facts referred to in the proclamation:—

When the governor-general speaks of the "despoiled tomb of Sultan Mahmood," looking down upon the ruins of Ghuznee, we naturally ask, whether the despoiling of tombs and the ruin of cities are actions of which a civilized and a Christian government has reason to boast? To many, indeed, it will appear, that the original removal of the gates in a barbarous age was open to less censure than their restoration, under such circumstances, in an age of civilization. But is it becoming the head of the British government to pay that homage to an idol, which is implied in the pompous conveyance of these gates from Ghuznee to Somnauth? A Christian will naturally ask, whether this homage is the return of gratitude which we are offering, as a government, to that gracious Providence, to whose goodness we have been pre-eminently indebted for the rescue of our prisoners, and the success of our expedition? Even if the highest political object was to be secured by thus associating our name and influence with the degrading institutions of idolatry; if the salvation of the empire itself hung upon this transaction; it may well be asked, whether we are at liberty to seek that object by endeavouring to re-establish an idol temple, which in its palmy days was the most filthy brothel in India, and where five hundred courtezans were daily employed in dancing before the image?

But whither are the gates to be conducted? The temple of Somnauth is in ruins. The little that remains of it has been converted into a Mahommedan mosque. Not only has the remembrance of the temple been utterly lost, but the temple itself has ceased to exist as a Hindoo sanctuary; and there is literally no building at Somnauth to which the gates can be affixed, excepting a Mahommedan mosque. When the gates have been transmitted with all honour through Sirhind, and Rajwara, and Malwa, and Guzerat, to what establishment of priests is the sacred deposit to be given? There is not a Hindoo Brahmin there to welcome them back. The whole population of the town is Mahommedan. The proclamation speaks of a "restored temple." Who is to restore it? Is it intended that the British government shall be at the expense of turning a Mahom-

medan shrine into an idolatrous temple, in order that it may serve as a monument of its victories in Affghanistan? Will the governor-general procure a fresh idol, and set the Brahmins to re-consecrate the defiled gates?

The appended petition, on the subject of this proclamation, has been presented by the Directors to both houses of parliament; and it is desirable that the friends of the several missionary institutions throughout the country should adopt a similar mode of expressing their disapprobation of an act so repugnant to the principles of our common Christianity, and so disastrous in its tendency to the spiritual interests of the Hindoos. The Directors are assured the measure they have adopted will elicit the cordial sympathy and support of the friends of religion generally; and they cherish a strong hope that, through the prompt interference of the legislature, stimulated by the force of public opinion, the serious evil which they deprecate may be mercifully prevented.

The Petition of the undersigned the Directors of the London Missionary Society, Humbly showeth,

That your petitioners are intrusted with the direction and management of an institution formed in London in the year 1795, "for the sole object of spreading the knowledge of Christ among heathen and other unenlightened nations;" and that, for the accomplishment of this benevolent and sacred design, the generous contributions of the members of the society now exceed £80,000 per annum.

That, in addition to extended operations in the islands of the South Pacific ocean, Africa, and the West Indies, the society has prosecuted missionary labours *in India* for more than five-and-forty years; and that it has at present in that country (including the Honourable company's territory and the protected States) 51 missionaries, 273 European and native assistants, who occupy upwards of 120 stations, and that with these there are connected nearly 500 schools, in which instruction is gratuitously afforded to many thousands of the native population.

That, encouraged by the measure of success which, under the blessing of God, has attended the various labours of the self-denying and devoted agents of the society, your petitioners confidently anticipate, from the unrestricted application of the same scriptural means, the gradual improvement of the natives in knowledge and in social habits; and the ultimate triumph of the Christian faith over the absurdities and abominations of idolatry.

That your petitioners, deeply sensible of the serious obstruction to the propagation of Christianity in India, which heretofore existed in the connection of the British government with the idolatrous rites and ceremonies of the natives, have regarded the various measures adopted by Her Majesty's government, and the Honourable the Court of Directors of the East India company, for the removal of this evil, with pleasure and thankfulness.

That, under the influence of these feelings, your petitioners have read with the deepest regret, and the most painful apprehensions, the proclamation of the Right Honourable the governor-general of India, addressed to the Hindoo chiefs and people, in which they are congratulated, in the strongest terms, on the victorious removal, by the united British and native army, of the gates of an ancient idol temple, from the tomb of a Mussulman conqueror at Ghuznee, accompanied by directions for the transmission of "these trophies with all honour, to the restored temple of Somnauth."

That while your petitioners abstain from pronouncing on the *impolicy* of these measures, and while they are unwilling to condemn *the motives* of his Lordship the governor-general in adopting such proceedings, they entertain the strongest conviction that, *by the native population of India*, they will be regarded as expressions of the highest honour, from the representative of a Christian nation, to their false gods; and that, by their direct tendency, they will operate as a formidable obstruction to the labours of the Christian missionary, by strengthening the prejudices of the Mahometan, and confirming the blind confidence of the idolater.

Your petitioners, therefore, most earnestly pray that your (Right) Honourable House will adopt such measures as may be best calculated to counteract the influence of these *ill-judged* measures, and to prevent the recurrence of proceedings so dishonourable to our character, and so injurious to our influence as a Christian nation.

And your petitioners will ever pray, &c.

SOUTH SEAS.

SAMOAS.

(*From Rev. W. Harbutt, Upolu, Jan. 24th*, 1842.)

With respect to our missionary labours, we have abundant reason to thank God and take courage. A short time before the first visit of Mr. Williams to the islands, Atua, then the most powerful division of Upolu, became involved in war; and the two remaining divisions, named O-le-tua-masaga and Aana, combined with the powerful chiefs of Manono and Savaii, ravaged the whole of this beautiful district; whilst a fleet of canoes, belonging to Tonga, which happened to be here at the time of the war, went round the coast, and laid waste the whole of the villages on the sea-shore. The inhabitants were driven to their strongholds in the mountains, where they resided more than six months. Many afflicting details are often given of the cruelties practised, and the sufferings endured, in the course of this war, which ended by Atua becoming a *Toi lalo*, or conquered district.

The man who was the cause of this war is now an excellent man and a useful teacher. I have often heard him refer to the sufferings endured by the people before the arrival of the messengers of peace. One day, when sailing with him along the shores of the island, on a visit to a distant part of my district, he remarked, "Had it not been our happiness to have the gospel, we dared not have done this;" alluding to our passing by a part of the district inhabited by the Malo, or ruling party. It is a pleasing fact, that many of the principal warriors on both sides, in that sanguinary struggle, are now teachers, and often meet to strengthen each other's hands in the work of the Lord. I have beheld, with pleasure I shall not attempt to describe, a multitude of men who once met frequently in the deadly struggle, now meeting regularly around the sacramental table. "It is the Lord's doing, and it is marvellous in our eyes."

Soon after the brethren in the *Dunnottar Castle* arrived, and had been settled in their different stations, Messrs. Heath and Mills went round this part of the island of Upolu, and at an early period of their labours, an excellent native teacher, named Mamoe, was placed in the village where I now reside. At that time there was not one individual in all the district who even professed to have left heathenism. But a different scene was soon, with gratitude and wonder, beheld; and when the *Camden* arrived here, on her first voyage, a very large chapel was ready for opening, and was dedicated to God by our late brother Williams, who preached on the occasion from the words, "I will fill this house with my glory." When we arrived here in July, 1840, we found a good congregation assembling in the place where we now reside, besides a great number of smaller congregations in other parts of the district.

I have under my charge at present, thirty-four native teachers, and more than forty villages, embracing a population of nearly 15,000, and extending along a space of about fifty miles. Such being the extent of the district, and the number of inhabitants, it will easily be seen the amount of labour required is not small. Each of the teachers named above preaches once, many of them twice, every Sabbath-day, besides one or two sermons in the course of the week. I wish I could introduce a few of these devoted men to their friends in England, and let them plead their own cause. I think there would be little difficulty in realizing the long desired £100,000

Our services are exceedingly well attended, and frequently an interest, which I never saw exceeded in any country, is visible in the countenances of the people. On sacramental occasions our spacious chapel is crowded; and whilst gazing on the great mass of immortal beings, frequently not fewer than 1,200—sometimes nearer 2,000—met together for the holiest of purposes; and, remembering their condition but a few years ago, I have felt overwhelming emotions, more especially on rising in the midst of this vast assemblage to deliver the heavenly message; and when I have seen the subdued, but sometimes intense, interest with which it is listened to, I have felt that I would not exchange situations with the mightiest monarch upon earth.

Our church is enjoying many marks of the Divine favour. We commenced

this year with 189 in communion, and 132 candidates. When we remember that only seventeen months have passed since the church was formed, with no more than fifteen members, and those chiefly teachers and their wives, who had come from other districts, and resided in this division of the island, it will be manifest we have abundant reason to thank God and press forward with courage and joy. There is a spirit of inquiry in every village, which, under God, must lead to good. Numbers are asking, "What must I do to be saved?" I have no doubt many may be influenced by motives which the eye of Omniscience detects as unworthy, —yet it is not for man to judge. It is a source of joy to behold such numbers coming forward and asking the way.—Let the churches at home remember us more frequently and more fervently in their supplications before the mercy-seat of heaven.

NEW HEBRIDES.

Our friends will be gratified to find, by the subjoined communication, that two devoted Missionary brethren from this country, have commenced their labours in the last island which was visited by Mr. Williams, previous to his lamented death, in November, 1839:—

(*From Rev. Messrs. Turner and Nisbet, Tanna, July 7th*, 1842.)

After long but unavoidable delay, it is at length our privilege to address to the Directors our *first* letter from Tanna. We left Apia on the 6th ult., and after calling at Rotumah, arrived here on the 30th. We had not long cast anchor, when our teachers came off, and, upon the whole, their report was as favourable as we expected. Since the *Camden* was last here, the people have assisted them in building a house; have frequently brought them food; and in other ways have shown them kindness. Many of them, too, have assembled and listened to the instructions of our teachers, but none have yet given up their heathen customs. The teachers say, and we little doubt its truth, that any attention of the people to them proceeds more from the hope of getting some presents when the vessel comes, than from any other motive. They have been a good deal annoyed by the pilfering habits of the natives; and we, too, have already seen that we must not leave any thing exposed. We do not, however, much wonder at this, in the present state of things.

On the day after our arrival, we landed without the least hesitation or alarm, and after giving instructions to assemble the principal Chiefs about the bay, we walked several miles inland. The people everywhere seemed as happy as they were surprised to see us. On our return, we found the Chiefs assembled in the house of our teachers. We told them our object in coming to them, and received their assurances that they were anxious we should live among them; that they would attend upon our instructions; make our persons and property sacred against war or violence of any description; and give us opportunities of procuring for our subsistence whatever the island produces. Indeed they seemed willing to meet our wishes in every proposal. We fear, however, it is merely with a view to obtain property, and the honour of having white men among them; but the Divine blessing upon our efforts can soon lead them to seek after the "pearl of great price." Poor creatures! they are in a very degraded state; but naked, painted, savages as they are now, we look upon them with the deepest interest and compassion. We do not forget that, like ourselves, they are beings destined for eternity, and that multitudes of them may yet shine in our Redeemer's crown. For this we seek to spend and be spent among them.

On the morning of Sabbath last, we had our first religious service in Tanna. Upwards of two hundred people assembled, including the principal Chiefs, around us. We were glad to see several, to whom we have been giving presents, come clothed; many of the women too were present, and it was pleasing to see the order observed by all. The most of them were armed with bows, clubs, &c. They are accustomed to go about constantly in this way. We and our brethren, Heath and Slatyer, addressed them, and we trust that our simple yet earnest declaration of the love of God in Christ Jesus was to some extent understood and pondered.

As to the other parts of the island, we know almost nothing. Our teachers have never been above a day's journey from this place, and the people here seem ignorant as to them. All, apparently, have been long living jealous of each other, and few tribes unite and have intercourse with other tribes, except for war. We trust, however, that the Gospel of peace will soon open a way round the island, and bind into one happy union all its population.

Before reaching this place, we were driven about several days off Erromanga. One morning we hoisted a white flag, and stood close in to the fatal Dillon's Bay. On observing a crowd of natives on the very spot where Williams fell, it was proposed to lower the boat and make for the shore, with a view to show some kindness to any who might swim off, or launch a canoe. But as we got near, all ran off to the bush. As our main object was to get to Tanna, we did not delay or hazard a second landing. Many, many, were our prayers for this land of martyrs' blood as we stood and gazed, with the most indescribable feelings, upon its shores. We hope that the day is not far distant when, by means of Tanna or Nina men, we may obtain a landing for ourselves on this long-to-be-remembered island. Since we came here, we have been told by Naurita, a Nina Chief, who has friends at that part of Erromanga where our teachers were left, that his friends there have been wondering why the teachers were taken away; that they were sorry for it; and that they wish to receive others. He has promised, too, that if we send other teachers, he will get some of his friends at Nina to go with them, and see that their object is understood, and that they are well attended to by his other friends at Erromanga. Naurita has of late rather decreased in the estimation of our teachers here; still what he says of Erromanga is favourable: the door is not to be considered hopelessly shut, and you may rest assured that we shall lose no time in devising and putting into execution some plan for its evangelization. The Lord guide us!

SPEECH OF A RAROTONGAN CHIEF.

At a meeting of the Australian Auxiliary to the London Missionary Society, held at Sydney, in August last, the following speech was delivered by Makea, a native chief of Rarotonga, then upon a visit in the colony with his respected pastor, the Rev. A. Buzacott, who acted as interpreter on the occasion:—

"Sons and daughters, and those amongst you who are chiefs and members of the churches, your attention I crave while I make known to you a little speech. I think you will not despise me in consequence of my colour, but will have patience while I tell you something of what God has done for me and my people. I wish to make known some of the evils which formerly grew in my own land. The evils of which I wish to speak first are wars; then of cannibalism; then of the plurality of wives which prevailed in my land; and the way in which God has been pleased to remove these evils. I do not wish to dwell upon them, because they are now abolished; but to make known to you how God was pleased to send his messengers, who came with the word of life in their hand, and said, 'This is the word of God;'—though we did not know what was meant by it. After Papeiha, Mr. Williams, who is now dead, arrived among us, and idolatry was abolished; but not the evils connected with it: they still remained, and were practised secretly in a very great degree. When Mr. Williams arrived, he explained more fully the love of God in sending his Son Jesus Christ; still we were in partial darkness as to these great and wondrous things. When the teachers explained more fully the true God, some of the people said they were deceiving us, that Jehovah was a deceiver, and that their gods of wood were true gods; but now these things are more clearly revealed to us, and we have abandoned our gods of wood and stone. You understand what I have already said, that the gods we formerly worshipped were deceivers; but it was not soon that we could abandon the evil things connected with idol worship, and had it not been for the power of Jehovah, these things would still remain: this power has operated not only in an outward manner, but in showing us the evil of our nature, and in leading us to abandon our evil courses. I hope you will bear with me while I endeavour to explain the means God employed, in causing the good word to grow in our land, and in destroying the evils which remained.

" The people had embraced Christianity in name, but knew little of its power; but they have been visited by affliction, and these afflictions have been great, and they have been sanctified. After Mr. Williams left us, God was pleased to make Mr. Buzacott an instrument of explaining more fully the love of Christ in dying for sinners—this has been the means. Here I stand before you as a Christian, and to what are we to attribute it—to your love? to your compassion? No, it is in consequence of the love of God—the mercy of a Saviour—that I have been made a Christian, and stand before you this day as an evidence of what the work of God has been among us. You are well acquainted, dear friends, with that passage of the word of God, spoken by Paul, and which well applies to us, 'We were once darkness, but now are we light in the Lord.' Formerly we had bad gods; we were bad men; had bad clothes, bad bread, bad water, and lived in bad houses; but now we know the true God, and have good clothes, good food, good water, and have good houses to dwell in. You are white—you know the good God, and have good clothing, and everything good—these all follow in the train. But, though we are of a different colour, God does not look at that. He has not prepared heaven for one colour only—we shall not be rejected in consequence of our colour—God is no respecter of persons—He looks at the heart. Why is it that you have not understood the command of Jesus Christ, 'Go ye into all the world, and preach the gospel to every creature.' England has sent the gospel and missionaries that have taught us respecting the true and living God, and by this means we have become his professed people. Who has observed the command of Christ—who has obeyed it among you,—'Go ye into all the world?' How is it that none from Sydney have been sent—that none from the church here have been qualified for this great work? Why leave it to ignorant natives, such as myself? We may do very well to go before, to prepare the way, but missionaries are wanted. At every land we come to the door is open: every one is saying, 'We want to know what is the word of God;' let them not die for want of help.

" I have one little word more for you, and shall then have done. I am much delighted to look upon your faces; I have seen something which neither my father, my grandfather, my great-grandfather, nor any of my ancestors, have seen; they all perished in darkness, and only saw evil, such as killing and eating each other; but in consequence of knowing Jehovah as the true God, I stand before you and see this beautiful house—these beautiful lights—which your hands have made, and behold these friends who make my heart rejoice. I have only one little word more to say, that is, I commend you to God and the word of his grace. Do not forsake the word of life—do not follow that which leads to death; but every one of you seek that which leads to life—and again I commend you to God, now and for ever."

Previously to sitting down, Makea's attention was called to the money lying upon the table, in reference to which he observed:—

" This is what I have to say—these are the subscriptions from the churches at Rarotonga—it is very little; but we have not money as you have—what we get we are happy to give. Mr. Williams told us something about what the people of England did: how they collected money for the Society to send forth the gospel: when we knew this, our desire began to grow for other heathen lands who knew not the true God; and, therefore, having been told how we might set to work, we planted some land, and sold the produce. This is the result—the sum amounts to about £90."

THE OPIUM TRADE IN CHINA.

THE following resolution of the Board of Directors of the London Missionary Society was read by the Chairman, at a Special Meeting on behalf of China, held at Exeter Hall on the 17th of January:—" Resolved,—That the Board being deeply convinced of the multiplied evils that have arisen from the opium trade with China, and being painfully apprehensive that the continued importation of that drug into the Chinese empire by British merchants would be highly derogatory to our national character, and a most formidable obstruction to the progress of Christian Missions, will promptly use means for obtaining from their

Missionaries, and others, such information as may guide them in the adoption of the best means with a view to aid in the suppression of that evil."

ANNIVERSARY SERMONS IN MAY.

THE Directors have great pleasure in announcing to the Members of the Society, that they have engaged to preach, at the Anniversary in May next:

Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby.
Rev. ROBERT VAUGHAN, D.D., of Kensington.
Rev. A. F. LACROIX, Missionary from Calcutta.

DEPARTURE OF REV. R. MOFFAT AND FRIENDS.

ON Friday evening, January 20, a valedictory service on occasion of the departure of the Rev. Robert Moffat, and his Missionary associates, for South Africa, was held at York-street chapel, Walworth. Rev. Dr. Campbell read the scriptures and prayed; and Rev. George Clayton addressed the departing Missionaries. After prayer, by Rev. Thomas Binney, Mr. Moffat gave his farewell address, and the service was concluded with an address from the Rev. J. Sherman, particularly directed to the large assembly then present, and prayer by Rev. Thomas Jackson. Rev. John Arundel assisted by giving out the hymns selected for the occasion.

On Monday morning, January 30, our Missionary friends, including Mr. and Mrs. Moffat and family, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, and Mr. Gill, together with Miss E. Hone, appointed by the Ladies' Society to South Africa, embarked at London Bridge, in the *Royal Sovereign* steamer, specially engaged for the purpose, and proceeded, in company with several of the Directors, and a numerous body of the members, and friends of the Society, to Gravesend, where, after another special service, they embarked in the ship *Fortitude*, bound for Cape Town, and sailed the same day. On reaching the Downs, however, they were unable to proceed any further, owing to contrary winds, and, in that exposed situation, they suffered a detention of several days; during which the weather was extremely boisterous and unfavourable. But we are thankful in being able to state that they sailed finally, on Saturday, the 4th of February, with a fair wind, and every prospect of a speedy and comfortable passage.

Messrs. Ashton and Inglis have been appointed with a view to the extension of the gospel in the Bechuana country; and Mr. Gill, also, after fulfilling a temporary engagement at Cape Town, will probably take up his post in connection with one of the Missions north of the colony.

MISSIONARY PROSPECTS IN INDIA.

THE greater portion of those who are interested in missions to the heathen, have no adequate conception of the obstacles which require to be surmounted, ere success attends this noble work; nor of the comparatively little fruit, which the self-denying missionary perceives to animate him in his labours. The following extracts from the report of the Benares auxiliary to the London Missionary Society, from July 1841 to October 1842, will, in some degree, show this. "In July 1841, there were seven natives, members of the church. One has gone to reside at Chunar, and five have been added, making its present number eleven. The five who have been added, are the catechist and his wife—a young man who came in the famine of 1837, and whose growth in Christian knowledge, latterly, has been very decided: he was married to one of the girls of Mrs. Mather's (Mirzapore) Female Orphan school, and she has also been added to the church: and an old disciple who came last from Agra, where he had been baptized by Mr. Corrie. We are sorry to add, that at this time, there are but eight members in full communion. Three have been lately suspended; two for using towards the third such

language as to bring a reproach on the name of Christ, and the third for lying. We hope the repentance of the last is genuine, and trust we shall see godly sorrow for sin in the others.

"The number of boys at present in our Orphan school is nine. The Bazaar schools are at present seven in number. All were on the list last year except one. Three were given up because of their inefficiency. Few if any of them are what we would call really efficient. The girls' school is much the same. Our Christian service has been continued regularly on the Lord's day: and so far as circumstances would permit, preaching in the city has been kept up. These have been fulfilled since February, almost entirely by Mr. Kennedy and our native preacher."

Two of the Missionaries started early in July, on a voyage up the Ganges, for the benefit of their health. They went as far as Futtygurh, and returned much recruited in the end of September. They endeavoured to scatter the Word of Life wherever they went, and visited various missionary stations. In concluding the account of their journey, they say,

"We were cheered and instructed by the intercourse we had with our missionary brethren in the upper Provinces; some are but preparing to work, others are in full operation. Placed in important spheres, they are affecting in various degrees the natives around them. Amid much that was interesting, and gave promise of a large return, one great deficiency was observed—the Holy Ghost has not yet been poured out upon their labours among the heathen. It is a saddening thing to see the absence of spiritual life in places so widely apart and under different circumstances. In all the channel has been made ready, but are there streams of life and joy? There are chapels, and preaching places, and schools, but where are the attentive and obedient hearers? We sympathized with each other, and asked where the cause of this deadness was to be found. It was painful to consider that among so many thousands no one seemed to be turning to the God and Father of our Lord Jesus Christ, and of the two or three that were inquiring about Christianity, scarcely one but was suspected of unhallowed motives."

"We who are labouring," says the Report, "in Benares acknowledge with sorrow of heart that our circumstances are similar to these. Fifteen months of our short missionary career have passed over us, and not one convert from among the heathen. Our time for work is drawing nearer to its close, and numbers of the precious immortal souls to whom we are sent to minister are passing away from the collisions and distractions of this world to the tribunal of the impartial Judge, and, alas! to the unchangeable state of the lost. We cannot stay their progress, we cannot convert their souls. These are the work of our infinitely wise and good Master. Yet would we seriously entertain the question, whether there may not be sufficient causes in the state of the Christian people to account for the withholding of the Holy Spirit. That we have not that precious influence is but too evident; and we trust we may be allowed to urge upon our friends, with all the earnestness of men who are ready to faint in the conflict, to come up to our help by increased holiness and by importunate prayer. We need your example to stir us up, and your effectual, fervent prayer to keep us alive to our work, holy in our hearts, and to do in a right spirit all the will of our gracious Lord."

We add an extract from a letter received from one of the missionaries enclosing the above Report: "Something is necessary to bring the truth to bear upon the people, and what to do is our loss, we can only commit our way unto God, and leave Him to open up a path. Things continue much as they were. The Spirit with all his blessed influences is not yet given. You will see by our Report how little has been effected outwardly: and then, when you add former years, and find that, *at the least, five years have passed since one heathen has been converted;* so far as, I think, I can safely say any missionary knows, you need not wonder at our distress. Oh, if God would but pour out his Spirit upon, and bless our feeble instrumentality, I think I would be willing to bear anything. Even although he does not, this is a work of faith, and if I am but faithful to him, I think I would be content to labour on, if this were possible, without any fruit proceeding from my labours."

Reader, art thou concerned for the honour of Christ? art thou interested in the conversion of the world? is this a subject of daily prayer? Ponder, we en-

treat thee, the solemn fact detailed above, that at that extensive station, where there is so vast a population, and five missionaries, "*at the least five years have passed since one heathen has been converted.*" Add to this reflection that this is the universal condition of the various missionary stations in that part of India, and that there is no visible appearance of any change for the better taking place. Calm not your breasts by affirming that their conversion must be an affair of time, and that all the efforts put forth at present, are only preparatory. Ere that time arrive millions of their souls will have passed into eternity,—an awful eternity to them. It is their present conversion we plead for. Beseech, then, the God of all grace, from whom cometh every good and perfect gift, that he would immediately pour out upon those moral wastes the reviving and converting influences of his Spirit.

SOUTH AFRICA.

LETTER TO A FRIEND IN GLASGOW FROM THE REV. DAVID LIVINGSTON, MISSIONARY TO SOUTH AFRICA.

(*Concluded from page* 90.)

The Makalaka live farther to the north than any of the others; and their town, like those of the Bakaa, is situated on a range of mountains. That on which it more particularly stands is higher and more steep than Arthur's Seat, Edinburgh. I arrived in the evening; and here mine was the first white face they had ever seen. My visit must have appeared strange to them, for I had to depart early next morning. A man saying he had come to tell them about God, of Him of whom they have none but the most confused and contradictory ideas. Their minds are really darkened; for I had to tell almost every one that they must not think their chiefs God; and I was every hour shocked by being myself addressed by the title of Deity. O when will the glorious light of Heaven beam on them, and dispel the dismal darkness which now envelopes their minds! Eighteen hundred years have passed away since Jesus died, and probably this is the very first time his blessed name has been sounded amidst these mountains. There is life and salvation for all who hear and believe the gospel; but there is not the least probability that any of the thousands who, from generation to generation, have peopled these and the regions far beyond, have ever had an opportunity of hearing the glad tidings,—and with whom does the guilt rest if not with the church? If the tribes now known to Europeans were all that required aid, the prospect would be bright for South Africa; for at the present rate of benevolent effort, in a few years all might be supplied. But when standing on ground far beyond that reached by any of my esteemed brethren in the missionary field, I was positively informed of the existence of no fewer than twenty-four different tribes to the north and north-east of the Bamangwats, of whom nothing before has been heard by any European. The names of these I need not give; but there is a probability that they are much larger in population than any of those of the south. Their country is much more fruitful. Even here, on the tropic, wild fig-trees abound; and the nettle is no longer a plant, but shoots up to a tree thirty feet high, and more than a foot in diameter. In their manners and customs, too, they resemble the inhabitants of the Wester Africa more than the Southern Bechuanas. The Makalaka, for instance, are not entirely dependent on the rude karors as a covering, but manufacture cotton cloth, and dye it of different colours. They seem likewise to understand pretty well the uses of iron and copper; and one of the Makalaka tribes, called the Mashoni, fight with guns instead of the assagai. There are four or five tribes of Makalaka, and these, with others, trade to the Portuguese settlement at Mosambique. A mission among these people would, therefore, in time cut off one of the sources by which the extensive slave trade there carried on is supplied. I do not know whether they (the Makalaka) trade in slaves; but another tribe, which lives to the east of the Bamangwats, certainly does; and they carry on their traffic even as far into the interior as the country I have

just visited. They have not yet been able to introduce the trade in slaves amongst the Bamangwats; but they purchase wives and ivory; and I believe they sell both these and one another to the Portuguese, for they bring beads, cloth, &c., identical with those found in Portuguese slavers, captured by British cruisers; and I saw many slaves in Rio de Janeiro marked on the nose in the peculiar manner which distinguishes the Manaquane from all other tribes. Even a native mission would have a wide influence,—for though these native traders speak another tongue, they all understand Gutchuana, and perhaps theirs is only a dialect of that tongue. I earnestly wish I had the means of establishing one now. I believe there are many in Scotland who would gladly support a native teacher or two if they only knew how valuable the aid is they are capable of rendering to the missionary and to the cause of Christ.* I feel a deep interest in the churches of Christ in Scotland, to whatever denomination they may belong. But to the Congregational churches I am more peculiarly united. They are pre-eminently missionary churches, and the bare remembrance of them always causes my heart to warm in affectionate longing for their prosperity. Most of them being small, are incapable of doing much more than support the gospel among themselves, and extend it to their immediate neighbourhood. But surely there are some amongst them who can and will, by and by, do something for the dark places of the earth. I know they now do much in that way; that is, take them as a whole. But perhaps there are a few who, just expanding into strength, might have their liberality brought out to a greater extent than they now themselves believe they are capable of, if they were only invited to make the effort by some of your correspondents. Native agency is, I conceive, an excellent mode by which small churches may invest their contributions to the cause of Christ abroad. If they knew that they had their own missionary and representative in a heathen land, it would powerfully increase their zeal and call forth all the kindest sympathies of their hearts. As for myself, I have neither time nor ability to write an appeal which would be heard. I can only wish and sigh for it, and will gladly do anything in my power for those who make the sacrifice. But sacrifice it must be. Before I left home I was accustomed to hear and think only of sacrifices, and sometimes ranged on one side all the considerations which ought to brace up my mind for patiently enduring them. But I found another set of considerations to place opposite the former, and when so placed, they much more than neutralize them. The joys peculiar to the service of our gracious Master I ought to have taken into the calculation, for He himself has assured us, that he that watereth others shall be watered himself. And whosoever forsaketh houses, father, &c. &c., shall find, &c. God is ever faithful to all his promises.

I got back in safety to Sekomi, found my ox, and with Pomare, instead of myself, mounted on it, attended by between 30 and 40 of the Bamangwats bearing presents, &c., set off for the waggon. You may be sure I was glad and thankful when I reached it, for I had walked since leaving it more than 150 miles, and over sand, which to the feet seems like snow by perpetually yielding back. You would smile if you saw me on my ox; but if it were not for the skin, which hangs uncomfortably loose on the animal, it is no despicable mode of conveyance. It would teach you to ride moreover, although you may consider yourself even an adept at it, for the long sharp horns in front makes one sit as bolt upright as a dragoon.

I told our dear friend, Mrs. S—, that I intended to visit a chief of the Wanketry, who lives in the desert about ten days directly west of Bubi. I found it quite impossible to travel in the sand. But it was no detriment, for Bubi sent a messenger to him, saying I wished to see him. When I returned I found sixteen of his men waiting my arrival. They brought a present of an ox, and said that Sebegwe (*g* sounded guturally as *ch* in Loch) was most desirous to see me, for, said he, the "white man speaks words of truth." He has sent ambassadors to the tribes further to the south, and they desire him to come out of the desert, and sow corn. This is Sebegwe's ardent wish, but he knows very well that his countrymen only wish him to come out in order that they may more easily plunder him of all he has. His want of guns renders him an easy prey to those who have them.

* Mr. MacLehose will gladly receive and forward, to Mr Livingston, any subscription towards this object.

His people stated that if I should live with Bubi, Sebegwe would come and live with me. He would be safe with a missionary. But I could not advise him to come at present, for I am quite ignorant of the intentions of the directors. This place, which will in a very short time be permanently occupied by my native teachers with their wives and families, might be made a most important station; the half of two tribes could here be brought together under one missionary,—a state of things not yet obtained by any missionary in this country, for at none of our mission stations are there to be found even one half tribe. Sebegwe by his ambassadors earnestly requested me to come to an interview; if I came only a little way into the desert, he offered to come all the rest. I have been four months cut off from Christian intercourse, and constant listening to the jabbering of the natives has assisted me more than all writing of words did previously; and this, although I collected between three and four thousand words. I can preach in an imperfect way, and hold a sort of Bible class around our fire every evening; and I think by the time I have been twelve months in the country, I shall be able to preach with ease. It is a very easy language; any one may converse in it in the course of a few months on common subjects; but to preach is more difficult. Easy as it is now, it *must* have been a most Herculean task for Mr. Moffat at first; for the natives speak in such a jumbling manner, and run the words into each other as one who has not seen the words in print can scarcely ever unravel them. The genius of Mr. M. has removed the difficulty, and an almost hopeless task it must have seemed to him for many a day. You will understand a little of the difficulty he has had to encounter when I tell you that many have since his labours acquired the language with ease and in a short time; and he, with far superior abilities, was 15 years at it before he could translate the gospel according to St. Luke. I only fear those who come after him now, not having felt the difficulties he has overcome, will undervalue his very great labour in that one instance. As I have a little space left, I shall relate an anecdote which appeared to me to show that the necessity of a change of heart is felt even by the heathen. When sitting with Sekomi one day in the hut, he was silent some time, and at length looking steadfastly at me, he said, addressing me by the pompous title by which I was usually addressed, "I wish you could give me your eyes." I asked, why? "Because," said he, "I like them." He remained quiet and thoughtful again, and then abruptly said, "You must give me medicine to change my heart. I want a heart like yours. Mine is always proud and angry, angry with people. It is very proud and very angry always, always." Lifting up the Testament, I commenced to tell him of the only way by which the heart could be changed; but he interrupted me, "Nay, my Lord, I don't wish to learn to read; I wish to drink medicine only, and get it changed instantly, for I am always proud and uneasy." He then rose and went out. Poor Sekomi must learn to bow before the Redeemer, or the day will come when, if his heart still refuse to bend, it will be crushed by the wrath of the Almighty. He now knows nothing superior to his own will among his people. He is called God, and the poor people know no other. Their ideas of some one else are exceedingly confused and contradictory. Every day I was shocked by being addressed by the name of Deity. But it as often served me for a text to tell them that neither I nor their chief was God. But whether my words, when I told them of Jesus and the resurrection, are now entirely forgotten or not, I do not know. I hope and pray they may have taken hold of some minds, and may the Holy Spirit enlighten them. Some of the people of Sekomi (one of his chiefs and three servants) are sent with me to Ruruman to bring him back a faithful account of all the wonderful things I told him of. I intend returning with them, and I do not doubt but his mind will be favourably impressed towards missionaries by the report. O that I had it in my power to give him at the same time a teacher! even a Matchuana would, by the Divine blessing, do good amongst them. Will you try and do something for these people?—Believe me yours with most affectionate remembrance,

D. LIVINGSTON.

COLONIAL MISSIONARY SOCIETY,

ESTABLISHED 1836.

FURTHER extracts from the reports of the Rev. H. Wilkes are now given. They will abundantly prove both the importance of his mission to explore the Atlantic Colonies of Great Britain in North America, and his qualifications for the task as an enlightened and indefatigable inquirer. Nothing can be more obvious than the duty and policy of our body to plant missions forthwith in these provinces; nor is it less evident that if undertaken at all, these efforts must be conducted by able and vigorous brethren. The committee of the Colonial Missionary Society is fully impressed with these views, and ready at the first practicable moment to enter on the project. One only let and hinderance prevents—WANT OF FUNDS.

Extracts from the Correspondence of Rev H. Wilkes, reporting his visit to New Brunswick and St. John's.

MONTREAL, 12*th October*, 1842.

The Rev. ALGERNON WELLS, London.

My dear Friend,—New Brunswick, as a whole, is a much newer country than Nova Scotia; of which, however, it once formed a part. The separation was effected in 1784, at which period the portion now called Nova Scotia, had been long settled; whereas that denominated New Brunswick had been very recently occupied. The early settlers were from New England prior to the American Revolution. Then followed a large number of Loyalists who had fought on the British side during the war of that revolution, very many of them officers on half-pay—and subsequently large increase by immigration from Great Britain and Ireland. As there remains very much land to be possessed, this province differs from that of Nova Scotia in the fact that there are constant accessions by immigration.

There is an obvious spirit of enterprise in this province. It belongs to that section of this Western World which is characterized by *movement*, or to use a Yankee phrase, "Go a-head." In this it is singularly distinguished from its sister, Nova Scotia. One cause of the difference is found in the vast tracts of heavily timbered land in New Brunswick, and in its capability of sustaining a much larger population than has now possession of it; hence it is probably destined to increase considerably.

There are in St. John's a number of persons who have either been members of Independent churches, or who have been identified with our congregations in England and Scotland, on whom reliance might be placed for pecuniary aid; while, for erecting a place of worship under respectable auspices, the general public would contribute liberally. Besides, at this juncture, peculiar importance is attached to the movement; and much to encourage it is found in the settlement of the boundary question, and the consequent introduction of American capital and enterprise into St. John. Some of the finest timber in North America is found on the tract ceded to the Americans. They have the free navigation of the river for the said timber, and they must ship it in the British port of St. John, while they must reside in the British city. Now our body is the only one to suit the New Englanders. The Americans are not at home in the churches of England and Scotland; and unless they happen to be Methodists or Baptists, they find rest in our folds. This prospect adds much to the importance of the present time. Before I left, there were Americans endeavouring to purchase property in the vicinity of the shipping. My decided conviction is, that after supporting your minister for the first year altogether, while the people bore the pressure of erecting their place of worship, and assisting them for one or two years more, the congregation at St. John would sustain itself, and ere long help your funds.

You have been already informed that St. John, including Portland and Carlton, contains a population of upwards of 30,000. Notwithstanding the fearful ravages in the river part of the city by fire, there exist an elasticity and enterprise among its

mercantile community, which promise great things in the future. Those ravages have been to a large extent repaired, and then, instead of wooden buildings, the burned district is now occupied with substantial brick structures. A large fleet of the finest vessels is often in the harbour; the city has every facility for building ships of the first class; and will now have a much increased trade. Built on a series of eminences, St. John affords the most pleasant spots for private residences, and they will be near enough to any place of worship that may be erected for the city. The climate is mild, but damp. Fogs are very frequent; they lie upon the city as they roll off the bay of Fundy. The snow seldom lies much in the city in the winter, nor is the heat great during the summer. The truth is, the climate is not widely different from that of the north-eastern coast of England. More rain and fog, but less cold and heat than in clear, bright Canada. The climate immediately changes on ascending the river St. John, and at Fredericton there is little fog or damp, and a climate very similar to that of Montreal; it is said rather colder, but equally clear in the winter, and slightly warmer in the summer.

The people resident at St. John are chiefly from Great Britain and Ireland, rather than natives of the country, and they have no appearance of injury from the climate; they are as ruddy and long-lived apparently as the population of our own glorious sea-girt island.

My inquiries regarding the expense of living, resulted in the conviction that it would cost a family about the same that it would at Montreal, not much difference; and that difference probably in favour of St. John.

A minister's family would enjoy a small circle of intelligent society; though I imagine that in this particular Halifax has the advantage. I should think it quite needless for a minister to burden himself with a large outfit, as he can obtain any thing he wants on the spot; yet provided he lived actually at a seaport, and his furniture could be taken out to St. John as baggage, for nothing or nearly so, it would be as well to ship it. It is more than doubtful, however, whether it would pay for transport from the interior of England, and freight outwards. Most of our ministers bring vastly too much baggage. However, I had forgotten that Mr. Roaf has been recently with you, and doubtless talked with you on this point.

The passage-money to St. John's is usually low, it is a port so easily reached from England, and they have ships at all seasons of the year.

NEW SOCIETY FOR PROMOTING THE GOSPEL AMONGST THE JEWS.

We know that several of our readers, in common with many other Christians who are not members of the Church of England, have expressed much concern that nothing has been done by the Nonconformist bodies for many years to aid the propagation of the gospel amongst the Jews. This feeling has led to the formation of "The British Society for the Propagation of the Gospel amongst the Jews;" and we are happy to announce that J. D. Paul, Esq., Strand, has accepted the office of treasurer, and that the Rev. Dr. Henderson of Highbury college, and the Rev. James Hamilton of the Scotch church, Regent-square, have undertaken the labours of the secretaries. The following address, which has been just issued, will best explain the principles and purposes of the society, which has our cordial approbation and earnest prayers for its success.

"The public are aware that a society has for many years existed in this metropolis, having for its object the conversion of the lost sheep of the house of Israel to the faith of Christ.* Its labours in the instruction of Jewish youth, in printing and circulating the Hebrew Scriptures and other books, and in sending forth and supporting missionaries to the Jews, have, in no small degree, been owned by the God of Abraham. May its efforts prove a thousand times more successful! May it be instrumental in turning multitudes of the disobedient sons of Jacob to the wisdom of the just!

"While, in the devout spirit of these petitions, Christians belonging to other communions than that with which the society referred to is identified, have cor-

* The London Society for Promoting Christianity among the Jews.

dially wished it prosperity in the name of the Lord, it has, with many of them, been matter of serious and conscientious inquiry, whether, seeing they were excluded from all active co-operation with those who were thus laudably engaged, it were not their duty to employ distinct measures for the recovery of Israel,—measures in which all might unite who hold the Head, and are agreed upon all points essential to salvation.

"In consequence of overtures sent up from various presbyteries and synods to the General Assembly of the Church of Scotland, that venerable body passed an act in the year 1838, constituting a committee of ministers and elders, for the purpose of adopting means for the conversion of God's ancient people. This Committee has, during the intervening period, given its best attention to the subject, having instituted inquiries respecting the state of the Jews in different parts of the world, and sent out able and devoted missionaries to labour among them in Hungary, Moldavia, and Palestine. It has also, in the course of the past year, submitted a proposal for the formation of a society in London, on the catholic basis above stated, partly with a view to secure additional efforts on behalf of the Jews resident in the metropolis, and other large towns in England; and partly in order to afford to Christians generally, in this division of the United Kingdom, an opportunity of contributing towards the attainment of the common object.

"The call thus made has been responded to by a number of ministers and others, who have cordially united for the purpose of carrying the plan into effect. Increasingly convinced of the imperative duty of the Christian church to employ all the means at her disposal for bringing the Jews to the knowledge of the Gospel, and highly appreciating the advantages which may be expected to result from Christian union, they now earnestly invite their brethren in the Lord to assist them in this good work.

"The object and principles of this society will best be learned from the following resolutions, unanimously adopted at a meeting held in the vestry of the National Scotch Church, Regent Square, November 7th, 1842:—

"1. That a society be formed, to be called *The British Society for the Propagation of the Gospel among Jews.*

"2. That the society consist of Christians, of evangelical principles, interested in the propagation of the Gospel among the Jews.

"3 That the more immediate field of the society's operations be London, and the larger towns of the United Kingdom.

"4. That the society shall maintain a friendly correspondence and co-operation with the Church of Scotland's mission to the Jews.

"5. That the association cordially invite the co-operation of all kindred institutions.

"6. That an annual subscription of ten shillings constitute membership; and a donation of five pounds membership for life.

"7. That the Committee consist of twenty-four ministers, and an equal number of laymen; and that the Treasurer and Secretaries be members thereof *ex officiis.*

"Agreeably to these resolutions, the immediate sphere of the Society's operations will be the metropolis, where, as must be evident to every observer, a large and important field opens before it. In almost every street are to be seen, in circumstances of deplorable spiritual ignorance, and many of them in those of great temporal wretchedness, the descendants of those who were once the singularly honoured, and highly privileged people of God. Though living in the midst of Christians, they have too much complaint: 'No man careth for our soul.' Instead of meeting with commiseration, and calling forth prompt and appropriate efforts for their welfare, they are, for the most part, left to perish in a state of impenitence and unbelief. By many, they are regarded as beyond the influence of human instrumentality: by others, they are treated with scorn and contempt. With great propriety they may adopt the language of their own scriptures: 'Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.' 'Have pity upon me, have pity upon me, O ye my friends, for the land of God hath touched me.'"

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BRIEF SKETCH OF THE LIFE AND CHARACTER OF MR. JOHN CLEGHORN,

LATE SENIOR PASTOR OF THE CHURCH ASSEMBLING IN ARGYLE SQUARE CHAPEL, EDINBURGH.

[The following sketch was appended to a Discourse, preached on the afternoon of the Sabbath following the late Mr. Cleghorn's funeral. This will account for the forms of address which appear in it, and which it has not been thought necessary to alter. W. L. A.]

The history of the late Mr. Cleghorn's life, so far as it concerns the public to know it, may be summed up in a very few particulars. He was born in the month of May of the year 1769, in the parish of Drummelzier, in Peebles-shire. Enjoying the inestimable advantage of being the child of pious parents, who brought him up in the nurture and admonition of the Lord, he was, through divine grace, at an early period of his life, brought to the knowledge of the truth, and inclined to devote himself to the service of God as a minister of the gospel of Christ. In pursuance of this object, he, after receiving such education as his native place afforded, removed to Edinburgh to prosecute his studies at the university. With what feelings he thus entered on preparation for the work of the ministry, you may sufficiently gather from what he lately mentioned in conversation to one of the deacons of this church, that in walking from his native place to this city, his mind was so filled with a sense of the solemn responsibility attaching to the course he was pursuing, that he could not refrain from turning aside whenever a place of convenient retirement presented itself by the roadside, and there pouring out his soul unto God in earnest prayer for his guidance, support, and blessing. On completing the university curriculum, he entered upon the study of the sacred sciences, under the direction of that venerable and holy man, the late Dr. Lawson of Selkirk, who was theological professor to the Burgher synod. When nearly at the term of his preparatory studies for the ministry, he caught the impulse which the zealous efforts of the Messrs. Haldanes, Ewing, and others, were propagating through the country in favour of active efforts for the spiritual benefit of their unenlightened countrymen, and was seized with an ardent desire to give himself to the same good work. Finding, however,

that the rules of the body of Christians with which he then stood associated, presented certain obstacles to one in his circumstances engaging in such services, he came to the resolution of separating himself from that body, and uniting himself to the missionaries, as Mr. Haldane and his party were then called. In following out this resolution, however, he was careful not to neglect the due cultivation of his mind, by entirely relinquishing those preparatory studies from which the desire of proclaiming the gospel to his fellow-men had, for a season, enticed him. His desire was to unite the further prosecution of these with the *occasional* exercise of his energies as a preacher; and as the best means of effecting this, he went to the academy at Gosport, under the care of the late Dr. Bogue, where he remained studying and preaching for two years. Whilst in England he received ordination as an evangelist, and in this capacity returned to his native country, burning with holy zeal to be the messenger of peace to those who were living without God and without hope in the world. After some extensive, laborious, and self-denying service as an itinerant or home missionary, he became pastor of the Congregational church at Wick, over which he was ordained on the 27th of March, 1799. He had thus the honour of being the first pastor who received ordination over any of the Congregational churches in Scotland now existing, and so, in point of ministerial seniority, may be styled the father of our denomination. After a useful and honourable career at Wick, during the continuance of which he frequently laboured as an itinerant in many parts of the country, both south and north, he, in 1812, accepted an invitation from the church in this place, to become co-pastor of it with the late pious and devoted Mr. Aikman. In this sphere he continued to labour with great diligence and sincerity till towards the close of the year 1835, when he was suddenly laid aside from active public service by a stroke of paralysis. This affliction, which at first threatened to prove unto death, was, after some months, greatly mitigated, and though he never recovered sufficient vigour to resume his public labours, his general health during the last seven years was upon the whole good, and he enjoyed a cheerful and contented repose, devoted to literary and sacred pursuits, and to the society of his friends and flock. Some symptoms of returning disorder began to show themselves a few weeks before his death, and proved the too-sure precursors of his change. He fell asleep in Jesus, and entered on his heavenly rest on the evening of the 14th of March last, having nearly completed the 74th year of his age. "He came to his grave in a full age, like as a shock of corn cometh in in his season."

During the lengthened period of public service which was thus assigned to your late venerated pastor, ample opportunity was of course afforded to those who were connected with him, for observing his conversation and manner of life; and were we required briefly to express the opinion of him, to which such observation has led, there are few, I think, who would refuse to admit that it might be given in the words in which the Holy Spirit has delineated the character of Barnabas,—"he was a good man, and full of the Holy Ghost and of faith." Sincere, simple, intelligent, and consistent

piety, was eminently characteristic of his whole conduct, both public and private, both official and personal. With him religion was not a mere name or profession; it was a great and all-pervading reality,—a thing of which he was not only ever ready to speak, but under the power of which he was continually desirous to live. Feeling himself a lost sinner in the sight of God, and receiving simply and unhesitatingly the testimony of God concerning his Son, he had intrusted his eternal all to Christ, and went forth to the duties and the trials of life with "faith in God," as the pillar of his soul and the pole-star of his course.

Of that religion which the Bible unfolds, it is an unfailing characteristic, that wherever its principles are really embraced by the mind, effects of a lovely and holy nature will be manifested in the life; and to the existence of such we are taught to look as the only certain evidence that the principles professed have in reality been received. Tried by this test, the religion of our departed friend must be pronounced by us genuine and sincere. In him "the fruits of the Spirit" were conspicuous to a degree seldom exemplified in this imperfect state. Of these the apostle specifies the following—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and speaking in the presence of those who knew Mr. Cleghorn well, I hesitate not to say, that in him all these features of Christian excellence were remarkably conspicuous. I have known few men over whose hearts *love*—love to God, and love to all good men—exercised a stronger hold, both in the years of his vigour, and during those in which he was laid aside from active service. On no theme did he wax animated so readily as when the grace of God in Christ presented itself to his mind; and I can yet remember the impression which, in the days of careless boyhood, I have often received while listening in another place of worship in this city, to his glowing and pathetic outpourings upon this subject, when his eye would fill with tears, and his voice would modulate itself into a sort of chant, and his whole soul would seem to kindle under the inspiration of the glorious theme. Imbued with such love to "Him that begat," he was always ready to embrace with fraternal affection all "those that were begotten of Him." Though attached to his own principles of church order, he studiously shunned substituting them for the essentials of Christianity, or making differences regarding the former, the occasion of violating the unity which agreement on the latter prompts and prescribes. The predominance in his mind of such feelings naturally led to "joy, and peace, and long-suffering, and gentleness, and goodness." With such abounding love to God and man he could not but be *happy* in his own soul, for there is no secret for securing human enjoyment so potent, as to have a heart that goes forth in reverential love to Him who is the fountain of good, and in affectionate regard towards all that is lovely and excellent in the creatures he has framed. From the same source arose naturally that *peace* with which his soul was filled, and which, amidst many trials and difficulties, "kept his heart and mind in Christ Jesus," and enabled him to maintain a singularly inoffensive deportment towards all around him. Of his *patience* and *gentleness* I need not to speak,

for they were exemplified on so many occasions of trial, and especially during the affliction which for so many years laid him aside from public service towards the close of his life, that there is none of his friends or acquaintances who must not often have had occasion to mark and admire these features of his character; indeed, it is not, I believe, going beyond the truth when I say, that anything approaching to an ebullition of passion, is what no one can charge his memory with having witnessed in Mr. Cleghorn; and if, during his later years, there was occasionally a tendency to impatience or irritability, the cause was to be sought rather in that mysterious disorder under which he suffered, than in any moral deficiency in his character. Of his *goodness*—his probity, integrity, uprightness, and kindness—his whole life afforded abundant evidence; there was a manifest aversion from everything mean, fraudulent, double-minded, or unjust, in all that he said and did; "as he thought in his heart so was he," speaking the simple truth when to speak was required, and prudently holding his peace when silence was better; a noble pattern too in this, that when offended he was easily reconciled, and not only forgave but forgot, and indeed so utterly banished from his thoughts all unfavourable impressions arising from such causes that, during his severe illness when his mind was unrestrainedly pouring out whatever was in it, he "spoke evil of no man,"—a circumstance which led his distinguished medical attendant to remark, that "he must have been a singularly good-hearted man, for in such a disease as his, malevolent feelings, if existing at all, were sure to come out." His *faith* was such as it well becomes us all to follow; it was indeed unfeigned, and being unfeigned it was firm and steadfast, leading to laborious exertion, to persevering endurance, and to disinterested self-denial for Christ's sake. By *meekness* he was nobly marked; of him, if of any man, it might be said, in the language of the Apostle, that "he clothed himself with humility;" so utterly devoid was he of all presumption, self-confidence, and self-seeking,—so ready to give place to his brethren,—so free from all jealousy and envy,—so prompt at all times rather to sound the praises and swell the triumphs of others, than to seek such for himself. Thus endowed with the higher virtues, he was at the same time master of the lower and more vulgar appetites of our nature; he was "*temperate* in all things," and as became one who was contending for the prize, and had "a respect to the recompence of the reward," he "kept his body under, and brought it into subjection, lest that, by any means, when he had preached the gospel to others, he himself should be a cast-away."

Far be it from me to attempt, in specifying these features of excellence, to hold up the character of my departed colleague as one of unblemished excellence. That he had his failings, that he displayed infirmities, that he fell into sins, no man, I am well assured, would have been more ready than himself to acknowledge. But with such parts of his character I see not what we have now to do, or what good purpose it would serve were I to stop to specify them. The voice from heaven is, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." That which was good in

them is to follow them to heaven; that which is bad is buried in the grave, that it may be consumed in the flames of the last fire. Let not what is thus shut out of heaven be commemorated on earth. It were but an idle work at best to rake from the dust that which it is the triumph of our religion to have for ever buried there. Of the *good* that was in departed saints it is profitable to speak, for it is a thing which shall live, and is adding to the joy of the universe, and augmenting the glory of His grace to whom alone it is due; but of the *evil* that was in them what boots it to speak? or wherefore should we perpetuate the remembrance of that which grace has cancelled, which the blood of the covenant has washed away, which is sunk as a stone in the depths of the sea, and to commemorate which would only be to tell how much the prince of darkness had been able to annoy and injure one who had been rescued from his grasp. As a *public character*, Mr. Cleghorn rather shunned than sought that popular notice which, when coveted for its own sake, is so often a snare and a cause of falling, but which, when desired as a mean of serving great and important interests, is not only a legitimate object of ambition, but may become, when wisely used, a powerful instrument for good. Perhaps, in this respect he hardly did justice either to himself or to his principles, as his disposition to remain in the back-ground when others were seen pressing anxiously forward, was imputed by many to apathy and indifference, rather than to its true cause—an excess of modesty, and an unwillingness even to seem to be seeking that honour which cometh from men. As a member of one of the learned professions, also, he perhaps attached too little importance to literary distinctions, and was too much inclined to depreciate the value of philosophic investigation, as a mean of serving the cause of truth and human improvement. At the same time, his attainments in several departments of literature were highly respectable. With the languages of ancient Greece and Rome he had an accurate acquaintance, and on the immortal pages which are inscribed with the treasures of these tongues, he had at one period of his life spent considerable study. Of some of the modern languages, also, he had a sufficient knowledge to be able to interpret them when occasion required. But it was the sacred tongue—the venerable language of the Hebrews—that in which the voice of God spoke from Sinai, and in which the finger of God inscribed the law upon the tables of stone—it was this which he chiefly valued, and on the study of which he had bestowed the greatest care. His attainments in this language were greatly above mediocrity, and the study of it continued to occupy and amuse him during much of the time of his retirement from active life. He was thus enabled to enjoy the great privilege of studying the oracles of God in the languages in which they were originally written,—a privilege which he knew how to value, and of which he was not tardy to avail himself. The study of scripture, indeed, was his favourite occupation. His mind was deeply imbued with its sentiments, and his very language had caught a peculiar cast from its phraseology. Latterly, he had great delight in comparing different translations together; and those who were in the habit of visiting him, must often have marked the exultation with which he would

communicate any improvement that he had discovered in the rendering of any passage, by which its meaning was in his estimation more fully or more distinctly elicited. He was fond also of committing large portions of scripture to memory, and that not in English only, but also in the original; the last time, indeed, that I sat with him, for any time, in his own house, he told me, that he had just been endeavouring to commit to memory the 53rd chapter of the Prophecies of Isaiah, in the original Hebrew, at the same time complaining that he found his recollection not so good as it had used to be. Perhaps few men have so thoroughly and habitually exemplified the language of the Psalmist, "O how I love thy law! it is my meditation all the day." His feeling towards the Bible amounted to a sort of impassioned love for it. He has often been observed, by members of his family, hugging it to his bosom in a transport of delight. Herein, my brethren, lay the secret of his strong faith, his abounding peace, his ardent piety. The flame burnt brightly within him, because he was careful to feed it with the sacred oil. Intimate acquaintance with that inspired word "which is profitable for doctrine, for reproof, for correction, for instruction in righteousness," had made him "thoroughly furnished unto every good word and work."

In his intercourse with the people of his charge, Mr. C. was prudent, affectionate, and gentle. Anxious in his own case to avoid all occasion of offence to others, he was careful not easily to take offence himself, or to pursue offences which were real with anything of an angry spirit. To those who were in bodily affliction he was eminently "a son of consolation," pouring forth, for their support and comfort, the rich truths on which his own mind had a continual feast. Perhaps the qualities which fitted him so eminently for the work of cheering those who were in affliction from bodily or temporal causes, stood somewhat in the way of his being equally successful in dealing with those whose trouble arose from within. His own firm faith, undoubting confidence, and perpetual spiritual peace, made it difficult for him sometimes to understand the case of those whose feeble grasp of divine truth renders their spiritual experience an incessant interchange of doubt and fear, of joy and sorrow, of light and shade; whilst the physical robustness of his own frame naturally prevented his having much sympathy with those in whom a temperament of acute sensibility is lodged in a feebler tenement, and to whom the horrors of "mind diseased" are more or less familiar. Thus the vigorous cheerfulness and confidence, which to one class of sufferers did "good like a medicine," was to another class rather an object of apprehension, and on this account partially interfered with his success as one who sought to "lift up the hands that hang down, and the feeble knees." In all cases, however, whatever could be accomplished by kindness, by patience, and by the ministration of the truth of the gospel, was sure to be enjoyed by every one who sought his counsel and direction in the hour of trial.

As *a preacher of the gospel*, Mr. C. was distinguished by purity of doctrine, fidelity of exhortation, and simplicity of speech. The doctrines of man's ruin by sin, and his recovery by Christ alone,—the love of God in the scheme of redemption,—the necessity of immediate ac-

ceptance of the divine offers of mercy,—the privileges of the believer, and especially the happiness of being holy:—these were the topics on which he delighted to discourse. To some it may have been matter of regret that he did not allow himself an ampler range, and expatiate more at large over the wide field of divine truth; still let it not be forgotten that the topics to which he confined himself are those which encircle the core of Christianity, and from which all the other parts of divine truth acquire their chief importance. His sermons were always the result of careful preparation, being, in almost every case, committed fully to writing, and delivered from memory. Little attention was paid by him to the mere graces of language. The natural constitution of his mind did not lead him to an ornate or elevated style of address, and he was far too honest and earnest to spend time in labouring to find ornaments that did not come easily to his hand. His grand aim was the instruction and edification of those to whom he spoke; and knowing well that a mouthful of fine words is but a miserable sort of aliment for a hungry soul, he took care that the staple of his discourses should consist in solid gospel truths,—truths such as would feed a man, and send away those who were hungering and thirsting after righteousness with their mouths filled with good things. "Put plenty of the Bible in it," was his grand recipe for a good sermon; and he was careful himself to exemplify the advice he gave to others. Hence, if you got no elaborate argumentation from him, no profound or original views, no ingenious criticisms, no thrilling bursts of eloquence, you were always sure of getting the great substantial truths of your religion brought before you in their scriptural purity and simplicity, and enforced upon your attention with much affection, earnestness, and savour. At times, indeed, and under the influence of favourite topics, he would rise above the ordinary quietude that characterized his style of address, and, kindling into a fine and manly enthusiasm, would give utterance to bursts of feeling which showed how much of the orator he might have become had he chosen to aim at such distinction. Devoid, however, of all such ambition, he chose, if not the better, yet the safer path of quiet steady usefulness; and as a "steward of the mysteries of God," dealt out to the people of his charge faithfully, perseveringly, and affectionately what many of them found to be indeed bread from heaven —the food that was convenient for them in their present pilgrimage state—their portion of meat in due season.

As he had been enabled to live, so was my late venerated colleague privileged to die—in faith, in peace, and in joy. After a long period of suspension from active duty, during which he waited without any fear for his change, the summons that called him hence came somewhat suddenly, but not so suddenly as to find him unprepared. On the morning of the Sabbath before he died, he turned abruptly to his affectionate attendant and asked, "What is the last enemy that is to be destroyed?" On being answered that it was Death, he replied, "Yes; but I am not afraid. I can see all through the valley of the shadow of death, and Jesus stands at the further end beckoning me on." A few hours before he expired, and after

he had lost the power of speech, he was asked if he felt the Lord to be with him? Slowly raising his arm he described a circle around his person, thus, in the only way that he could, conveying the assurance that he was encompassed by the everlasting arms, and that, faithful to His promise, the Angel of the Covenant was with him to comfort and to keep him in the final conflict. His departure was easy and calm. The full corn was gently gathered. The weary pilgrim dropped quietly asleep. Without a groan—without a sign of agony—with hardly so much as a sigh, the spirit broke from its fallen tabernacle, and soared away on its exulting wings to join the songs and to share the joys of the blessed and triumphant assembly before the throne:—

> "Sure the last end
> Of the good man is peace. How calm his exit!
> Night-dews fall not more gently to the ground,
> Nor weary, worn-out winds expire so soft."

An event such as this, my brethren, reads to all of us an important lesson. It not only reminds us that we ourselves must die; but it shows us what is unspeakably more valuable,—what a power there is in Christianity to survive all human sources of support, and make death itself a peaceful and triumphant scene. Oh! if there be a spectacle in this world which more than another displays to us the true moral sublime, it is that of a good man falling asleep in Jesus; and amidst the decay of nature, the lapse of strength, the failure of the senses, and the chill of death, exhibiting the glowing and untroubled radiance of the faith that is within him burning like some hallowed fire that has been left upon the altar, when the temple in which it was enshrined has been levelled with the dust. Yes, my hearers, it is the religion of Jesus alone that can teach you how to die. Nought but this can rob death of its sting, and the grave of its victory. To those alone who flee to Him for refuge can this solemn change be a scene of triumph. To all others death is the King of terrors, and his summons is a call to the regions of despair. Oh! be sure that you prepare yourselves for this change by betaking yourselves to the Prince of life, who hath spoiled death, and who alone can give you the victory in that conflict which lies before you.

I speak to many who, by the death of Mr. Cleghorn, have lost a much esteemed friend and spiritual teacher. Be it the privilege of such to remember his wholesome counsels, to value his consistent example, and to follow him in that faith and patience through which he now inherits the promises.

Brethren, a few years more and this probationary scene will be over with all of us. A few years more and another's voice will be accustomed to speak within these walls, and other countenances will be turned on him from these pews. The voice of the Master will soon be heard summoning each of us to give account of his stewardship. Let us be ready; and that we may be so, let us "work while it is called to-day, knowing that the night cometh when no man can work." Let us "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

AN AMERICAN WILDERNESS.

In the upper part of New York, between the St. Lawrence, Mohawk, and Champlain, is a wilderness of perhaps one hundred and fifty miles long, and one hundred wide, almost unbroken. It is the region of mountains, several of which are but little inferior to the White Mountains in New Hampshire. As you pass down Lake Champlain you find yourself turning from the beauties around you, and throwing your eyes upon the outer row of these solitary dwellers, and trying to pierce their rich blue curtains to see what lies beyond them. These lofty points gather the clouds of course, which pour down their rains and make it the home of storms. These rains and snows demand reservoirs to hold their waters. And these, in the shape of a multitude of most beautiful lakes and ponds, the hand of God hath dug. Here is the birth-place of rivers and floods. The Hudson, the Black, the Asmegathie, the Beaver, the Rachel, the Saranac, the Au Sable, and the Boquet, all rise here, high up among lakes that are nearly 2,000 feet above Champlain. Most of these lakes are surrounded and fed by beautiful ponds. The upper Saranac, for example, is surrounded by forty-two ponds, some of which are five and six miles in length. It will be recollected that it was on the banks of the Saranac, that our sweet daughters of song, the Davidsons, lived and sang.

THE FIRST VISIT.

About a year ago, in company with a learned friend, whose accurate skill has measured these mountains and these waters, I first visited and became acquainted with this wilderness. Nearly in its centre, we came to a beautiful sheet of water—the Long Lake—which is about twenty miles long, and from half-a-mile to three miles wide. It is studded with islands, and surrounded by a heavy forest, and, in the warm sky of summer, seems like a fairy land. Scattered along towards the head of the lake, we found a little community of eight or nine families. They were here alone, shut out from the world. The hunter's axe alone had marked the trees when they came. They lived in their little log-houses, and their little boats were their horses, and the lake their only path. If they wanted a physician or to go to a store, or even to get a bushel of rye ground, they must follow a wild footpath between forty and fifty miles to get out. A pocket compass was used as frequently as by the sailor. They were skilful in taking the moose, the deer, and the salmen-trout, and these were their world. But even here Death had followed and found them, and they had buried their flower, a girl of sixteen or seventeen, just before we got there. The mother pointed me to the spot where they had cut down the lofty trees, that the sunlight might come in and rest upon the grave of the solitary sleeper. There was no knell, and no minister, and no prayer at her funeral—for there was no one to speak for God. Men had gone there to survey lands, to buy and sell, to hunt and to fish, but no one to care

for the soul. It was Saturday when we arrived, and as soon as it was known that a minister had come, two of the young women sprang into a little boat, and rowed round to let the families know of the event. The women there can row and manage a boat as well as they can a horse in other places. In thus calling on their neighbours, they must have rowed twelve or fourteen miles. The Sabbath morning came, and no hounds were sent to chase the deer. No fish were caught. The loons screamed unmolested. It was the first Sabbath that ever broke upon the lake, and I was to preach the first sermon. We met—the little boats coming up, some rowed by a father with all his family in it, some by the sisters, and some by the little brothers; and one huge bark canoe, with an old hunter who lived alone forty miles further in the wilderness. We met in a little log-house, covered with hemlock bark. Men, women, children, and dogs were all there. We could not sing, for none had learned the songs of Zion in a strange land. I preached the first sermon. In the afternoon we met some four or five miles up the lake to accommodate one who was feeble. They were all there again. One woodsman now recalled a half hunting tune or two, and so we had singing. Oh! what a meeting was that! They hung on the lips. They wept and remembered the days and privileges they once enjoyed. They came around like children, and promised that if I would "come in" and stay with them, they would leave off hunting and fishing on the Sabbath and become good! And when we passed through the mighty forest, never yet degraded by the axe, down to the little bay, and when we all shot out of that sweet little bay together, in our little boats, we parted there. They broke out and sang,—

People of the living God,
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found.

Now to you our spirit turns,
Turns, a fugitive unblest;
Brethren, where your altar burns,
Oh! receive us into rest.

The sun was just going down, the lake was clear, smooth as a mirror, and beautiful beyond description. I had urged them to assemble on the Sabbath, and read sermons, and keep up the forms of worship. But they said there was no one who could read well enough except Mr. S., "and he swore so like the Evil One, they did not want to hear him read sermons." I could not but weep—for when would they meet again, when would they hear another sermon, and who would care for these few sheep in the wilderness? I never expected to see them again.

THE SECOND VISIT.

I had not heard from Long Lake for a whole year, and on the return of the annual vacation which my people kindly allow me, I felt an unspeakable desire to see them again. About a month ago, I was accordingly once more penetrating the wilderness. Our course was from Lake Champlain west, over the most "unsmooth" mountain

that I ever passed, for about fifty miles, when we struck the Saranac. Here we procured a little boat, such a one as a man can carry on his head through the woods, from river to river, and from lake to lake. Here too, we left the habitations of men, and entered the wilderness. Our course was up the Saranian waters, through its beautiful lakes, and passing the spot where was once a village of the red men, we entered upon the ponds which empty into the Racket—at whose head is Long Lake. We must carry our provisions, and of course, sleep upon the ground. This did very well when it was good weather; but when we had rain day and night for six days, we found it not quite so comfortable. One of our three, too, was sick, very sick, and we began to form plans how we could carry him out on a rude bier, and even to ponder over the more gloomy picture of digging a grave in the wilderness. But after some days of anxiety, God graciously raised him up, and we could go on. It was Saturday again when we reached the lake. I had procured some Tracts, and a few books, as many as I could well manage to carry over the "carrying places," and now made them into as many little parcels as there were families on the lake. I found they had now increased to eleven families, and almost sixty souls. While my friend who had been sick, and our woodsman were gone to find a camping place for our home during the Sabbath, I got a little boy to row me up the lake; and the first little boat we met, was the boat of Mr. S., (the man who was so profane that they did not want to hear him read sermons,) containing his family, on their way to a *Temperance meeting!* It was then that I learned that there was need of this. I told them I could not conceive what need there could be for temperance societies away up in that wilderness. But they said that before they had a road, before they could get flour or comfortable food, they used to get in whisky by the barrel! On the 4th of July last they formed a temperance society, and now, as I understood, all the little community belong to it, or act on its principles. I visited every family, having a little book and a small parcel of Tracts for each. Oh! how eagerly and joyfully and gratefully they received me and the little parcel! They had not seen a minister, nor heard a sermon, since I was there last year. But the Spirit of God had been there; and that Mr. S., who was so profane, had, without human instrumentality, been led to Christ. He had become a new creature, had family worship, and was ready to do good. Some who had been professors in other years, and in other places, had been revived. They had established a Sabbath-school, and in it was every child of suitable age, and around it all were clustering on the Sabbath! In all things there was evident and striking improvement. Some new families had come in, and among them some professed Christians. The State, too, is aiding to open a road to them, and shortly there will be a travelled road in and out, and then the beautiful lake will be filled up with inhabitants. I reached our camp late in the evening, and the little boy who had rowed me at least twelve miles, greatly preferred to have a book, rather than money for his compensation. I gave him Abbot's Child at Home. I found one woman, a mother of little children, very

sick, without physician, or medicines, or nurse. But the neighbours five miles off, were ready and prompt to watch with her, and do all in their power for her. There had been no death among them the last year, and no one had gone to join the sleeper in her forest-circled graveyard.

The Sabbath again broke in silence and beauty. At the appointed hour we were on our way to church—and swiftly along came the little boats, stopping here and there just long enough to drink at the spring which gushed out of the mountain at the edge of the lake, or to pluck the wild water-lily, instead of the rose, for a nose-gay. They were all there except the sick one. How still, and solemn, and appropriate, their behaviour! How eagerly they listened! How kindly they received the word, and hung around the door all day, not one going away for food during the intermission! And what an intermission was that! I spent it in conversing with them, and in trying to lay such plans as would be permanent. The Sabbath-school was held in the meantime. In the afternoon there stood a bowl of water on the little stand by the side of a small new Bible. What could I do? They were here alone. I knew of no church or minister within 60 or 80 miles, and knew it would be out of the question to get a council there. So I took upon me the responsibility of going forward. There were eleven ready—five men and six females—and so, at the close of the service, I organized them into a church of God, by the name of "*The First Congregational Church on Long Lake.*" I baptized eight of their children, including six little boys belonging to Mr. S., who, with his wife, was among those who wept for joy and trembled in weakness on this occasion. It was the most solemn season I ever witnessed. And when, in the name of my own church, and in the name of the beloved churches of New England, I gave them the right hand, I felt safe in assuring them that we should remember and sympathize with this young and feeble sister, who was thus "now planted in the wilderness." I ventured to assure this little flock that we would not forget her; that we would pray for her, and would minister to her spiritual wants. They promised to have a weekly prayer-meeting every Friday afternoon, to hold up the Sabbath by means of the Sabbath-school, and to have sermons read on the Sabbath, as soon as they could get some that are suitable, and to pray that God would, in his own time and way, send them a pastor. When I reached home and told the story, the children of my Sabbath-school immediately set about making a collection to send them a Sabbath-school Library. I am now wishing to send them books of a high order, and as soon as may be; and if any friend of Zion shall commit money or books to me, thinking I shall refuse them, he will find himself mistaken. I wish to supply them with good books, till the time comes when they can have a minister of the gospel. As soon as the road is open, population will roll in, and I may yet live to see the day when a church shall be erected on one of their beautiful islands, and a hundred little boats lie moored around, while they keep holy time. What a day will that be! and how sweet will be the notes of the church-going bell, as they float up and down and across these beauti-

ful waters, and are echoed from the mountains which stand around and glass themselves in the lake? This little church is to be at the head of a great population! May the handful of corn scattered upon the mountains, shake like Lebanon! I left the little band feeling feeble, but not forsaken, and believing that a brighter day is to come to them. Two little boys, whom I had baptized, rowed me down the lake very late on Sabbath night, after the labours of the day, to my camp, and after they had landed me, for a long time I could see their little forms in the boat, as they turned to go back to their home. They rowed away in silence and in the darkness, but I knew they were under the eye of Him to whom they had been given that day, and that they were safe. Though we were sick, and out for twenty days and nights without shelter, and in storms, I felt on my return, that it was all nothing in comparison with the joy of that Sabbath, in which the little church was "planted in the wilderness."

J. Todd.

ADVICE TO A YOUNG MINISTER.

BY JOHN S. C. ABBOTT.

My Dear Friend and Brother,—You are just entering upon the active duties of the Christian ministry. I have, for many years, borne the heat and burden of the day. The following suggestions may afford you some assistance in the discharge of your arduous and difficult responsibilities. They are not hasty thoughts, but the results of long continued observation and experience. Without aiming at any special method in the arrangement of the accompanying thoughts, I shall present such hints as appear to me to be important for your continued usefulness and happiness.

1. *Live within your income.* Almost every young minister just so far exceeds his income as to keep himself in constant trouble and anxiety. He gets things charged, confident that the next quarter's salary will enable him to pay for them. But he is disappointed in his expectation, and then goes into his study, and visits his people, and enters the pulpit, harassed by the thought that he is in debt. His best energies are thus palsied. When you feel tempted to purchase a new coat upon credit, first pray over the text, "Owe no man any thing." If you have not money to purchase a new coat, wear the old one till the needful funds are within your reach. Resolve that, with God's blessing, you will not be in debt. Make it a law as binding as that of the Medes and Persians, that you will not purchase an article you can possibly do without, unless you have the money to pay for it. I am sure that you cannot feel the importance of this advice as deeply now as you ought to feel it, and as you will feel it in coming years. If you are so situated that you absolutely must anticipate your salary, commence with the vigorous and determined resolution to bring your expenses, at all hazards, entirely within your income.

2. *Live by system.* Give your mornings invariably to your study, and devote the hours to vigorous intellectual exercise. Have this rule so established that the question shall never arise, unless under very extraordinary circumstances, whether it shall be broken; and let your people understand that these hours must be held sacred from interruption. Invariably commence your sermon for the week on Tuesday morning, and consecrate to it the intellectual energies of at least three days. At noon consider that the *hard study* of the day is over, and that the afternoon and evening are to be devoted to recreation, parochial visiting, and profitable reading. Set apart certain afternoons in the week for parochial visiting, by a systematic arrangement of the parish, say Tuesday and Thursday, and consider them about as sacredly devoted to that object as is the Sabbath to preaching the gospel; and do not allow a little mist or snow to operate as an ally with indolence to dissuade you from your duty. There is an indefinite amount of loose work to be done in a parish, which must be attended to in the other afternoons of the week.

3. *Often preach a series of discourses.* Take, for instance, the attributes of God, or regeneration, its necessity, its cause, its means, its nature, its evidences, its effects, its rewards. It is exceedingly beneficial to the mind of a Christian minister, and exceedingly useful to the people to have a great subject thus presented in its various aspects on consecutive Sabbaths. And if you study, pen in hand, as you always should, many thoughts will occur to you while investigating one branch of the subject, which will aid you in subsequent sermons. It is a great relief to the mind to have subjects for sermons thus arranged for several Sabbaths to come.

4. *Do not announce your intention to preach a series of sermons.* Various causes may interrupt the course, and thus injure your influence by a broken promise. If, for instance, you decide, in your own mind, to preach a series upon the divine attributes, write the first, perhaps upon the wisdom of God, and preach it, and so on; and let the congregation see the series in its results, rather than in its announcement. The influence is bad, to give notice of a plan which is not fulfilled. The preaching of many ministers is composed of the fragments of good plans.

5. *Be frank and open-hearted with all your people, but make no one your special confident.* It is a melancholy truth, and my pen hesitates to write it, that the dearest friend of to-day, may be the bitterest foe to-morrow. If you have any thoughts or feelings which it is best should not be publicly known—and who is there who has not some such thoughts?—remember that the safest place in which you can possibly keep them is your own bosom; and if you can turn upon them the rusty key of oblivion, so much the better.

6. "*Speak evil of no man.*" This is one of the most important of the precepts of inspiration. Observe it literally, and it will prove to you an invaluable principle. No matter how deeply you may be injured, bear it patiently, meekly, kindly, and silently. Make all the allowance in your power for the faults of others, and speak only of their virtues, however they may treat you. There is no conquering sword or adamantine shield which can compete with kindness.

7. *Never do anything by stratagem.* I have known many clergymen who have acquired the reputation of being very adroit managers. But I never knew such an one who did not, in a few years, manœuvre himself out of all influence and respect. As soon as one is suspected of possessing such a character, he is feared, and every movement is regarded but as a part of some deep-laid plot. Resolve that you will be a frank, an honest, and a guileless man; that you will never do anything which you fear may be found out; that you will never seek the attainment of any object whatever by cunning management. Do this, and you will have a peaceful mind, and will secure the confidence and respect of the community.

8. *Scrupulously avoid anything like personality in the pulpit.* This is an offence which is seldom forgiven, by either saint or sinner. If you form a sentence, with a personal allusion in your mind, you can hardly disguise it. And it is very seldom that an *individual* reproof, thus administered, even by the most delicate reference, is of any avail. Urge from the pulpit the great principles of righteousness and judgment to come, as earnestly and pointedly as you can, in their general bearings upon the whole community. And reserve, for frank and kind social interviews, any intimations of a personal nature you may deem it your duty to give.

9. *Do not resolve that everything must go in church and parish according to your notions.* Other persons have their opinions and prejudices; and one-half of the quarrels in churches and parishes originate in matters of no consequence whatever. Accustom your mind to feel that little things are little things. It is more difficult for a narrow-minded man to relinquish his contracted notions, than it is for the enlarged and liberal mind to yield on matters of minor importance. Exert a gentle influence to have the general arrangements of the church and parish in accordance with your views, and good-humouredly fall in with those adoptions which are not just such as you would prefer. Show your people, by your conduct, that you fully recognise the rights of the majority.

10. *As a general rule, do not preach upon any subject when the community is in a state of excitement upon that point.* To this rule there are obvious exceptions. But generally candour avoids the excited mind. It is in vain to speak when you cannot obtain a calm and impartial hearing. Wait till the transient turmoil has subsided; till the local stimulus has been withdrawn. And then, when the mind is in repose, and can peacefully reflect upon the past, with great kindness, and tenderness, and faithfulness, seek to prevent the repetition of scenes you deprecate.

11. *Remember that preaching the gospel is to be your primary object.* Endeavour to have your sermons of a high order. Think more of their *quality* than of their *quantity*. Nothing more effectually ruins the mind than the habit of writing two vapid, thoughtless sermons during the week. Never write more than one. Give all your intellectual strength to that; and provide for the other half day, either by exchange, or by an extempore sermon, or by repeating an old one. If your sermons are prepared with thorough care, your

people will be much more edified by their repetition than by a careless, mindless, *wishy-washy* thing, written in half-a-dozen hours.

12. *Pay special attention to the application of your sermon.* Let it be pointed and pungent, and urged with all your powers of language and of delivery, upon the conscience and the heart. "A good preacher is known by his peroration." Do not imagine that you can give intimations, and that the congregation will draw inferences. It is here that preachers of the gospel do most signally fail. Never close a sermon without the most earnest enforcement of its leading truth upon the hearts of your auditors. Here let the energy of language, and the energy of utterance, do their utmost. For illustrations of this power, study the Applications of the sermons of Dr. Edwards.

13. *If any of your parishioners are particularly sensitive lest they should be neglected, pay them special attention.* In every parish there are some such persons; and they are greatly to be pitied. They are usually possessed of some disagreeable qualities, which cause them to be avoided, and a sensitive temperament, which suffers exceedingly from such neglect. These friendless ones deserves a *minister's* sympathy. A little extra kindness may soothe their feelings, and convert them from troublesome complainers into happy, active, and useful members of society.

14. *Be scrupulously watchful over your own habits, that you may cultivate the manners of a Christian gentleman.* One will inevitably imbibe vulgar habits, unless constantly on his guard. True refinement of manners adds to a person's influence everywhere. "Be courteous," saith the apostle. The minister's family ought to present a model of unaffected Christian politeness—that politeness which consists in avoiding everything that is disagreeable, and in cultivating those manners which may best promote the happiness of those around us. You cannot watch over yourself too carefully in this respect.

15. *Study dignity and propriety in the performance of all the ceremonies of religion.* There is much depending upon the manner in which the ordinances of baptism and the Lord's Supper are administered. I have at times been shocked at the irreverent manner in which I have seen these solemn ceremonies performed. We should also attach much importance to propriety of demeanour in the pulpit, and in the attitude of prayer. Irreverent postures, and disagreeable habits, may detract much from the solemnity and efficacy of public worship.

I need not say anything upon the importance of cultivating, with great care, a devotional frame of mind. I trust that you sufficiently appreciate the importance of watching over your own heart, and seeking that blessing which alone can sustain you in your solemn responsibilities. That the above suggestions may be of some assistance to you, is the sincere prayer of your very affectionate friend, and elder brother in the gospel of Christ.

REVIEW.

Sacred Hermeneutics Developed and Applied, including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation. By Samuel Davidson, LL.D., author of "Lectures on Biblical Criticism." Edin.: Thomas Clark. 8vo. 742 pp.

Of what value, if of any, are the best rules for the interpretation of the Bible? To whom are they chiefly serviceable, if serviceable to anybody? And when and how may they be used with advantage, if they can ever be so used at all? Very different and discordant answers have been given to these questions, ever since they were first proposed; but as they must continue to be asked and answered, in one fashion or another, so long as the book of inspiration continues to be studied by men who are uninspired, it is for the interest of truth to subject them again and again to free and full discussion.

We take it for granted, at the outset, that it is highly important to interpret the scriptures correctly,—to discover their true meaning, and to be able to show on good grounds that we *have* discovered it. As no one but an infidel could contest this point with any consistency, we may here assume it at once. But is there any such difficulty in comprehending any part of the Bible as to make it desirable to inquire for rules to aid us in its interpretation? Surely a very cursory glance at the Old and New Testaments may furnish us with a sufficient answer to that question. Can any one read through the book of Job, the book of Psalms, the book of Ecclesiastes, the whole collection of the prophecies, the epistles to the Romans, to the Corinthians, to the Galatians, and to the Hebrews, or the Revelation of John the Divine, and profess to find no difficulty in explaining any part of their contents? Does a comparison of the book of Deuteronomy with the previous portions of the Pentateuch, or a comparison of the books of Samuel and Kings with the books of the Chronicles, involve no perplexing questions? Have such men as Calvin and Chemnitz found it easy to harmonize the four Gospels into one continuous and consistent narrative? And do we not frequently encounter passages hard to be understood, even in books of Scripture whose general tenor is perspicuous? These difficulties, we submit, are matters of fact, the existence of which can as little be doubted as the steepness of the Alps or the depth of the Atlantic. And if sound rules of biblical interpretation contribute to the solution of such intricacies, they are assuredly of no mean value.

But perhaps it will be said that questions of this nature are not sufficiently important to reward the labour of solving them by the application of these rules. We began with the assumption that the accurate interpretation of Scripture is a matter of immense importance. But this assertion is now, perhaps, to be limited to those parts of the Sacred Canon which readily interpret themselves. On what principle? we ask. Large portions of the Bible confessedly

involve considerable difficulties; and if we believe the whole to be given by inspiration of God, and therefore profitable for all the uses of edifying, how can we consent to sacrifice the instruction contained in any part of it, without at least a strenuous effort to make it our own? We are firmly persuaded that the amount of scriptural knowledge attainable by those who steadily make the Bible the study of a lifetime, will exceed incalculably even the most sanguine expectations which they themselves had formed at the commencement of their exegetical investigations. It is all very well to exclaim against the Papists for shutting up the Scriptures in an unknown language. But our own mother-tongue is to all intents and purposes an unknown language when it presents the original in an unintelligible form; and they who join with all their strength in that noble watchword of true-hearted men, "The Bible alone is the religion of Protestants," are bound, in common consistency, to do their utmost both to understand the whole Bible themselves, and to make the whole Bible understood by all.

But accurate principles of interpretation are necessary not only for the elucidation of the obscurer parts of the Bible: they are equally requisite for the defence of its teachings against the perversions of ill-judging friends and malignant enemies. There is many a text which might be safely left to tell its own tale, had not its obvious meaning been distorted, for controversial purposes, by some plausible misinterpretation. Where this has occurred, we can restore the true sense of the passage only by exposing the error, and showing the grounds on which the right construction rests. The extent to which it is necessary to carry this polemical application of hermeneutics, can hardly be conceived by those who have not traversed the wide field of theological controversy. Not only are particular passages often strained and wrested from their proper sense, but whole classes of texts, and even entire books of Scripture, have been forbidden to speak the mind of the Spirit by being laid under the spell of some false canon of interpretation. The Rev. Hugh M'Neil, of Liverpool, has assumed it as an axiom in biblical exposition that the antitype must, of necessity, contain all that is contained in the type! a monstrous absurdity, which, if carried out to its legitimate consequences, would Judaize not only the constitution of the church, but the constitution of the gospel itself. Another clergyman, who recently undertook the arduous task of expounding the book of the Revelation, actually laid it down as a first principle that all was to be taken literally! Another reverend expositor, travelling in an opposite direction, but straying quite as far from the truth, has allegorized the whole narrative of Paul's voyage and shipwreck, on the professed ground that the literal interpretation presents a sense altogether unworthy of the Holy Spirit! And, if men who hold the essential doctrines of the Gospel can utter such ineptitudes as these, what may we expect from the avowed opponents of the evangelical theology? from Pelagians commenting upon the Epistle to the Romans, and Socinians expounding the Gospel of John, and Neologists writing the Life of Christ? To combat these antagonists successfully, we must spoil them of the armour in which they trust. We

must explode false principles of interpretation, and vindicate those which are true.

But granting all this, it may still be doubted whether anything is to be gained by a systematic exposition of the rules and formulæ of Hermeneutics. It may be doubted whether it is possible to develop them with scientific precision and completeness. It may be contended, that even if this were possible, it would be labour spent in vain; as success in exposition depends upon the sagacity of the interpreter, and will never be attained by any study of theoretical axioms and canons. This view of the subject was once strongly entertained by Ernesti himself. When requested to lecture on the principles of Interpretation, he replied, that it "was one of that class of things which rest almost entirely upon practice and observation, and admitted but of few heads of advice, which might more efficaciously be propounded in the very act of interpreting: that there existed no peculiar method for interpreting Greek and Latin authors, which could be embodied in a system of rules; and that in interpreting them, everything must be referred to use and practice, while yet, in every age, there had been excellent interpreters: that men, and especially young men, were prone to deceive themselves, by supposing that they could do anything as soon as they possessed a rule for doing it, and were thereby led to relax their efforts in practice and application." (Institutio Interpretis, Terrot's Translation, Preface, pp. xix, xx.) So far as Ernesti's authority is concerned, his subsequent practice may be opposed to his earlier theory; inasmuch as he did, in spite of the foregoing objections, draw up an able and very serviceable digest of the principles of Interpretation. But the *rationale* of the thing may easily be shown by argument, as well as its practicability evinced by experience. The grounds on which Aristotle has argued so victoriously for the feasibility of an art of Rhetoric are equally conclusive as to the feasibility of an art of Interpretation. All men, says that acute philosopher, speak for the purpose of persuading. But some do it at random, without any grounds for preferring one mode or form of address to another. Others, again, employ a certain class of arguments, or a particular style of language or illustration, because, for reasons which satisfy their judgment, they think these methods of persuasion the most forcible they could adopt. Unless, therefore, it should be gravely maintained that all kinds of speaking are equally adapted to the end of persuasion, or that it is mere matter of accident whether one or another shall prove successful, we must conclude that there *are* reasons for preferring certain topics of argument and modes of expression when we come to address our fellow-men. And if there *are* such reasons, they may be recorded, enforced, and illustrated, for the benefit of others, as well as canvassed and adopted by ourselves in our own private meditations. Now, a collection of rules deduced from these reasons is an art of rhetoric; and the more exact and copious the rules, the nearer will the art be to perfection. This is the substance of Aristotle's exposition of the *rationale* of a "Philosophy of Rhetoric;" and the leading principles of the argument are applicable to the analogous case of a Philosophy of Interpre-

tation. Some men unquestionably interpret without any fixed rules of judgment at all; and their interpretations, though sometimes "right by chance," are for the most part as coherent and judicious as the sick man's dreams. There are others who find matter for doubt, and examination, and reflection, in very many parts of Scripture: words used in uncommon senses, ideas which seem to interrupt the order of the context, quotations that are far from exact, images and symbols not easily deciphered, apparent inconsistencies in history or doctrine which require to be explained, and widely different interpretations, many of which are capable of a plausible defence. They cannot consent to leave these questions without attempting to resolve them. Much less do they choose to dash at the difficulty, like reckless horsemen who care little whether they clear the fence or break it down. They therefore inquire and deliberate; they collect and compare materials; they discover resemblances and distinctions which were indiscernible at first; and finally elicit principles which either remove or greatly diminish the difficulties with which they were called to grapple. Suppose a good collection of these principles to be made, and you have a system of Hermeneutics, an art of Interpretation. "Yes," replies an opponent, "and such a system may be very useful to the man who has collected it for himself; who knows, from his own experimental researches, the grounds on which his principles of interpretation rest, and the manner in which they are to be tested and applied. But will these rules be equally available to the unfledged expositor, who is to be trained to the work of exposition by their aid? If Demosthenes had composed an art of Rhetoric, drawn from his own experience, would it have been as useful to the young orators of Athens, as that experience had been to himself?" No, certainly, we answer. But it does not therefore follow that it would have been of no use at all. Nor does it follow that these juvenile rhetoricians, if left to their own untutored meditations and practice, would have thought out for themselves as good, or nearly as good a theory of their art, as that which the greatest of their tribe might have bequeathed to them.* We are far from thinking that the study of Ernesti's "Institutio Interpretis," is likely to prove as beneficial to the unpractised exegete as the preparation of that treatise was to the author himself. But to conclude from this that it would be of *no* benefit, "shocks all common sense." Is it nothing to have the attention directed at once to the principal subjects of inquiry? to see the sentiments of the ablest writers collected into one point of view? to be advertised of difficulties the unexpected discovery of which might have dismayed us in our unassisted researches? to be guided to the most copious sources of information? to find the rules of interpretation, and the reasons on which they are founded, laid down with clearness, and illustrated by apposite examples? Undoubtedly, exercise in interpretation will be necessary, and the rules themselves will be but imperfectly apprehended until they are thus verified by

* We might remind such an objector that Cicero *did* write a treatise "De Oratore," from the perusal of which most men might derive no little benefit in training themselves for public speakers.

practice. A boy who has only read "the Rule of Three," will hardly understand it very well before he has worked a sum according to that rule. But we humbly conceive that if he began upon the sum before he learned the rule, he would begin at the wrong end, and very considerably increase his own labour and trouble.

To whom are the rules of Interpretation chiefly serviceable, if they are of service to any? The question may be best answered by propounding another. On whom does the task of interpreting the Scriptures chiefly devolve? There is a class of men set apart, by the will of God, for the edification of his people by the ministry of the word. Their occupation, from Sabbath to Sabbath, is to teach from the Scriptures. Is it unreasonable to demand that they shall be competently furnished with all the means of acquiring a full acquaintance with the entire volume of Revelation? Is it too much to say that the laws of Sacred Interpretation ought to be as familiar to them as the principles of mathematical science to the architect, and the elements of jurisprudence to the barrister? Perhaps we shall be told that Fuller explained the Bible very well, though he entered the ministry without having studied Hermeneutics. He did so; but his whole subsequent life was practically a study of Hermeneutics. And can any one doubt that even *his* powerful understanding would have been greatly expanded and enriched by a sound educational training from the first? Pascal, by pure force of natural genius, invented for himself the elementary propositions of Geometry. But Pascal was much indebted afterwards to the labours of preceding mathematicians. Meanwhile there are few Pascals among those who need a knowledge of Geometry, and not many Fullers, we suspect, among those who are to spend their lives in expounding the Scriptures. Averages are not to be taken from prodigies; and education provides for average abilities. When a Samson arises, he shall be allowed to rout the Philistines without girding on the usual accoutrements of war; but we have regiments of men who are no Samsons, and yet very fit for service if you will only drill and arm them properly.

Let it not be supposed, however, that we have any wish to confine the systematic study of biblical interpretation to professional expounders of the Bible. We contend for it, indeed, in their case, as a matter of *almost* indispensable obligation; but we shall be glad to see it extending to multitudes who have no prospect of ever undertaking the duties of the ministry. And it is matter both of surprise and of regret to us that these studies are so generally neglected by Christian laymen of education and abilities. The time that they spend upon French, German, and Italian, would more than suffice to refresh their early acquaintance with Greek, and to acquire a competent knowledge of Hebrew. The principles and details of biblical criticism and interpretation are neither harder nor drier than the principles and details of political economy, or any of the fashionable branches of physical science. And we have the hardihood to believe that good men would find Carpzov and Hengstenberg as pleasant and profitable authors as Adam Smith or Mr. Macculloch; that Scripture history is as interesting as secular; and that the geography

of Palestine or the constitution of the synagogue need not be one whit more wearisome, as subjects for study, than the laws of magnetism or of vegetable physiology.

The question as to the time, place, and manner in which hermeneutical information may be used with advantage, need not detain us long; although its full consideration would involve many interesting heads of discussion. Undoubtedly, the chief importance of this kind of knowledge consists in its supplying its possessor with a key to the meaning of Scripture. Its principal use is therefore to be found in the direction of private study. Any unnecessary exhibition of it in public would be most unseemly, and, indeed, injurious to the very objects which all theological study and learning are intended to secure. It is often quite practicable to convey the results of private and laborious investigation in a popular and convincing manner, without unveiling any part of the process by which those results have been obtained. And those who are the greatest masters in the art will generally be most indisposed to anything like a pedantic, ostentatious display of its technicalities. But many of the questions relating to the interpretation of Scripture are not only highly interesting in themselves and important to the whole Christian community, but perfectly intelligible, in their main outlines, to the bulk of a Christian congregation. And we see no reason why they should not be treated in a plain, practical manner, for the benefit of an ordinary religious assembly; not, indeed, so as to occupy the whole of a discourse, (except under peculiar circumstances,) but as elucidating the text or subject specially in hand. In the less public ministrations of a Christian pastor, in the instruction of a Bible Class, or the delivery of a course of lectures to the more cultivated part of a congregation, such subjects might be handled at greater length and in a more comprehensive style. Such exercises, if judiciously conducted, could not fail, we think, to have a very salutary influence, especially upon the more intelligent class of hearers.

In Dr. Davidson's "Sacred Hermeneutics" we have a work better fitted than any other with which we are acquainted, to recommend and promote these much neglected studies. We have some fault to find with the selection and distribution of its materials; we are obliged to dissent from some of its doctrines; and we cannot well account for some of its omissions. But every work on such a subject requires to be judged and characterized as a whole; and viewed in this light, we have no hesitation in awarding to the publication before us a decided superiority over any other treatise on hermeneutics which has fallen in our way. It is divided into sixteen chapters, in which the following topics are discussed. Chap. I. Hermeneutical Qualifications, moral, intellectual, and literary. II. Use of Reason in the Exposition of Scripture. III. Limitations of the sentiment that the language of the Bible should be interpreted like that of other books. IV. Allegorical Interpretation. V. History of Biblical Interpretation. *Patristic Period.* VI. History of Biblical Interpretation in the *Hierarchical Period.* VII. Systems of Interpretation —The Moral or Kantian—The Psychologico-Historical—The Accommodation System—The Mythic—The Rationalistic—The Pietist.

VIII. The Principles of Interpretation stated and exemplified. IX. The Principles of Interpretation applied to Figurative Language—Allegory—Parable—Fable—Enigma. X. Use of Historical Circumstances in Interpretation. XI. Quotations from the Old Testament in the New. XII. Alleged Contradictions of Scripture. XIII. Ancient Versions, Commentaries, and Lexicons as Sources of Interpretation. XIV. Cognate Languages as Sources of Interpretation. XV. Use of General Information in the Interpretation of Scripture, comprehending,—1. General History. 2. Chronology. 3. Archæology. 4. Geography. 5. Natural History. 6. Geology. 7. Medicine, &c. XVI. Bibliographical Account of Hermeneutical Writers from the Reformation to the present time. Of these subjects some are treated at great length. One hundred and eighty-two octavo pages are devoted to the consideration of the quotations from the Old Testament in the New. The quotations are *all of them* exhibited entire, and that in four parallel columns, containing the Hebrew of the Old Testament, the Greek of the New, the Greek of the Septuagint, and our authorized version from the Hebrew. At the foot of these parallel columns occur the author's Explanatory Remarks, which occupy, on an average, somewhere about a quarter of each page. And in the rear of all this, nearly seventy pages are devoted to a very full and minute discussion of the subject. We doubt whether it was altogether advisable to introduce so long a dissertation on this particular topic into the body of a treatise embracing the general subject of Sacred Hermeneutics. If it were thought desirable, in the treatment of any question subordinate to the general argument, to do much more than indicate and exemplify the leading principles on which the discussion ought to be conducted, it would have been better, we think, to reserve the more elaborate disquisition for a separate work, which, in the form of an appendix, might still have retained its proper relation to the original elementary treatise. It is only by following such a plan that due space can be secured for all the topics which belong of right to the general subject. Accordingly we find that Dr. Davidson has been obliged, from want of room, to omit some very important chapters which we are entitled to look for in a work of this character. The peculiar structure of the Hebrew poetry, with all its important laws and relations, is left out altogether. The interpretation of prophecy is introduced only in an incidental and very imperfect manner, instead of being handled with all the fulness and precision compatible with the object and limits of the treatise. For the same reasons we think that the history of Biblical Interpretation which the Doctor has inserted is both too short and too long; too short to do justice to the demands of the subject, and too long to be in proportion to the other materials of the volume. We shall perhaps be told that it is very ungrateful to complain of having too much of what is so good in its kind. But the old objection, "sed *nunc* non erat his locus," is sound law in the statutes of criticism; and if we have more than might have been demanded under one head, we are proportionably mulcted in our reasonable expectations under another.

In the first two chapters the author dwells, as we have seen, on

the qualifications instrumental in the acquisition and application of hermeneutical knowledge, and on the province of reason in the exposition of Scripture. His remarks under these heads are just and pertinent; but it strikes us that there is a want of life and power in his manner of presenting them. They come before us too much in the garb of common-places which, having been worn thread-bare long ago, have unfortunately not put on any novelty of argument or illustration in consequence of passing through his hands. We are well aware that it would be foolish to expect much substantial originality in the discussion of topics on which so many able writers have already expended their strength. But a certain air of vigour and freshness will always be found in the productions of minds of a higher order, even although the subject may seem "bald with dry antiquity." An essay on Truth, from the pen of Lord Bacon, a paragraph on Spiritual Insensibility, among the Thoughts of Pascal, a sermon on the Ignorance of Man, by Bishop Butler, or an argument in favour of toleration, by Mr. Burke, will strike the reader with a sense of novelty and a feeling of interest at which he is quite astonished when he recollects the triteness of the theme. In our author's compositions we find few traces of this felicity in the treatment of moral questions already preoccupied and exhausted. His strength seems to lie in the accumulation and arrangement of philological matter much more than in conducting an ethical disquisition. When he attempts the latter, he is apt to throw out his ideas without much of logical concatenation; so that they resemble a string of beads rather than a chain whose links are ranged in a line of regular and indissoluble conjunction. There is often, however, much worth and weight in his observations, separately considered. We recommend to our readers the following remarks, under the head of "Moral Qualifications for Hermeneutical Studies."

"But some are desirous to know the will of God, and averse to obey it. They approve of it in theory, but not in practice. They survey it as a beautiful portrait which cannot exert a permanent influence on the conduct, or infuse into the bosom a vigorous current. Now, the interpreter must be persuaded in his own mind to *follow* the will of Jehovah, as far as he discovers it in the Scriptures. Knowledge without piety is not sufficient. Let there be a combination of both. To stop short with the former, is to disobey the commandment of God, and to exclude the soul from the element of its own safety. 'If a man will do His will, he shall know of the doctrine, whether it be of God.' Consistent walking with God has a mighty influence on the religious faith. How many set out with atheism in their lives, and become infidel in their opinions, deriving fuel from practical ungodliness to feed the unholy flame that burns up every sound principle! It is no uncommon thing to witness extensive knowledge without corresponding practice, as though we were designed to be creatures of dry intellect—beings devoid of practical energy or devoted holiness. But the Bible brings us into contact with holy men, who spake as they were moved by the Holy Ghost. To understand their language, we must be holy ourselves; else we may be ready to exclaim, Ye bring strange things to our ears,—a new doctrine, which we cannot understand. What communion of soul can the selfish sinner have with the sacred writers? To understand the poet's creations, we must be imbued with a poetic taste, and enter into the very conceptions of the man of genius whose productions we admire. So is it with other studies. To comprehend or relish the profound speculations of the mental philosopher, we must imbibe a kindred spirit of investigation, and go with ardour to the examination of his works. And thus, too, with the sacred interpreter. He comes into

the society of holy men and high themes. He ascends into a region of hallowed purity, where eternal truth reigns. How then can such companionship be suited to the apprehension of him who cherishes no sincere determination to follow the leadings of perfect goodness? He cannot hope to be initiated into the full sense of the Scriptures, if his heart be not open to receive the lessons of supreme wisdom; and if the spirit of obedience be absent." Pp. 5, 6.

(*To be continued.*)

BRIEF NOTICES.

Thirza; or, The Attractive Power of the Cross. Translated from the German. With a Recommendatory Notice by Robert S. Candlish, D. D. Edinburgh: W. P. Kennedy.

This is a singularly interesting narrative of the conversion of a young Jewess moving in the higher ranks of society. She was an only daughter. On her conscience being set at rest, through the sprinkling of the blood of Him whom she had been taught to look upon as the despised Nazarene, she had to encounter the fierce and determined opposition of her father. Up to the time she first disclosed to him the change she had undergone, he had treated her with the fondest affection; but, no sooner did he hear the name of Christ fall in terms of adoration from her lips, than he poured forth the most dreadful curses, and his health was affected by the shock. The struggle between her attachment to her father and her love to Christ is most pathetically portrayed, and cannot fail to excite the liveliest sympathy. Happily she remained steadfast in the faith, her unceasing kindness melted her father's heart, and ere long she had the unspeakable delight of seeing him attracted to that very Cross he had hitherto scorned. We warmly recommend the work to our readers.

Another Lily Gathered: Being a Narrative of the Conversion and Death of James Laing. By the Rev. R. M. M'Cheyne, St. Peter's, Dundee. Edinburgh: James Gall & Son. Pp. 34.

While perusing this little work, we were struck with the unwearied attentions of Mr. M'Cheyne to this boy, and the amount of labour he must have bestowed on his case. He was amply rewarded. Sabbath-school teachers will here find a model of a visitor to the sick and the dying, and their scholars a beautiful illustration of the value of early seeking and finding God. Just as we were about to write this short recommendation, we learned that the respected author had been carried off suddenly by typhus fever,—a circumstance which adds much force to the concluding paragraph,—"*Dear brethren in the ministry, and labourers in the Sabbath-school*, suffer the word of exhortation from one who is 'your brother and companion in tribulation.' May we not learn from this to be more earnest both in prayers and labours, in seeking the salvation of little children? A carnal mind of the first order will evermore despise and reject the way of salvation by Christ; but the mind of a child, quickened by the Holy Spirit, will evermore realize and delight in the rich and glorious mystery of the gospel. Let us awake from an unbelieving dream. Let us no more be content to labour without fruit. Let us seek the *present* conversion to Christ of our little children. Jesus has reason to complain of us that he can do no mighty works in our Sabbath-schools because of our unbelief."

The Protestant Reformation: A Tract for the People. By the Rev. Robert Ferguson. London: John Snow. Pp. 36.

A very instructive Tract, embracing a condensed summary of,—1. The State of the Church, from its foundation by Christ and his Apostles, till the commence-

ment of the Reformation; 2. The Character and Extent of the Reformation; and, 3. The Advantages of the Reformation—political, social, and religious. Such publications as this are at present much needed, and it is gratifying to the friends of civil and religious liberty to see so many, like the Author, able to enter the field of controversy fully equipped for the warfare.

A Memoir of Ebenezer Birrell, late of Stepney College, London. By his Brother. Second Edition. London: Simpkin, Marshall, & Co. Pp. 99.

STRONG emotions are not unfrequently produced by slight associations, and we have rarely felt more the truth of this remark than when reading the words "late of Stepney college." This is a strangely bewildering world. The most promising instruments are taken away. Why is it so? For a reply, we but get an echo. It is the glory of God to conceal a matter. He will not allow us a sight; he compels us to live by faith, and baffles our curiosity thus, "What thou knowest not now, thou shalt know hereafter." The unravellings of immortality will form a heart thrilling employment. Marvellous wisdom will shine forth in those events enveloped now in thick clouds, and unutterable tenderness in those wounds which now bleed in agony.

In this brief and unpretending Memoir, there are no very striking incidents. Mr. Birrell had pious parents, who trained him up in the nurture and admonition of the Lord. Their instructions, amid the waywardness of youth, he never forgot. A mother's love exercised a mighty influence over him. Yet not until his nineteenth year did he exhibit evidences of conversion. The workings of his mind are here faithfully delineated. He soon determined on studying for the ministry, but his health gave way. During a protracted illness he maintained unwavering constancy, and his dying moments were triumphant indeed.

This is a Memoir for young men. It will bear a sifting examination. The piety of Mr. Birrell was of no sickly growth,—there was about him no mawkish sentimentality,—he had a thorough abhorrence of every thing that savoured of cant,—and while possessed of fine feelings, there is a robust manliness in his utterance of them. Memoirs not a few issue from the press, which we conscientiously leave unnoticed, because of the injurious effects that result from their perusal. The one before us we should not be afraid to put into the hands of an avowed scoffer, confident that the mind displayed in it, combined with the high moral tone of its subject, would prove a shield against a twofold battery of jeers.

ANNUAL MEETINGS OF THE CONGREGATIONAL UNION OF SCOTLAND.

THE thirty-first Anniversary of the Union was held in Aberdeen, on the 4th, 5th, and 6th days of April. All the meetings were most interesting, and attended by numerous audiences. The ministers from a distance will not soon forget the kind, warm-hearted hospitality with which their Christian brethren entertained them. All the arrangements were admirably complete, and all returned to their respective homes gratified to find so much of generous brotherly kindness, and interest in the prosperity of the denomination. A large number of ministers were present:—Dr. Wardlaw, Glasgow; Mr. M'Kenzie, do.; Mr. Russell, do.; Dr. Paterson, Edinburgh; Mr. Alexander, do.; Mr. Knowles, Linlithgow; Mr. Gowan, Dalkeith; Mr. Watson, Musselburgh; Mr. Cullen, Leith; Mr. Swan, do.; Mr. Lothian, St. Andrews; Mr. Murdoch, Anstruther; Mr. M'Kenzie, Elie; Mr. Yule, Newburgh; Dr. Russell, Dundee; Mr. Shoebotham, do.; Mr. A. Russell, do.; Mr. Campbell, Montrose; Mr. Lowe, Forfar; Mr. Tait, Blairgowrie; Mr. M'Kinnon, Sauchieburn; Mr. M'Kenzie, Berwie; Mr. Moir, Laurencekirk; Mr. M'Kechnie, Stewartfield; Mr. Duff, Fraserburgh; Mr. Morison, Millseat; Mr. Murkes, Banff; Mr. Rennie, Culsalmond; Mr. Miller, Inverury; Mr Hill, Huntly; Mr. Munro, Knockando; Mr. M'Niel,

Elgin; Mr. Kennedy, Inverness; Mr. Machray, late of Dumfries; Mr. Cruikshank, late of Rhynie; Mr. Nicol, preacher at Rhynie; Mr. Noble, preacher at Cullen; Mr. M'Donald, preacher at Stonehaven; Mr. Rettie, preacher at Banchory. Besides Aberdeen ministers, Messrs. Thomson, Kennedy, Wallace, Arthur, and Laing of Printfield. Mr. Smith from Rendal, Orkney, was detained by contrary winds, and arrived only on Thursday night, when all the meetings were over.

Dr. Bennett was also present as the deputy of the Congregational Union of England and Wales; and Mr. Sheppard of Sligo, deputy of the Congregational Union of Ireland. The presence of Dr. Bennett was hailed by every one with delight. He had presided at the formation of the first Congregational church in Scotland, in Aberdeen, in the year 1798, and to see him, on the very spot, at the distance of nearly half-a-century, excited deep emotion, and called forth strong expressions of gratitude to that God who does not despise the day of small things.

PRELIMINARY MEETING OF THE UNION.

The preliminary meeting of the Union was held in George-street chapel, on Tuesday forenoon, and by adjournment on Thursday forenoon. Mr. Alexander presented the Report of the Committee appointed at last meeting, to consider the best means of procuring suitable Agents for the Union; and it was agreed unanimously to authorize the acting Committee to lay out a sum not exceeding £100 during the current year, in imparting such instruction to approved Agents as might be deemed serviceable.

GLASGOW THEOLOGICAL ACADEMY.

On Tuesday evening, the annual meeting was held in Frederick-street chapel—Dr. Paterson occupied the chair—and the meeting having been opened with praise and prayer, the Chairman, after a few remarks on the object of the meeting, called successively upon the Secretary to read the report of the Committee of Management of the Institution, and the Treasurer to exhibit the state of its funds. It appeared from the Report that there were at present twenty-nine students preparing for the ministry in the academy. The state of the Treasurer's accounts is very unsatisfactory. From them it appeared that, were it not from contributions received from sources not in anywise connected with the Academy, the disbursements would at present exceed the income to the amount of £429 2s. 10d.; and as, by the end of June, an additional demand would be made on the funds to the amount of £130 or £140, the deficiency would then be about £560. This was the result produced when the contributions received from churches in connection with the Union were placed in opposition to the necessary expenditure of the Institution, and the Treasurer concluded his report of this disagreeable state of the funds, by remarking that he trusted it only required to be mentioned that such was the backward state of matters to put the members of the different churches in recollection of their duty, and make them give readily of their substance, in order that so beneficial an institution might not be allowed to fall into embarrassment.

Mr. Shoebotham of Dundee, in moving, "That the Report now read be adopted as the Twenty-eighth Annual Report of the Committee of Management, and that it be printed and circulated under the direction of the Committee," supported his motion as follows:—

That part of the Report of this Institution, which has been read to us by the Secretary, and which has presented to our view the nature, operation, and objects of it, in a mode so terse and luminous, commends itself to approbation, and needs not any remarks of mine. The Treasurer's Report, which presents somewhat of a gloomy aspect, will form the subject of a special address by one who is to follow. I shall, therefore, take the liberty of a wider range of thought.

In this age of the world, and in this country, in which the streams of knowledge flow so freely to irrigate the national mind—in which exist mechanic institutions, circulating libraries, periodical literature, and cheap publications, on al-

most every subject of investigation, which are spread over the surface of society, and in some cases penetrate to its depths—it can scarcely be deemed necessary to advocate the claims of the Glasgow Theological Academy, established for the purpose of training young men for the high and holy office of the Christian ministry. Still less can it be supposed necessary to engage in such an advocacy before such an enlightened audience as this, assembled in the city of Aberdeen,—the beautiful metropolis of the north, adorned by its universities, characterized for their efficiency and liberality, in which a large number of the youth of the country have slaked their mental thirst at the waters of knowledge, drawn from the deep wells of truth by the hands of able and skilful masters; and the reflective influence of which may be supposed to have imparted a general character of intelligence, and appreciation of the value of learning, over the city's population. It may not, however, be deemed supererogatory or presumptuous, to awaken remembrance by the utterance of a few observations.

As time is rolling onward in its appointed course, the general mind is advancing. And if the word of promise lie not, and the bright visions of prophecy are not the corruscating hallucinations of a dream, mind, on the theatre of this world, has yet a glorious destiny to accomplish,—has pure and noble purposes to fulfil. If, then, mind in general is awakening to deeds of high emprize, is pluming its wings for higher and nobler flight,—is fluttering them in the nest, trying their young strength, ere it spreads them abroad, and springs forward and upward: how essential that the guides and leaders of that general mind should be prepared for the foremost position, that they should be duly equipped and marshalled for the magnitude of their work,—for the complex and thickening conflict which is approaching! When the hosts muster on the moral battle-field, how important that the under captains of each rank should be prepared to utter the commands of the chief Captain in a clear and distinct voice, and regulate the movements of each corps with vigour, dexterity, and skill! If all men are to be educated more or less, as all should be, and, as we trust, all will be,—how special the education which the Christian minister requires! Unless the Christian ministry continue to increase in efficiency and power; it must, as society progresses, ultimately sink into contempt. Amid the deep movements of society a loud and imperious call is uttered,—that its guides, who have assumed the office of its direction, shall be men of pre-eminent ability.

Controversies, subtle and complex, are rising, and to deal with them effectually will require a clear thinking and well-disciplined mind. Systems are rearing their heads among us, which dexterously inweave the threads of truth with those of error, unite the precious with the vile,—elevate the human to the same platform on which stand the divine,—attempt to imprison the waters of life within cisterns of human construction, and interpose the shadows of antiquity, erudition, and human prescription, between conscience and its rightful Lord. To unravel such sophistries, distinguish between the true and the false,—break in pieces the vessels of earth, keep free from imprisonment God's blessed word, that it may circulate freely from its fountain in the Godhead, to enlighten, bless, and convert mankind; discriminating minds, memories well-stored with suitable materials, hands strong and steady, and expert in execution, will be in increasing demand.

Then, Sir, let us for a moment contemplate the great theme of the Christian ministry. It contains the loftiest objects of human thought—the brightest emanation of the Eternal mind. It is nothing less than the glorious gospel of the blessed God,—a divine expedient to enlighten the intellect, purify the heart, and regulate the manners of immortal man. The gospel treads on earth, and rises within the bounds of heaven,—encircles man in the temporality of his being, and influences him in the eternity of his duration,—commences its operations at the centre, and extends them to the utmost verge of his existence. Let man, and societies of men, advance as they may, in intellectual capacity, the gospel will still be in advance of all. The loftiest spirits of earth may put forth their noblest efforts to gain the highest summits of gospel truth; angels in heaven may bend down from their exalted seats to search into its profound depths; but although the one continue to ascend from below, and the other continue to descend from above, the two will never meet together; having between them drawn the line of the gospel's diameter, they will never make a pathway entirely through it; but will find it vast, illimitable, infinite, possessing the ampli-

tude of divinity itself. The gospel is the love of Christ which passeth knowledge. The gospel is the unsearchable riches of Christ. How important that such a theme should be handled discreetly, since it presents scope for the highest wisdom, and the noblest gifts! He who has given substance and increment to the gospel, has also appointed the means of its agency. It is the order of heaven that the gospel should be circulated among men by men, and obtain a lodgment in human hearts by the sympathies of hearts—the wonderful machinery of human thought, sentiment, and language. The Christian ministry is a co-operation with divinity. "Faith cometh by hearing, and hearing by the word of God." Let the artist construct his designs, the husbandman plough the soil, the philosopher explore the intricacies of science, the senator legislate for a nation's weal, the judge, clothed in ermine, expound the nature, and pronounce the sentence of law. Such occupations are useful and honourable. But he who ascends the pulpit occupies a station of greater power and efficiency; the consequences of which extend farther into futurity, and penetrate lower into the depths of human being and destiny. The occupant of the pulpit has to deal with the delicate department of motives, morality, and religion. He has to touch the mainspring of human hearts, to feed and regulate the intellect, and guide men in the pathway of immortality. We affirm not too much when we say, that the order, happiness, and religion, of a nation—that the salvation of the world, are supended on the pulpit's efficiency and power. From it are to be scattered those leaves which are for the healing of the nations. From it are to circulate those lofty sentiments, holy principles, celestial hopes, which are to bear society forward in the high and holy path of duty through this world to a better. From it are to well forth those pure waters of the sanctuary, which will refresh the weary traveller during his pilgrimage of life. And shall it be said that a mere novice in general science, and biblical literature, is fitted for the occupancy of such a station?

We rejoice that the elemental truths of the gospel are so simple, that it is the duty of him who heareth to say, 'Come;' that they, who, like the woman of Samaria, have heard only its first lesson, are in duty bound to go, and tell their neighbours the wondrous story. He who knows the alphabet of Christianity may go and teach that alphabet. But to comprehend the heights and depths, and lengths and breadths of gospel truth, and unfold the same to others, is a work beyond the mere smatterer in knowledge to effect. Babes have not only to be fed with the sincere milk of the word, but young men and fathers have to be fed with stronger meat suited to their several ages and capacities. The dispensations of mercy and truth have to be unfolded in their amplitude, connection, and variety; the doctrines of grace have to be exhibited in their majestic glory, divine porportions, and adaptation to the nature, the circumstances, and the wants of mankind, and the influence which those doctrines supply to produce a holy heart and life—a sound and healthful morality of tone and principle. Thus thousands, while listening to the statements of truth, and the provision made by the Lord of hosts unto all people,—"A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," will be ready to adopt the expressive language of Britain's greatest Poet,

> "How charming is divine philosophy!
> Not harsh and crabbed as dull fools suppose,
> But musical as is Apollo's lute,
> A perpetual feast of nectar'd sweets
> Where no crude surfeit reigns."

Infidelity has dreaded and felt the pulpit's power. This we have seen in the bitterness displayed towards it in the latest onslaught which has been made against Christianity. While the pulpit faithfully retains and successfully wields the influence which God has vouchsafed to it, infidelity cannot culminate in the horizon of human thought. Hence, the enmity of infidels towards the pulpit, and their eager wish to sweep it away. They have not forgotten, and will never forgive, the matchless pulpit effort put forth by one who graduated in the university of this city. By the touch of his Ithuriel spear, infidelity stood forth in its own portentous character, a hideous monster begotten by a conjunction of perverted reason, and unsanctified diabolical passion. Beneath that withering exposure, infidelity turned pale, trembled, and sunk down a shapeless mass of moral

putridity and loathsomeness. I allude, of course, to the sermon on 'Modern Infidelity,' delivered by that prince of preachers,—that giant of our order,—the venerated Robert Hall.

To the schools of our prophets, and to the Glasgow Theological Academy in particular, then, we look for the supply of a rising ministry which shall make the pulpits of the land beams of light, flames of love, whence shall issue thoughts that breathe and words that burn—for a class of men who shall be the glory of Christ and the messengers of the churches,—men who will bear the torch of truth within every citadel of error, and who, despite of opposition, will carry forward, by their sanctified instrumentality, the cause of the Redeemer, to its noontide splendour, its millennial glory.

Never, Sir, until the New Jerusalem descends from God out of heaven, and the purity and joy of earth mingle with the holy light and calm blessedness of eternity, will such institutions, and such agency, be deemed unnecessary by the Christian church.

There are two particulars on which I would venture to say a word or two, which, in my judgment, have a practical bearing on this institution in the important department of funds.

There is a large and increasing number of young men trained in the Glasgow Theological Academy, who cross the borders and become located in England. Now, there could be no earthly objection to this, if we had a surplus of labourers—more ministers than churches; and, if Scotland were the richer, and England the poorer country. Such, however, is not the case, but the converse is the truth. If it is to be the case, that the young men of this institution shall continue to migrate in such numbers to the sunny south, I do think for one, that on the common principle of equity our sister churches in that part of the island should be requested to aid the funds of this institution, by a collection each year, in a given number of them.

I am fully aware that Scotland's sons have won renown in every fair field of fame, and gathered laurels in every department of human action. I would say, let them go forth to adorn by their virtue, their industry, their intelligence, the varied paths of honourable ambition. We object not. Still, I think, the fatherland should be foremost in their affection and regards. The native soil must be cultivated; and who so well qualified for its cultivation as native sons? Scotchmen can be as great at home as they can be abroad, and home presents many inviting fields of labour, which, by patient persevering effort, would yield much precious fruit to the Lord of the harvest, and would gladden the heart of the spiritual husbandman for his toil. Native tones, idioms, illustrations, and impulses, find the readiest way to the heart, and arouse and agitate its inmost feelings; and these a stranger cannot be expected perfectly to acquire.

I have sometimes thought our young brethren in the ministry abandon their posts before they have made a proper trial of their productiveness. To lodge and mature great principles in the minds of men, patience, labour, and time are required. That which is solid and permanent is generally slow in its development. The mushroom will spring up in a night, but the oak requires many years to perfect its growth, and there is a corresponding difference in their value and utility. Our most influential and flourishing churches have been the fruit of long and persevering toil. Some men, indeed, labour, and others enter into their labour; but let not him that putteth on the armour boast as he who putteth it off. The principles which we hold and cherish cannot, in the order of Providence, be expected to take deep root, and obtain a wide spread in the land, except by patient persevering labour, and by self-denial by the men who are honoured to exhibit and maintain them.

Were it not presumptuous in me, I would say to our younger brethren;—be not restless, uneasy, impatient. Look at the gradual processes through which God evolves his plans and purposes. He who could have spoken, and a universe would have started into being, and fallen into order in a moment, produced it by progressive stages; thereby teaching us important truth by example. How many days of sun and dew, and wind and rain are required to perfect the seeds of the earth, and ripen them into corn, and fruit, and flowers! Through what singular paths does God lead his chosen servants! Call to mind the chequered histories of Abraham, Isaac, and Jacob. To what complex and tedious trials Joseph had to submit before he stood by the side of Pharaoh, as his chief ad-

viser. James says, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." Indomitable perseverance in a good cause is morally certain of a measure of success; and the success generally bears a proportion to the amount of labour bestowed. If possible, let every man abide at his post, faithfully perform his duty, and he may safely commit the issues to God. "He is not unrighteous to forget your work of faith and labour of love."

There is another point on which I would speak a word. It is an evident fact that those families in our churches distinguished for their wealth and station in society, have not, as yet, furnished a due proportion of their sons for the ministry of the gospel. It is the peculiar glory of the gospel that it knows nothing of class, but fetches its trophies out of all classes. To the poor the gospel is preached; because the poor, as compared with the rich, form the greater number; though the reference may be understood as applying to moral character as much as to civil condition. Our poor families have furnished more than their proportion for the supply of the ministry. It may well be asked, How comes it to pass that, as the rich are sometimes caught in the gospel net, join our churches, and take an interest in their welfare, they give up so few of their sons to be fishers of men? Do they consider the ministry a low and degrading office, not affording sufficient scope for elevated talent, nor conferring sufficient honour on the person who sustains it? The Christian ministry has employed, consecrated, and adorned the noblest talents which God has bestowed, or man possessed. Ministers themselves, even of the highest order, have rejoiced to bring forth their sons into the sanctuary, and consecrate them to that office which they themselves have laboriously filled. The minister, whose heart is beating in the right place, would rather see his son a pious, useful, successful preacher of the gospel, than see him seated on the woolsack in the highest court of parliament, and holding the office of Lord-chancellor of England.

But perhaps our rich friends think the emoluments of the ministry too trifling to be an object of ambition. If they connect happiness with the abundance of earthly possession, and are not content with the means of honourable maintenance;—if they would rather see their children rich in this world, than honourably serving God in the gospel of his Son,—they may pursue their worldly objects, but it is at the expense of Christian consistency. What a noble evidence of self-denial, what a proof of genuine Christianity, if some of the sons of our wealthier families would freely relinquish prospects of worldly emolument, for the purpose of setting themselves apart to the service of Christ and his church! Consider the example of Christ, who emptied himself for us; and who has said to those who forsake the things of this world—that they "shall receive a hundred fold, and shall inherit everlasting life."

It is sometimes urged, and with apparent truth, that persons in the lower stations of life seek the ministry to elevate their condition, and get themselves put into the priest's office for a morsel of bread; while in a rich and splendid hierarchy, members of higher families seek the office for its wealth, honour, ease, and influence. This view brings us within the sphere of human motives, which is the peculiar province of the Almighty, who alone searches the heart of man. Every man standeth or falleth to his own master. But if the members of rich families were to enter the ministry among us, they would rebut both objections. They would descend in a temporal, that they might rise in a spiritual, sense. They would make themselves poor for the gospel's sake. To such, the words of the apostle would indeed be applicable,—"Rejoice ye rich, in that ye are brought low." Besides, were this the case, there would not exist such a pressure on the funds of this Institution; and in this light I beg you now to view it, because for this purpose it is now urged upon your consideration.

The resolution was seconded by Mr. William Leslie, builder, and unanimously carried.

Mr. Laing, of Cotton, moved "That this meeting tender cordial thanks to Dr. Wardlaw and Mr. M'Kenzie for their zealous labours, and express gratitude to God for his kindness in enabling them to labour in such an important sphere,"—and spoke as follows:—

In the absence of an esteemed brother, I rise to propose a resolution which

has been put into my hand, only during the proceedings of to-day, but which I have nevertheless undertaken to bring forward, because—on account of the affectionate regard which I cherish towards those to whom the resolution refers—there is no part of this evening's proceedings more congenial, indeed, I may say, *so* congenial to my own feelings; and because I believe there is no motion to be brought forward which it will be more easy to persuade the meeting to adopt.

The motion is—A vote of thanks to Dr. Wardlaw and Mr. Mackenzie.

The motion consists of two parts. The former part calls on the meeting to tender their thanks to Dr. Wardlaw and Mr. Mackenzie, for their valuable and zealous labours as tutors of the Academy. On this part of the resolution I do not intend to say anything,—because I am certain that—with respect to those now present, who are acquainted with the characters, and qualifications, and labours of these gentlemen—no speech is needed to persuade them to the cordial adoption of this resolution; and, on the other hand, if there be any now present who are not acquainted with the characters, and qualifications, and labours of these gentlemen, I must leave such to gather the necessary information on the subject from some other source, or on some other occasion; because I cannot but feel that it would be as presumptuous in me, as I am sure it would be painful for the gentlemen themselves, were I in their presence to enter into any such eulogy of them and their labours as would be necessary, in order to show those who may be unacquainted with them how well they deserve our thanks.

On the latter part of the resolution, I may with more propriety offer a few remarks:—

It calls on the meeting to express their gratitude to God for enabling these gentlemen to labour in this important sphere. The *importance of the sphere* presents a wide and tempting topic, but, as it is a topic which is only incidental to my present subject, I shall not detain the meeting by enlarging on it. Permit me only to observe, that I can think of no sphere of labour which exceeds, or even equals in importance, that in which these gentlemen are engaged. The Apostle Paul says, "Whosoever shall call upon the name of the Lord shall be saved:" but he adds, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The preparation and sending forth of preachers, therefore, must, I conceive, be regarded as the most important department of all the machinery employed for promoting the salvation of souls.

But it is not to the department in which these gentlemen labour that our attention is particularly called on the present occasion, but to these gentlemen themselves as labouring in that department.

We are called to express our gratitude to God, for enabling or qualifying them for that labour. We are called to express our gratitude for the gifts and qualifications bestowed on them by God, to fit them for that labour; and this, as a recognition of the general scriptural truth, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." But we are called to express our gratitude to God, in respect to this matter, on more particular grounds still:—we read in the Epistle to the Ephesians, that "when Christ ascended up on high, he led captivity captive; and gave gifts unto men; and he gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" we are here taught that *teachers fitted for preparing or perfecting the saints for the work of the ministry* are ranked with apostles, prophets, evangelists, and pastors, as the *special gifts of Christ to his church.* The Apostle Paul says, in his epistle to the Corinthians, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge," that is, I conceive, that they were amply provided with pastors and teachers richly endued with these valuable gifts. And are not *we* called on in the same spirit to thank our God on behalf of *our* churches on the same ground? viz., that in these gentlemen we are enriched with teachers amply endued with all *utterance* and all *knowledge.*

But I need not dwell on this topic. No one will deny or dispute that we are bound to thank our God always on this account: the question is, how shall we

best express our gratitude? Not, certainly, by merely adopting—or even adopting with acclamation—such a resolution as this, in such a meeting as the present. The best way in which the churches can express their gratitude, both to these gentlemen themselves, and to God for giving them such teachers, is *by availing themselves of their services.* We must not forget that gratitude is like love—where it really exists it will show itself in acts. If we be grateful, then, let us be grateful, not in word only, but in deed and in truth. Labourers are wanted, much wanted; many are wanted. Wherefore, let the churches look out from among them, men; I say not unto you *seven* men, but seventy times seven—men full of faith in the Holy Ghost, and endued with all suitable qualifications, whom they may place under the care of these teachers; that through their instrumentality those men may be prepared and perfected for the work of the ministry, for the edifying of the body of Christ. But this is not all. If the churches do look out and send forth from among them men for this purpose, they are morally bound to send *money* also, according to their ability, for the support of those men, and for defraying the expenses of their education. This is an indispensable part of the sincere expression of their gratitude to God.

And once more; if the churches be truly grateful to the Great Head of the church, for his having enriched them with such teachers, let them, while they pour out their thanksgivings to him on that account, pour out to him also their prayers and supplications on behalf of these teachers, that their lives and labours may be long preserved to the churches; that they may be yet more richly endued with the gifts and graces of the Holy Spirit, so as to be increasingly fitted for the work whereunto he hath called them; and that thus, through their instrumentality, the knowledge of the glorious gospel of the blessed God may be more and more widely diffused through our own beloved land, and the happy period hastened on when the whole earth shall be filled with the knowledge and glory of the Lord.

The motion was feelingly responded to by Dr. Wardlaw, and Mr. Mackenzie, the latter of whom gave a most interesting account of the state of the academy, and of the progress of the students. He ably impressed upon the meeting the necessity which existed for such an institution in connection with the Union, it being absolutely necessary, in order rightly to understand and appreciate the true meaning and import of the gospel, so as to be able faithfully to expound it to others, that a person should go through a course of study, and be taught to read the Bible in the original language. He also gave a sketch of the manner in which young men were admitted into the Academy. The person applying required to be a member of a Congregational church, and the application was generally made through his pastor to one of the secretaries. A correspondence then ensued, and a series of questions were placed in the hands of the applicant. The case, with the answers given by the applicant to these questions, was then laid before the sub-committee, and if they sustained the application, the individual applying is then required to prepare an essay on some given subject, and a short discourse on a certain portion of Scripture. This being done, the Committee again meet, when the essay and the discourse are both read in their hearing, and any questions they may deem proper are put to the applicant. He is then dismissed, and the opinion of the Committee taken by the chairman, as to whether or not he is entitled to be received; and if their opinion be favourable, he is so received. Surely it would be granted by all that this was a very salutary process. Then, when he was so received, they had various important studies in which to engage him. They held it of importance that he should be able to read the Old Testament in Hebrew, and the New Testament in Greek. They did not consider it absolutely necessary, as he knew many who preached the gospel successfully with but a very limited knowledge of these; but still it was of importance. Mr. Mackenzie concluded with a strong appeal in behalf of the funds of the Institution. We regret that our report of this speech is so very meagre and imperfect.

Dr. RUSSELL moved, "That this meeting, deeply convinced by the Report now read, that there is not that amount of interest taken in the Institution which there ought to be, resolve to aid it more liberally hereafter, and indulge the hope that the churches generally will do so likewise." We give the substance of his remarks:—

It is matter of great regret, that so few of the churches contribute to the funds of the Academy. All the churches are interested in the prosperity of

this institution, and it would be well for them to consider this. Let none of them act on the principle, that because they cannot give much they need not give anything Let such churches consider, that if they all give a little, the aggregate sum will be far from inconsiderable. Not a few of them have reaped, and are still reaping, of the fruits of this Academy; and ought they not to do what they can to support it? Some of our churches have done well, and I trust their example will now be more generally followed.

It merits particular consideration, that not a few of the present labourers in our churches must soon, in the course of nature, be called from the field. And surely, it is of the first importance to provide suitable successors. It will gladden the hearts of those fathers and brethren, to see young men raised up to carry on the work in which they have so long been engaged. They will rejoice if their successors shall be more efficient, and more successful than themselves. Their great desire is, that Christ may be glorified, that sinners may be converted, and that the churches may be edified, and made the honoured means of extending the gospel of the grace of God. Now, the education furnished by this Academy is well fitted to train faithful men, who shall be able to teach others also. The various branches of study subject the minds of the students to a salutary discipline. The study of natural science tends to brace the mental faculties, and to form the habit of close investigation. And the study of languages, and particularly of moral science, must bring the mind into close contact with the subject of moral evidence. The very efforts of intellectual energy which are called forth, must secure unspeakable advantages. There will thus be acquired, the power of arriving at discriminating and accurate conceptions of every subject. By a constant habit of close investigation, the student becomes qualified for the detection of sophistry, and for the exercise of sound and conclusive reasoning. Such a habit enriches the mind. The result will be, that the diligent student will have in his mind a storehouse, where every acquisition may be disposed of in an orderly manner, so as to be easily accessible on all occasions.

Every branch of learning is to be made subservient to biblical knowledge. And there is no department of literature but may be highly useful to the minister of Christ, if sanctified to his Master's use. Are not the ministers of Christ set for the defence of the gospel? And if the enemies of the truth are often distinguished by their attainments, is it not highly desirable that the champions of the faith should be able to stand upon equal grounds? If criticism, and scientific knowledge, and antiquarian research, be employed by the advocates of error, is it not of great moment to have some good soldiers of Jesus Christ who shall be able to repel their darts, and to turn upon them their own weapons? Let us spoil the Egyptians, and employ the spoils in erecting a sanctuary for God. In the present day, error is assuming numerous varying shapes, and is employing a diversity of weapons and modes of assault, and are we not called to furnish champions equipped at all points, and equal to the contest?

You who have experienced the advantages resulting from an enlightened evangelical ministry, will not, I trust, fail to respond to the call made on your liberality. You know what it is to have the truth of Christ preached fully in all its parts—faithfully in all its connections—freely in its application to sinners of every class and character—and seasonably in all its suitableness to the diversified circumstances of mankind at large, and of Christians in particular. Some of you may have felt the tremblings of conscience awakened to a sense of guilt and condemnation, when the preacher reasoned concerning righteousness, and temperance, and judgment to come. The light of the law of God flashed with mighty and irresistible conviction upon your astonished souls when the very secrets of your heart were made manifest by the living and the powerful word of the God against whom you had sinned. But by the Spirit of all grace, the glories of the righteousness and the expiatory blood of Christ were made to shine before you, with such lustre, as to carry light and consolation, peace and holy joy, through the darkness, the terror, and the confusion, which reigned within you. Perhaps some here have come to the house of God in a time of strong temptation, but the word was so preached as to dispel your darkness, to banish your scepticism, to confirm your faith, and to strengthen every principle of piety within you. Your soul then escaped like a bird from the snare of the fowler. Some of you may have come to the solemn assembly in the state of the deepest affliction, but there you heard such affecting exhibitions of the character of Christ, as the Great

High Priest of his church, of his sympathy and tenderness, his watchfulness, and his care, that your heart was soothed and your spirit cheered. There the promises of the everlasting covenant were so unfolded, and so applied, that you felt as if all were new, as if the promises had then been first proclaimed, as if they had been framed on the spot, and for your special case, so lucidly were they explained, and so appropriately were they applied. The Spirit of the God of the promises had been with the preacher in his closet, had sanctified his knowledge of men and things, had directed him to those views of the truth which were best adapted to your condition, and had excited in him those feelings which enabled him to speak with that clearness and perspicuity which presented the truth in the most vivid light, and with that warmth and feeling which sent it home to your heart. You felt as if the preacher had been made acquainted with your special case, when in fact he knew nothing of it. But his intimate acquaintance with human nature, his knowledge of the world and of the church, his comprehensive views of the sacred records, and his powers of analysis and discrimination, were directed by the Spirit of God, so as to make a condition such as yours the subject of thorough and close investigation, and to concentrate all the parts of his knowledge which bore upon the subject. Yes, the Spirit of God works by means, and by means adapted to his object. And if, when you felt as I have described, you said, "This is none other than the house of God, and this is the gate of heaven;" will you not give as the Lord hath prospered you, that Christian men of suitable talents may be so trained as to enable them to be effective helpers of the faith and joy of the people of God, and heralds of the cross to the world at large?

In the wilderness the Israelites did not hoard the spoils of the Egyptians. They gave them freely up, that the sanctuary of God might be built. They had to be restrained from giving. And when will this be required in our case? A spirit of liberality, like to that of the Israelites, would be the presage of the millennial triumph of the gospel. The church has not yet properly responded to the call,—"Awake, awake; put on thy strength, O Zion!" Has not Christ taught you how to lay up treasure in heaven? In heaven, indeed, is your inheritance. And certainly you are called to have your heart there. It is for you as risen with Christ, to set your affections on the things which are above, where he now sits at the right hand of God. What Christian can question this? But when our Lord speaks of our laying up treasure in heaven, he means that we should lay up our earthly substance there. The treasure of which he speaks is something that may be stolen by the thief, and corrupted by the moth and rust. He tells us, where our substance will be most secure. The money that we spend upon ourselves, and upon vanity, is gone; it is lost for ever. But the money, or its equivalent, which we give from Christian principle to the cause of benevolence, and to the cause of the gospel, is not lost, it is safe in heaven. And we shall get a good account of it at the resurrection of the just. It is in heaven producing high interest. Interest, did I say? this is far from a full expression of the thing signified. The substance devoted to Christ is small in itself, and it is relatively small when set beside the magnitude of the object for which it is given; but the reward will far surpass our highest conceptions. Yes, the reward will correspond with the exhaustless resources of the fountain of all good. It will exhibit the exuberant riches of his grace;—it will be suited to the grandeur of eternity, and to the splendour of the heavenly kingdom;—it will illustrate the Divine regard for sterling principle, and devoted self-denial;—it will be given as a public testimony of the Divine complacency in the work and character of Christ, for whose sake and in whose cause the sacrifice was made;—it will be given to express the delight of God in the reflection (ah, how faint!) of his own boundless generosity: in a word, it will be given to show forth the attractive glory of Him, whose nature and whose name is love. Say, then, shall we not lay up treasure in heaven? Oh! let us drink into the Spirit of Christ. Let us prize the gospel; let us partake largely of its joys; and then the abundance of our joy will, even in the midst of poverty, abound to the riches of our liberality. The rich will not then talk of giving their mite. They will not abuse what is said of the honoured widow, who, when she freely gave her two mites, gave her all. Let no one speak as if he were like to her, till, like her, he has given his all. I do trust that a spirit of liberality will be poured

out upon all our churches: and let our prayer be—"Let the whole earth be filled with his glory." Amen, and amen.

The motion was seconded by Mr. GEORGE MAITLAND, bookseller, and unanimously carried,—the Chairman remarking, in putting it to the meeting, that, as an expression of their adoption of it, he would not ask them to hold up their hands, but would humbly request them to put them into their pockets.

Dr. BENNETT moved, "That in the room of those who retire, Mr. Gowan, Dalkeith; Mr. John Gibson, Edinburgh; Mr. Thomson, Glasgow; and Mr. Archibald Brown, Glasgow,—be added to the Committee for the ensuing year." He spoke as follows:—

As it is quite manifest, that I cannot be a competent judge of the propriety of adding these names to the committee, it is plain that the Resolution was put into my hands, merely to give me an opportunity of addressing you. But time warns me that I must not say much; for, though we must be "in season and out of season," yet there is some extent to be given to the word "out of season," in which it would be exceedingly improper in us to attempt to do good. And as I am to be followed by a brother from Ireland, and as we all know that in that land the tongue is well hung, I will not prevent you from hearing him.

I would just remind you of the vast importance of our principles, as Congregational churches, on the subject of the ministry. We, from the very origin of our churches, have maintained the grand principle of a regenerate ministry,—that it is the prerogative of Christ to give pastors and teachers, and that every minister of the gospel should be able to say, "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." Departure from this principle has deluged the world with Popery, for it was unregenerate men that confounded heaven and earth,—the church and the world. Unable to trust the grace of Christ and the affection of his people, they threw themselves into the arms of the state, and they can trust the exchequer of Cæsar rather than that of Christ, and this abomination would never have taken place had Christian churches known none but regenerate ministers. I should not hesitate, if any one were to ask me what was the one grand corrupting principle that poisoned the wells of life, to say, that it was an unregenerate ministry.

But while we acknowledge that regeneration is essential, we do not admit it to be sufficient for ministers; because every Christian is not fit to be a minister of Christ. Christ commenced by calling men to faith in his name, but he took subsequent steps to make them ministers, for he gathered them around himself. In the first instance, when he called them only to believe on him, he let them go on with their fishing; but afterwards he called them to his own Academy. We maintain that our Lord Jesus is the only authorized party to call privates out of the ranks, and to make them officers to lead the sacramental host. He, then marking out the men whom he destines to usefulness, gives them qualifications for the ministry,—and we maintain no enthusiastic principle when we speak of a Call to the ministry, for we think it can be demonstrated by the fitness Christ imparts to their minds, and the disposition he imparts to their hearts. The men that are most qualified will be the most modest, and the most ready to submit their qualifications to be judged of by the churches. When the churches have decided this, it becomes their duty to give them every assistance. There are few who would not gladly have afforded a staff to the apostles in their journeyings for Christ. Every denomination of Christians will prevail in proportion to its ministers. Let the ministers be distinguished, and the denomination will be distinguished. Here the Doctor referred to the Quakers, the Moravians, and the Calvinistic Methodists, as having failed in obtaining a footing, or maintaining their ground in this country for want of a suitable ministry. We have, as Congregationalists, been distinguished for our preachers and divines,—our Owens and Howes,—our Taylors, Jameses, and Jays, —to say nothing of living men, whose presence forbids me to mention them, who have also given distinction and advantage to our body.

I am aware that, amidst all the advantages of learning, theology should take the lead, and I have known instances in which, on examination, everything but theology has been attended to. Failing England, on this point, I hope Scotland will come to the rescue. As truly as medicine is the high distinction for a physician,—law for a lawyer,—navigation for a mariner, and strategics for a general,

so truly is theology for a minister; and to be distinguished in the doctrines of the gospel, in accurate distinction, and in the power of bringing them to bear upon the conscience, is the great glory of the clergy. We have to encounter, in the present day, not spears and swords, and prisons,—for these old weapons have been laid aside as confessedly inefficient; but we have to contend with that which would require learning and great ability in the ministry. All the art and sophistry that can be employed by learned and able men is employed, and we must meet the exigency with suitable instruments, and it is not muscles and nerves only that will do.

The religion of your pastors is eminently promoted by their learning. Place a man in a little obscure country town, where there is little opportunity to cultivate mind by intercourse with his neighbours and acquaintance, and if he do not devote himself to study, he is likely to fall into indolent habits,—into mere gossiping, or something worse; and thus, in a holy consecration to the improvement of his own mind, there is the best security for the consecration of his graces to the dearest interests of the church of Christ. While anxious that your ministers should be well-educated, I cannot but regret that many of them go into England. This may be expected if your ministers are not properly supported. Will you argue against a man leaving his situation in Scotland, if he cannot keep the wolf from the door? It is utterly unreasonable to find fault with him, if he cannot find support for his family. The only remedy is to give support. The true principle is, for every member of the church to consider what God has given to him, and what proportion of it he can devote to God and his church; and whether 5s. or £5, let him give it. And while I am anxious that you should secure to yourselves the ministers you have educated, I would suggest that a minister going from Glasgow to England, should provide from England a contribution equal to his own education, and if this were set before those ministers, they would see the force of it. But as I commenced with saying, that I should give my brother an opportunity to speak, and as the clock will soon speak, I must sit down.

Mr. SHEPPARD, in seconding the motion, made a few observations:—

I am not so entirely destitute of common sense and common prudence, as, at this hour, to detain the meeting long. I have sat, during the evening, with more pleasure and more enjoyment than at any meeting where I was told that I should do any thing myself, for I felt that matters were going on so swimmingly that I should have nothing to do in the end; and I felt pleasure and enjoyment in witnessing how every successive speech told, with power, on the meeting. I sincerely sympathize with the difficulties in which you are placed, and would exhort you not to be discouraged in your great and glorious work. Were it yours, you might; but you are to walk by faith, not by sight. You have had abundant assurance in past ages, that the work is His, and that He is able to carry it on. It is necessary that we should be met by circumstances of difficulty, and if faith is called into exercise, it will serve a good purpose not only now, but in years to come.

I could not but think how happy I should be and my brethren in Ireland, if we had an Academy with such resources for the destitute of Ireland. You have a population of three millions, we have eight millions. You have 29 students, we have only 9 or 10. The gospel would still be preached, and preached powerfully and faithfully in this country without you; but when you recollect that there are seven millions handed over to leaders who crush every rising feeling even for discussion of the truth, what are your circumstances compared with ours?

My dear brethren, you have cause for gratitude. God has honoured you, is honouring you, and will honour you. The cloud, if it may be called a cloud, is big with mercy, and will break in blessings on your head. Go forth in His strength, and as you have been exhorted, "Whatsoever your hands find to do, do it with all your might." Whilst you are enjoying blessings yourselves, remember those, with a spirit of love and affection, whose circumstances are incomparably worse than yours, and who, in my person, this evening, earnestly and humbly implore an interest in your prayers and assistance.

A vote of thanks having been proposed to the Chairman, he pronounced the benediction, and the meeting separated.

SERMONS.

On Wednesday morning, Mr. Russell of Princes-street chapel, Dundee, preached in Frederick-street chapel, and in the afternoon, Dr. Bennett preached in Blackfriars-street chapel. On both occasions the chapels were crowded by most attentive audiences.

CONGREGATIONAL UNION.

The Annual Meeting was held in George-street chapel in the evening, William Leslie, Esq., in the chair. The attendance at this meeting was so great that hundreds could not get within the doors of the chapel, in consequence of which Blackfriars-street chapel was also thrown open, where a numerous auditory were addressed by Mr. Sheppard, Mr. Low of Forfar, Mr. M'Kenzie, and Mr. Rusself of Glasgow; whose necessarily extemporaneous effusions were listened to with most exemplary patience. After praise and prayer, Mr. Leslie addressed the meeting. Having very modestly apologized for his own inability to discharge the duties of chairman as he could wish to do, he introduced the business of the evening by tracing the rise and progress of Independency in Aberdeen. In this part of his address, he made a happy allusion to the gratifying fact, that the venerable Dr. Bennett, who, forty-five years ago, formed the first Congregational church in Scotland, was present at the first anniversary of the Union in Aberdeen, and within the same walls where, nearly half-a-century since, he had preached at the formation of the church referred to. He then stated that the present meeting of ministers and others was not a legislative council. It claimed no authority, and could exercise no authority over the churches of the Union. They disclaimed all control over, all interference with, the liberty of the churches. The objects for which they were met were: first, that the ministers, deacons, and members, might enjoy friendly and social intercourse—not to debate or to legislate, but to comfort and cheer each other in the great work in which they were engaged: next, they were met as a missionary society. This was one grand object of this Union. They were a home missionary society, whose object was to carry the gospel over the length and breadth of the land: that this was effected by the voluntary contributions of the churches, by which the Union was enabled to support a large number of agents in the destitute parts of the country, especially in the Highlands and Islands; and lastly, that they were met as the advocates of civil and religious liberty: that this congregation did not interfere with civil government; asked nothing but protection from it; and might flourish under any government; yet, wherever it did flourish, it must and did tend to ameliorate the condition of man, and to disseminate just notions both of civil rights and religious immunities; that it could not but be gratifying to Dr. Bennett, who, in the early part of his life, had, with eleven individuals, formed the first Scottish Congregational church in the very chapel where they were now met—it could not but be gratifying to that gentleman, as well as to the others present who are now advanced in years, to compare the present state of things in this country with the state of things forty years since. While Independency was increasing in numbers and influence, they see other bodies advancing nearer and nearer to themselves. Those who formerly most denounced them were now adopting some of their leading principles, and proclaiming that the church, to be free and efficient, must first be free and independent.

The Secretary then read the report, at least a portion of it, as to have read the whole would have taken up too much time. The report stated that there were 110 churches in connection with the Union; that the expenditure for the last year was £2,000, exceeding the income about £200; and gave a very favourable account of the progress made by the agents of the Union in the Highlands and Islands.

Dr. Wardlaw moved, "That this meeting having heard, with devout gratitude to the Great Head of the Christian church, in what of the Report has now been read, of the extensive and beneficial operations of this institution during the past year,—approve of the Report being adopted, and published under the

direction of the Committee; and that the agents and friends be affectionately urged to adopt every prudent method for putting it into extensive and effective circulation." In supporting the motion he spoke, in substance as under:—

Mr. Chairman—We met last evening in behalf of the Glasgow Theological Academy. One of the advices which my colleague and myself are accustomed to inculcate on our pupils is, that their discourses be as textual as possible. It would ill become one of the tutors to violate the precept which he is accustomed to give. I shall therefore keep to my text. That text contains three particulars. First, this institution, the Congregational Union of Scotland. With regard to it, I have to mention what most of you are aware of, viz. that it originated in the felt necessity of something being done for the poorer churches. I may now remark that in this fact, which took place more than thirty years ago, we have a pretty manifest proof of what our Voluntaryism was at that time. Dr. Chalmers has recently made the grand discovery, that Voluntaryism is divisible into Voluntaryism *ab extra* and Voluntaryism *ab intra*. Now, Sir, more than thirty years ago it appears we set out on this very principle; and I believe there has not been a single voluntary in our connection who did not consider voluntaryism as including both these divisions. I have said that the Congregational Union originated in the felt necessity of doing something for the assistance and support of the poorer churches; but while this was the primary object, another was taken in along with it, viz. the spreading of the gospel through the destitute parts of our native country. And this has since that time occupied a very large proportion of the attention of this institution; and a large proportion of the funds have been most successfully bestowed on it.

Our Presbyterian brethren are accustomed sometimes to tell us that the meetings of our Union are our Synod, or General Assembly. And so it is, Sir; it *is* our general assembly:—and I only regret that it is not *more* general. But all our brethren are quite aware of the distinction between an assembly that lays claim to authority over the churches, and one that lays claim to no authority. There was indeed great jealousy manifested on this point by our own churches at first:—but this jealousy soon began to subside. We have now had more than thirty years' experience; and I may safely appeal to all the churches whether there has ever been any interference with their affairs on the part of the Union. We have made it manifest by thirty years' experience, that we can thus assemble without any interference with our principles as Independents.

I now come to the second particular of my text, viz. the benefits resulting from this institution.

I have to remark here that there is a direct benefit, to which I have already referred, viz. the assistance of the weaker churches, and the diffusion of the gospel through the country. But there is also an indirect benefit of great importance in the influence which this institution has had on the spiritual interests of the churches themselves. We have been made to feel that we are *one* according to the principles so ably, so beautifully, and so touchingly illustrated by our venerated friend, Dr. Bennett, this afternoon.

I have made these remarks because we have this year met for the first time among our friends in Aberdeen. It is appropriate for us to meet here. *Bon-accord* is the motto of your northern capital, and *Bon-accord* might with all propriety be adopted as the motto of the Congregational Union.

The next subject is the success of our efforts during the preceding year. It is delightful to contemplate success in such work as the salvation of souls. If we have felt the value of salvation for our own souls, can we fail to rejoice in the success of efforts for the salvation of the souls of others? When tidings of that sort come to us, they are eminently fitted to gladden the heart of the Christian. There is joy in heaven, we know, over one sinner that repenteth; and surely if this be known among the *angels* of God, we are warranted to conclude that the redeemed from among men must know of these things also, and they too must rejoice. When we think, then, of the value of immortal souls, such tidings ought to fill our minds with joy.

This leads me to the last part of my subject, viz. the expression of gratitude to God for our success.

Mr. Chairman, I like this—every fellow-believer present will like this. It is to God, the Head of the church, that we are indebted for all success. We owe, then, gratitude to the Head of the church for whatever amount of success has

attended our labours. Mr. Chairman and Christian friends—I desire to be jealous for the work of the Holy Spirit. We speak of the work of Christ, but we should not forget the work of the Holy Spirit. It is just as essential to the salvation of souls as the work of Christ. I trust there will never come a time when the work of the Holy Spirit in the conversion of sinners will come to be lightly esteemed in our denomination. In proportion as we honour Him, we shall have success. Paul said, "God giveth the increase." O! that we were all animated with the same lowly spirit. It was when Paul was thus filled with humility, and with a sense of his entire dependence on divine influence for success, that he had cause to say, "Thanks be to God, who always maketh us to triumph in every place." This leads me to direct the attention of my fellow-Christians present to the importance of prayer. We had this urged on us last night, and it cannot be urged on us too often. Prayer for the divine influence to rest on the preachers of Christ's gospel. Prayer for divine influence to arrest the attention of the sinner on hearing the truth preached, and to open his heart to receive it. Though I have not been able to attend your morning meetings for prayer—to my own regret—I rejoice to hear that they have been well attended.

I may just say before sitting down, that I have always rejoiced in the Annual Meetings of the Congregational Union, and have felt them to be most delightful and refreshing. I have never been absent from these meetings except on two occasions, when engaged in serving the churches elsewhere. I have always felt them to be delightful occasions for expressing our Christian union and Christian fellowship. And we express on these occasions our union with, and our love for, not only those of our own denomination, but all of every denomination who love our Lord Jesus Christ in sincerity and truth; while we look forward to that state where all shall be united,—where all shall be one as God is one,—where all shall be love as God is love.

Mr. KING, Bookseller, having seconded the Motion, it was carried unanimously.

Mr. ALEXANDER,—I could have wished the Resolution, I am about to propose, had been put into the hands of some wiser and better man than I can pretend to be. It is obvious from reading it, that it is one touching on delicate ground. I could have wished some of the Brethren who can touch delicate subjects with more gentle hands than have been vouchsafed to me, had been intrusted with the charge of this resolution. It is, however, a bad thing for any one who has consented to speak at a meeting to quarrel with the resolution put into his hands, and therefore having consented to speak I have not quarrelled with the motion, but have done as commanded by the Secretary, and must cast myself on the indulgence of the meeting in proposing it for their adoption, hoping they will forgive my defects and bear with the plainness with which I lay it before them.

This motion declares certain facts to be existing, and expresses certain feelings as appropriate to the meeting, in the contemplation of these facts. These facts and feelings may be divided into two classes, according as they respect other denominations, and according as they respect our own denomination. In regard to other denominations it is affirmed in the resolution, that progress is now making towards more scriptural views (of course meaning, as we consider them) of the nature of Christ's kingdom, and that right means are being adopted by them for the spiritual benefit of our country, and it is affirmed that this meeting contemplate this progress with pleasure and gratitude. On this subject, I believe, there is no great doubt in the minds of the brethren by whom I am surrounded, and I do not see how there can be any doubt in the minds of those who are acquainted with the subjects referred to, and who look at the state of the country with a discriminating and an impartial eye. For surely a very great progress has been made towards scriptural views of the nature of Christ's kingdom, during the few years that have elapsed since Congregational churches were first established in this country. Whether men regard them as improvements or not, there can be no hesitation in admitting that very great changes have taken place in the minds of the people at large, on subjects connected with the nature of the kingdom of Christ. I am speaking, I daresay, to some who, from personal experience and knowledge, can compare bygone days with the present—can look back to the time when our venerated friend (Dr. Bennett) was honoured to form the first Congregational church in this city, and in this place. What a change has taken place since that time! There are our brethren of the Secession who, at that

time, hardly entertained with toleration the idea that a separation between church and state was a thing desirable, necessary, scriptural, and commended by experience as the best means of disseminating the kingdom of Christ. Now, I believe, there is hardly a minister among them who is not an advocate of the voluntary principle. Then, Sir, we live in a day, when even an archbishop avows, plainly and emphatically, views, which we were in the habit of considering peculiar to ourselves, relating to the kingdom of Christ. I refer to the masterly work of the present archbishop of Dublin, in which he declares that the first churches were unquestionably independent, and talks of what the Episcopalians call the council at Jerusalem, and the Presbyterians, the synod at Jerusalem, as "a mere chimera" that cannot bear examination. This book, published about two years ago, has been extensively read. I have not heard that it has been answered; indeed, the archbishop complains, in the preface to the last edition, that many ministers of his own church have grumbled at him, but that none have attempted to answer him, from a conviction, no doubt, that the attempt is vain. Then, Sir, who can shut his eyes to what is happening in the Establishment in this country? Who can fail to see, and be interested in seeing, in that body men contending for those great principles, which, a few years ago, we were the only and most decided advocates of in this country—maintaining the freedom of Christ's church—contending for the independency of Christ's kingdom, and asserting that the civil power has no authority in spiritual matters in Christ's kingdom. I rejoice from my heart that such men as Dr. Chalmers, Dr. Candlish, Dr. Gordon, Dr. Cunningham, and others, have come forward and boldly declared these opinions to the world, and from the station they occupy, have been enabled to bring these matters on the floor of parliament, from which the statement of their principles has gone forth to be considered by the country at large, and, I believe, to act on the minds of the community as so much seed cast on prepared soil, ere long to bring forth a harvest which the men who sowed it never expected. I am well aware that a great deal of the effect of these proceedings will depend on the subsequent conduct of the men to whom I have referred. For my own part I entertain confidence in the strength of their Christian principles. There may be false men among them, as there are in every great body; there may be faint-hearted men among them, but I believe that the mass of them will go forward. And if they should draw back, I shall not be the man to find fault with them—it would better become me to enter into my closet and mourn over the weakness of human nature and the errors of the best of men; and instead of censuring them I should leave them to the judgment of their own Master and of posterity. But be their conduct what it may, they have spoken the irrevocable word—they have sent forth truth through the land, and truth will live in spite both of determined enemies and false friends! Sir, my motion expresses joy, also, in the good which our brethren of other denominations are doing in the way, especially of spreading the gospel throughout our country. There is great ground of rejoicing in this matter, and I believe the contemplated movement is to add greatly to the good in this respect. I do not refer merely to the increased number of places of worship to be erected, or to the increased zeal which ministers will display in preaching in those churches, but I refer to what they propose themselves, that they are to take to itinerating throughout the country. (Mr. A. here read an extract to this effect from their own manifesto.) I have not the least doubt, Sir, that much good will result from this, and I congratulate Dr. Candlish and his party on having adopted such a resolution in prospect, and I hope that they will carry out this resolution fully, and that we shall find them visiting, during the autumn, the dark parts of this country, carrying with them the gospel of peace. Indeed, I think Dr. Candlish has entered into the matter with his whole soul; in one of his speeches he said, the joy and delight he had in the prospect of being free from the trammels of the Establishment, to preach the gospel in destitute parts of our land where it had not been preached for centuries, was far more than a compensation for the loss of the Establishment. These are his sentiments, and he must be very hearty in this proposal to make such an avowal. But I must be allowed to make a little criticism on this passage of Dr. Candlish's speech. I am very glad that he is to come forth as an itinerant labourer, and he is quite welcome to say all the hard things he has said of the church with which he is now connected, and of the ministers who will be left to occupy its pulpits, that is a matter between him and them. But I take the liberty of reminding him and his friends,

that it will be very hard for them to find places in this country where the gospel has not been preached for ages. The Congregational Union has not been more than thirty years in existence, and yet has not left many such places. I am surrounded by brethren who have gone to the north, south, east, and west preaching the truths of the gospel—I am surrounded by men who are veterans in this great and good cause—men who have explored our remotest glens—who have visited our most distant hamlets—who have ascended our most rugged mountains, and whose feet have been beautiful, as messengers of the gospel of peace to the inhabitants of those regions—men who have grown old in the work, and are yet as fond of the work as ever—men whose gray hairs are a crown of glory unto them, but whose hearts are burning amid the very snows of age—men waiting to go forth again, if not with the buoyant step and eager gait of manhood, yet with the cool, the determined, the unblenching courage of the veteran who has fought in many a field, whose attachment to the cause has grown with every conflict in which he has engaged, and who desires, if it be his Master's will, that he may die in the field with the sword in his hand and his face to the foe. Sir, I like not such men to be overlooked, as if there had never been an itinerant upon the field till our brethren of the Establishment formed the resolution of giving themselves to this work.—I will say it—it will come out—that I will back my good friends Mr. Kennedy of Inverness, Mr. Munro of Knockando, and Mr. M'Kenzie of Bervie, for street-preaching, field-preaching, itinerant preaching, against Dr. Candlish and the rest of them, at any time. And now, Sir, after this explosion of vehement party-spirit, if you choose to call it so, I must turn to say a little about ourselves, for my motion speaks of certain things connected with the Congregational Union. I pass over the character of the agents, of whom I have already spoken, and of whom, in the presence of so many of them, I will not say as much as fairness and good feeling would justify. With regard to the simplicity of the plan, it is really so simple that we cannot say anything about it—it is so simple that any man would naturally fall into it. We go into this or that part of the country—we have no fear of interdicts of Court of Session on our head—we never care to consult Synod, Session, or Presbytery, we just look at the thing—we ask whether the case be such as to deserve our attention; and then we ask have we money and men, if so we occupy it. And if there be any society that has a plan more simple than this, I should like to have a description of that society; and I think simplicity itself cannot go beyond this; indeed, it is altogether so simple, so noiseless, so unobtrusive, that though it has been more than thirty years in active operation, and doing immense good to the souls of men, Dr. Candlish does not seem to have so much as heard of its existence! As to its objects, these have been already so fully and so admirably described this evening by the first speaker, that I need not detain the meeting by repeating in a less perfect form sentiments to which they have already listened. In conclusion, does this society need anything more than to have its claims fairly to be considered by Christian friends to draw to it their hearty support? Sir, no Congregationalist can be uninterested in this society, and I can hardly suppose that any one, though not a Congregationalist, can be deeply interested in the welfare of men and not be interested in this society. Does any one tell me there is no need for such operations as ours in this country—that because we have had the name of Christians, we are not to be treated as if there were still heathenism lurking among us? If such things be said by any, I refer them to Drs. Chalmers, Candlish, and others, who have said that there is a great deal of unexcavated heathenism still in our land. But, Sir, let us not rest it on such a controverted matter as their statement. The scripture says, "The whole world lieth in the wicked One." Over this wide world there rests a cloud of darkness thicker than that of Egypt, save here and there where a few Christians are found shining as lights in the world, or, like those stars the gleams of which one sometimes catches as the winds disperse the clouds. Other evils are small compared with this—there is a point beyond which they cannot go, and a time beyond which they cannot endure. The cruellest tyrant cannot go beyond the boundaries of his own sphere on the earth's surface, and there is a time when the hand of death will arrest him. The deadliest plague that ever walked in darkness amidst a nation's families has its bounds beyond which it cannot pass—but to the tyranny of hell there are no limits—to the plague of sin there are no bounds. Every child of man at the moment he enters this world, is seized in the grasp of the cruel

tyrant, and that grasp he will never relax, till the victim be torn from him by a mightier than he. What are we to do in these circumstances?—are we to stand and mourn over the misery of our race? Sir, one is sick at hearing such lamentations. No, this is not the part of Christians towards men thus suffering, thus wretched, thus degraded. It is our part to do what we can to save them from the wrath to come. We must listen to the cry of poor, perishing, sin-stricken humanity, and go forth to the rescue of the lost. And are there not encouragements, in the present state of the country, to go forth and disseminate the truth as far as our means extend? Sir, mind is now being roused through every part not only of this country but of the civilized world. By a strange combination of circumstances, divine providence is stirring up the minds of men generally throughout the world, and you will see men everywhere rising from the dust, refusing to be trodden upon, feeling the soul within them. Around us on every side there seems to rise a strange confusion—a mingling, a discordant blending of sounds—voices each in different fashion, hailing the dawn of the world's reformation—*there* a shout of triumph—*there* a cry of joy—*there* a scream of wonder—*there* a yell of wrath—*there* a moan of misery just waking to a sense of suffering and of woe. Sir, this discord is not to continue for ever—in this hideous Babel there are all the elements of a sweet and soul-subduing harmony. And what is the vocation of the church? What her high prerogative? What her sacred duty, but to come forth as the daughter of heaven, and to lay her skilful fingers on those thrilling chords and evoke the harmony of gratitude and praise? In fine, let us not forget *that*, to which our attention was this evening directed, that we are here labouring for eternity, and as those that must give an account—that we are either laying up treasure for triumph or for regret. Let us seek to make good use of the talents, powers, and influences that God gives to us, that so, when He calls us hence, we may have something in store for us that will remind us of the toils of earth, and give additional joy to the triumphs of heaven. "Blessed are the dead that die in the Lord, they rest from their labours and their works do follow them." Their toil is o'er, but that for which they toiled exists with them in glory, and when they pass away from earth and enter heaven their works do follow them. And if I may compare great things with small, I may say they enter the palace of heaven like some General of ancient Rome returning from the field of conflict and entering the capitol, with the trophies of his conquests in his train. Oh! that we may have many such trophies to carry with us to heaven—not that they may swell our pride or increase our triumphs, but that we may have somewhat to offer to Him to whom all praise is due, and that we may cast our crowns, enriched with many a diadem, at the feet of Him on whose head are many crowns. These things are within our reach, if we be firm, zealous, and faithful unto the death.

Mr. KENNEDY of Inverness, in seconding the resolution, remarked,—Whatever has been achieved by the union of Christians, we gratefully ascribe to the influences of the Holy Spirit. In speaking of what we have done or are doing, it is not therefore to exalt ourselves. We own, we have a peculiar partiality to our own denomination. I will not object to light, whatever kind of window it enters by; but as our own windows, though of a different construction from those of the Cathedral, are withal more transparent, we rejoice more abundantly at the light which enters into the mind by Congregational windows. We have been treated (notwithstanding all our itinerancies and labours), we have been treated, in a recent circular respecting the Free Presbyterian Church of Scotland, as persons never heard of, who had no existence, and the districts which we have been traversing many a weary day are, according to that document, districts where the pure gospel has never been heard. When the authors of this document, or the new itinerants of whom it speaks, shall have slept on as many hard beds as I have done, and climbed as many hills in scorching heat and blighting cold, they may then boast themselves as those who are putting off their long-worn armour—*they* are now but putting it on. But while I thus speak, God forbid that I should glory, save in the cross of the Lord Jesus Christ. We have indeed borne the burden and heat of the day; but we rejoice to have been even pioneers in this great enterprise to our dear brethren who are now engaging to take it up. Our office has been to cast up the highway. The stones have been very difficult to remove, but this has been in a great measure effected. I have met often with very unkind treatment. I have

been taken by the neck in the most threatening manner when I was preaching; and only providentially escaped the blow of the descending cudgel wielded by a titled hand. Often have I been driven from their properties both by the landlord and his obsequious tenants, and, preaching on the highway, have had to set them and Satan at defiance for the time. Mr. K. then offered an affectionate and brotherly tribute to the memory of the late Mr. Dewar of Nairn, as one who had gone down to the grave with a name unsullied by a single spot except such as is incident to every imperfect being, as a man distinguished for integrity, and a generous hospitality, to all the servants and people of God, who came near his dwelling. In conclusion, my young friends in the ministry, "Behold we die, but God shall be with you." We have but a few years, and we must go to our fathers. We shall not be envious of the success of our successors. We entreat you to hold fast the form of sound words: to adhere to the law and the testimony; to set the gospel forth as a free and full salvation for men: to remember that all success is by the Spirit, and not owing to human ability. I pray God to be with you. I leave in the vineyard, from which I must soon retire, those who are dear to me; and I pray that they, and all their fellow-labourers everywhere, may have no strife but for the faith of the gospel.

Mr. KNOWLES, Linlithgow, moved, "That this meeting of the Congregational Union, assembled for the first time in this city, and in the chapel first erected, and where the first church was formed of all who are thus united, is, by a comparison of the past with the present, impressively reminded of the rapid progress of our distinctive principles; and conscientiously regarding these principles to be intimately connected with the furtherance of the gospel, and the kingdom of Messiah, the review and the contrast are cheering and stimulating."—He supported the motion thus:—

This motion, and the retrospect and comparison it suggests, may impressively recall an affecting incident in the life of the patriarch Jacob. When he was returning to the land of his birth, and looked back to the time when he travelled that road a solitary wanderer, and then surveyed his altered circumstances, his large family and possessions, with humble gratitude he ascribed the change to the unmerited and distinguishing kindness of his Divine Benefactor, and with deep pathos, exclaimed, "With my staff I passed over this Jordan, and now I am become two bands." Now, similar feelings are this place and scene, this house with all its touching associations, this meeting of members of Congregational churches from various parts of Scotland assembled in this house, well-calculated to awaken in the minds of the friends of the Congregational Union, and especially in some present this evening. For, as intimated in the motion, the first church, in connection with the Union, was formed in this chapel. Those acquainted with the ecclesiastical history of our country are aware, that previously not a few small Congregational societies had been established in various parts of the land. But the first society, constituted on what we may be permitted to designate the broad, the liberal, the aggressive, principles of our denomination, was organized within these venerable walls. It has erroneously been supposed the Messrs. Haldane were the first to promulgate Congregational principles, and establish Independent churches, in Scotland. To those gentlemen, and their zealous colleagues, our country, and especially our denomination, owe a deep debt of gratitude. But before they avowed our distinctive principles, an Independent church was formed in Aberdeen, and assembled to observe New Testament ordinances in this place of worship. When we think of this house as the cradle of our denomination in our fatherland, we may experience emotions akin to those of the traveller, who stands at the spring-head of a river, that is diffusing its salubrious streams through the length and breadth of the land.

The motion directs attention to a review and a contrast. The review presents the formation of a small religious association, consisting of only nine individuals. That was the rising of the diminutive cloud above the horizon. Now look at the contrast, and, brethren, let us survey it with unfeigned gratitude,—there are four Congregational churches in this city and its suburbs—there are 110 churches connected with the Union in the country, with many preaching-stations. This is the doing of the Lord; and it is wondrous in our eyes! Nor has the influence of our comparatively small denomination been confined within its own bounds. With no spirit of self-righteous boasting—with no disposition to shout "The temple of the Lord are we," with pleasure and praise we observe the diffusion

and the operation of the principles, on which our denomination is avowedly based among other religious bodies. It was truly an important era in the history of vital godliness, and its extension in Scotland, the period when this chapel was opened for public worship, autumn of the year 1798. Before that period, there were no Sabbath-schools. When a few benevolent members of this church went to a neighbouring village to collect and instruct the children, they were apprehended and brought back prisoners. Now, there is one of those useful seminaries, those nurseries for the church, in connection with almost every evangelical congregation. Before that period there were no itinerancies: the myriads around might complain—No man careth for our souls. Now, itinerancies are to be the order of the day. We are promised a large accession of auxiliaries in that field of labour. Preaching in barns, in the open air—once looked down upon with scorn—is to be the cherished vocation of clergymen of high name. We do not look with repulsive jealousy on the announced designs of those new allies. In preaching Christ crucified anywhere, everywhere, we cordially bid them God speed! But what amazing changes have we witnessed; truly we have seen strange things in our day! We would not evince any desire to monopolize the credit of the salutary alteration, by referring to its connection with the period when the principles we profess were openly avowed, and practically embodied. I merely state the fact; every one may draw what inference from it he pleaseth. The direct influence of certain sentiments respecting the nature of the kingdom of Christ, is perceivable in various religious denominations. A large portion of the time of church courts is not so much engaged in the settlement of competing Calls, and similar acts of authority, as in hearing missionary reports, and devising schemes of usefulness. We allude to the alteration with unfeigned approbation. Nay, our very designation has, in a measure, been appropriated by a large and influential party in the National church. Independency—once a term of reproach—the independency of the church is the popular watchword of the day; and, for its sake, not a few declare they are resolved to abandon the emoluments of state pay. We hope and trust a step shall be taken in advance towards scriptural independency, that shall have a happy influence on the determination of all whom the truth has made free, to stand fast in the liberty wherewith the King of Zion hath made his subjects free. Another token for good, which may be traced up to a certain quarter, is, that the melancholy facts respecting the religious destitution of many parts of our land, once attempted to be questioned, are now openly acknowledged, and brought forward as a motive to awaken the sympathy, and rouse the zeal, of Christians, for the salvation of their perishing fellow-countrymen. Those are promising omens. That is progress in the right direction. We hail these signs of the times as fraught with exhilarating prospects respecting the future. And comparing things as they were when this chapel was erected, with things as they are; surveying the extensive alterations in religious opinions, the propensity evinced by all denominations of evangelical Protestants to make the Bible the ultimate standard of appeal, we may be permitted to avow, in the language of this motion, we are thereby impressively reminded of the rapid progress of our distinctive principles. Contemplating that progress in all its bearings, one may, without any great stretch of imagination, regard it as in a measure associated with what was done in this building; for here our views concerning the government of Christ's house were first exhibited in our country in an embodied form. The contrast of what was then witnessed with the present scene, should prove powerfully affecting. We are informed, when the small band of conscientious men, who were constrained to emigrate from Britain, because they were not allowed to worship God as they believed their Bible enjoined, arrived at the shores of New England,—we are told the first spot on which they landed was a barren rock; that on that rock they knelt down, and took possession, by prayer, of the land on which they would plant the standard of civil and religious liberty. That place they named Plymouth Rock. Their posterity have increased to hundreds of thousands. Their descendants regard Plymouth Rock with high veneration, speak of it with peculiar animation, and frequently visit it with hallowed emotions. Now, comparing small things with great, may not the Congregationalists of Scotland deem this house their Plymouth Rock? Here was our standard first practically erected. Here we began to contend for the true scriptural rights of the Christian people. Here commenced the spiritual colonization which is spreading on every

side. And now, looking back to that interesting event, on this spot hallowed by many affecting recollections, we raise our Ebenezer here, the Lord has helped thus far! Here we sincerely exclaim, Not unto us, O Lord, not unto us, to thee be all the glory! Here we thank God, take courage, and go forward.

The comparison of the past with the present is cheering and stimulating, because, as stated in the motion, we conscientiously regard the diffusion of our principles to be intimately connected with the furtherance of the gospel, and the extension of Messiah's kingdom The sentiment thus expressed do not we honestly adopt, and unshrinkingly avow? For the confession, let us not be branded with sectarian bigotry. We would not for a moment cherish the damping apprehension, or hint the repulsive supposition, that none are on the road to the better land but those who march under our distinctive banner. We rejoice in the expanding persuasion that there are many good men, conscientious men, useful Christian men, ay, and useful Christian women too, among all denominations who profess the truth as it is in Jesus. We would wish denominational bigotry, which disposes to look with jealousy and suspicion on the efforts of other bodies to reclaim moral wanderers, were buried amidst universal execrations, and no good man left to drop a tear over its unhallowed grave. We love our denomination for its liberality; because, as has been well said, and we aver the testimony is true, our communion-table is not the table of a party, but the table of our common Lord, to which we would cordially welcome all who love our Lord Jesus Christ in sincerity. Yet, while we cheerfully concede to others that right of private judgment we claim; as every honest man ought to regard his views on all religious subjects to be nearest to heaven's infallible directory, we must declare, we believe the principles we profess to be intimately connected with the success of the Redeemer's cause, and the universal establishment of his dominion. Indeed, we prize these principles chiefly because we are persuaded they are conducive to that grand and glorious consummation. There are many learning the same lesson, it may be by hard experience; and all Christians will soon be of one mind on this momentous matter.

Permit me, in conclusion, to suggest the mighty moral changes witnessed in the brief space of an individual's lifetime, should encourage to labour on in hope of alterations more extensive, more rapid, more beneficial. The gladdening anticipations some of us may not see realized. The men of that generation who have borne the burden and heat of the day, are wearing out, are going home. Well, it is our consolation our principles shall not die with us! We behold, with pleasure and praise, a vigorous band of younger men coming forward to uphold and spread the cause to which our hearts are attached. Most cordially do we pray, may they be better than their fathers, more enlightened, more decided, more devoted, more successful! We solemnly charge them to essay to be able to tell their successors, as we, by grace, can tell them, we leave the cause in a very different position, and with far more favourable prospects, than we found it. It may be, the diffusion of our principles among more influential bodies may narrow our sphere of exertion; but the principles themselves are imperishable. It may be, those principles shall be adopted, and professed, and spread, in our fatherland, under another name. But what is a name? The rose would smell as sweet though called by another name. And if Christ be preached, if our matchless Friend be exalted, if sinners are saved, and formal professors become Bible Christians, if the kingdom of our Lord come with spirituality and power, we therein rejoice, and would rejoice! And, with no faltering voice, we express the ardent wish,—

> O come the day, as come it shall,
> When every sect shall fall,
> And Christ, the living Head, be all in all!

The motion was seconded by Mr. HILL of Huntly, who said that he had preached in Strathbogie, and in the other interdicted districts, and had never had an interdict served upon him till that night; Mr. Watson had interdicted him from delivering a long speech, and therefore, without occupying the time of the meeting, he would give way to the strangers who were yet to address them.

Mr. WATSON then introduced to the meeting Dr. Bennett and Mr. Sheppard, as the respective deputies from the Congregational Unions of England and Ire-

land. Mr. W. is himself an Aberdonian, and was one of the earliest, though not one of the first members of the church which Dr. Bennett formed in George-street. He alluded very touchingly to the fact, that one, who had been the instrument of forming the church forty-five years since, should have been so long preserved, and that now, after such a period, he himself, one of the early members of that church, had the happiness of meeting that same gentleman on the same spot, and at the first meeting of the Union that had been held in Aberdeen. He congratulated Dr. Bennett on the sight that was now before them. Truth had triumphed, principle had prevailed. From one church, with nine members, they could now reckon one hundred and twenty churches, and saw their principles being adopted by those who had formerly repudiated them. He trusted that his Aberdeen friends would not ask a meeting of the Union to be held here again, till the year 1848, when, from Dr. Bennett's hale appearance, he hoped that he would then still be alive, and able to come again as the deputy of the English Union; that in Aberdeen they might, on the same spot, celebrate the jubilee of Scottish Congregationalism. Having read the letters from the secretaries of the respective Unions, he concluded by moving, "That this meeting, while thankful to the Most High for the continued prosperity of the Congregational Union of Scotland, and the great progress which the cause has made,—regard with lively interest the progress of every similar institution in promoting our common faith and order in England, in Ireland, and the British colonies; and that on the present occasion we receive with peculiar interest and pleasure, as the representative of the Congregational Union of England and Wales, the venerable Dr. Bennett of London. The presence of that gentleman, who was the first that preached in this chapel nearly forty-five years ago, and who formed the church assembling here, is singularly appropriate, and highly acceptable to the first meeting of the Union in Aberdeen; and that the meeting also receive, with much sympathy and interest in his country, Mr. Sheppard of Sligo, the representative of the Congregational Union of Ireland."

The chairman, then, in the name of the meeting, gave Dr. Bennett and Mr. Sheppard the right hand of fellowship, and on the subsiding of the excitement the venerable Doctor spoke nearly as follows:—

Mr. Chairman, my beloved brethren in the ministry, and my dear Christian brethren and sisters, you may easily perceive that there are two occasions on which we are unfitted to speak; one is, when we feel too little, and the other is, when we feel too much. "Behold how good and pleasant a thing it is for brethren to dwell together in unity!' England, Ireland, and Scotland, shaking hands over this table! But I cannot but look back to ancient times, when this house was unfinished as my good brother has described to you; nor can I forget the lovely men, and especially that venerated man George Moir, who was the grand instrument in forming this church. I had no share in the formation of the Christian church here, so far as the origin of it was concerned. They had formed their Union in heart, and invited one from England, who had adopted those principles, to assist them in carrying them into execution; and, as they had applied to my venerated father and tutor, Dr. Bogue, he committed this case to me, having ceased to attend his lectures, and attending my ministry at Romsey. When I came here, I found that George Moir had adopted Congregational principles from a source which was rather unlikely. It was from the Lord Chancellor of England. He had usually met with the Methodists, not because he approved of their doctrine and principles, but because he thought them earnest in religion; but by reading Lord Chancellor King's Inquiry into the Primitive Church, he saw that the primitive churches were Independent churches, and his heart was set on seeing such a church in Aberdeen. From that time, he laboured diligently, and he, and the good men who joined with him must have worked in faith, for they had small means among them to erect such a house as this. Their object was not to form a party, but to promote real religion. I look back on the first formation of the church with profound pleasure. They had not the name of Independents, that name was given to us by others. The venerable Robinson had described every congregation of the faithful, as a church independent of any foreign control, and they caught at it. Our Lord Jesus Christ never intended that there should be any other name but Christians, and hence all other names are ridiculous. *Independent!* who but God is independent? *Presbyterian!* as if there were no other presbyters. *Methodists!* as if we had

not a method as well as they. *Episcopalians!* as if we had no bishops, and were not so fond of them as to have one to every church. *Greek Church!* among a people that know no Greek. *The Church of Rome!* which in any other city than Rome, is one of the Pope's Bulls. *The Church of England in Ireland!* but such fatality attends all our names, and we are ambitious to have no other name than Christian. I grant you that this little body, formed into a church in September, 1798, were exposed to much ridicule; they were called the sanctified nine. They were told, what has been told us since, that we are a rope of sand. We do not blush at the name; when we think how ready men are to hang those that oppose them, we are very glad that we are not a rope of hemp. You cannot hang a man with a rope of sand; but surely a chain of adamant would not bind us all together so firmly as we are bound together. Is there any bond so firm as love, that everlasting bond that bound the heart of the Redeemer to us, and we trust will continue to bind him to us for ever. We want no other bond, love is the bond of perfectness, and while we want no other, the charm of our principles is, that it leaves us to cultivate this alone. We are supposed to be unfitted for co-operation, but you have given a delightful demonstration of the efficacy of Christian principle to bind men together to co-operation in the cause of Christ. And I rejoice in the thought, that you regard that Union not as an abstract thing, uniting merely to unite, but to work; and this is the way to keep you always in holy harmony. God has given every one a work to do; and you will never quarrel with each other while you have the great foe before you, and feel that you want all your forces to bear down upon the enemy. I rejoice in the thought of beholding around me the pastors and members of Christian churches; and if allowed the privilege that "days should speak," would say to my beloved brethren in the ministry, you occupy a conspicuous post, and are making a most dangerous experiment. It has been supposed that, while we condemn all priestly rule, we have gone into another extreme, and exposed ourselves to the tyranny and all the fickleness of the people. At any rate, we have not acted a selfish part, and I never knew a man acting on a generous principle, and with an eye to the glory of God, left by heaven to suffer much evil consequence. You have, however, my brethren, confessedly an arduous task; you have thrown yourselves on the Christian principle of men, an ultimate resort must be had; and if we have thrown ourselves on the people, we must take care to make them what they ought to be. We have no other principle than this, and in proportion as we are such ministers as we ought to be, our hearers will be such as they ought to be. Here, then, you are bound to be ministers of the highest order, for only such can work our principles. Let us go upon this principle, and we shall have as much rule as we ought to have, and as will do us any good. But I cannot forget that I am addressing Christians whom I have had some share in forming into a church; let me remind you that just as generously as we have confided in you, you are to show yourselves worthy of our confidence. To abuse your privileges is the way to lose them. There is a document of the early Christian church—the letter of Clemens Romanus—which shows that the Christian church lost its liberty not by the encroachments of the priesthood, but by the turbulence of the people; and some despotism will seize upon that people who know not how to use their Christian liberty. Show yourselves worthy of the liberty wherewith Christ hath made you free. You are reminded of your obligations to do this by your own countrymen. Your modern Athens has, in its celebrated Magazine by Blackwood, given a specimen of principles opposed to ours. In ridicule of the Non-intrusion party it has published a second edition of "The Tale of the Tub," comparing the people's claim to the veto upon the appointment of their ministers to a set of idle schoolboys claiming a right to choose their teacher. There was something a little impolitic in this priest's (for it is plainly a priest who wrote it) venturing thus to sneer at the Christian people for being ignorant; for a question naturally arises, if the people are so ignorant, pray who are their teachers? it would have better become them to have taught the people and made them wise. As for us, we do not pretend to be pastors of such a people. The people ought to have learned what sort of men Christian teachers ought to be; for the Apostles of Christ, the short time they were in the churches, talked to them in a different strain. The Apostle never said, I speak to you as a set of raw-headed schoolboys. "I speak as unto wise men, judge ye what I say." Well, my dear friends, if it is your pri-

vilege to be treated as wise men with the principles of religion in your heart, and the Bible embodied in your character, prove to the world that you are such men, value your pastors, strengthen their hands, leave them not to toil alone, be you fellow-workers to the truth, and may the blessing of the Lord God be upon you. But while attempting thus to glance at parties to whom I have been deputed, I must now speak a word of the party from whom I am deputed To you then, Sir, as the representative of the Congregational Union, I address myself in name of the Congregational Union of England and Wales, we give you the right hand of fellowship, we bid you God-speed, in the name of the Lord, and say, The blessing of the Lord God be upon you—may He bless the work of your hands, and give you much prosperity. As churches, we in England are your seniors—as a Union you are our seniors, and much to your honour. It is true, we have formed a Union since yours, but we have only the humble honour of being your imitators, and we have not followed with equal steps. Heavy bodies move slowly. It was your happiness to begin when you were small. It is our disadvantage, that we have to struggle against a more mighty state-church than you have. The ancient fathers and noble band of Puritans judged wisely concerning the church, that it was not sufficiently reformed to escape being deformed; but it is now going back rapidly to what is called the mother-church, and scarcely are they ashamed to say this. We ask for your affection and prayers, we can pledge to you, in return, those of your brethren and churches in England. And, for myself, I am this day reminded that I once was young and now am old. The length of your meetings is to me fatiguing; and, in reference to what has been said that I might visit you again, I am obliged to say, as for you all among whom I come preaching the gospel, you shall see my face no more—yet I part with this church in particular, with deep emotion, and when I remember what branches have shot out from you, I say, mother of churches, "peace be within thy walls, and prosperity within thy palaces." Those who have gone down to the grave—some in good old age—they have worn well, and honoured their principles—they rest in peace, and their works do follow them. Let the sons and daughters, who rise up after them, remember them who have gone before, whose faith let them follow, remembering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever. And to you, my brethren of the Union, I would say, be assured that when you come to the verge of life, on which I am now standing, nothing will afford you so much humble pleasure as that you have preached Christ, and in some sincerity of soul sought the salvation of men. Time is short in the world; be it yours to work while it is day, for the night cometh when no one can work. Glorify God in your body and spirit. He will give you to behold the fruit of your labours in some humble measure here, and you can look down from heaven, and see the land filled with scriptural churches of Christ, and when all the earth shall be spotted with these churches as the heavens are with stars. Let the whole earth be filled with thy glory, Amen. Our prayers are ended.

Mr. SHEPPARD then made a few observations:—I assure you, Sir, that at this time of night, I shall confine myself to the position in which I am officially placed. I come to give the assurance of fraternal affection from the Congregational Union of Ireland to you as the Congregational Union of Scotland. We fraternize in a manner peculiarly strong with the Congregational Union of Scotland. We fraternize also with the Union of England and Wales; but while we do so, we have a peculiar affection for the Union of Scotland. The reason is not hard to understand;—the Union of Ireland was formed on the model of the Union of Scotland,—on that model looked at in its whole extent;—we proposed to connect with other objects Missionary enterprises to the dark places of our land. It was formed thirteen years ago, under the auspices, and with the counsel, of one whom you all revere—Dr. Wardlaw.

We in Ireland needed such a Union. We felt—scattered as we were—that such a Union was necessary, not only to our comfort, but to our very existence. Before our Union we did not even know each other's faces in Ireland. I stand here, then, to express our cordial feelings to you; and also to say, that we are grateful to you for your kindness to us in sending over brethren to countenance and assist us. Besides the visit from Dr. Wardlaw, to which I have referred, we have been favoured with visits also from Mr. Alexander of Edinburgh, and Mr. Cullen of Leith. I am commissioned to request you earnestly to send to

the next meeting of our Union a delegate;—we much need your kindness and your sympathy;—and let me add, if you would send your secretary, Mr. Watson, we would give him—as the Irish say—a hundred thousand welcomes. Sir, I have heard much to-night that has made me feel that it was good for me to be here. I heard from Dr. Bennett how much the brethren in England have to contend with against the hierarchy of that country, and I heard from Mr. Alexander what you have to contend with here. But assuredly, Sir, pity is hardly to be felt towards such a strong and powerful body as the Congregationalists of England and Wales—consisting of somewhere about two thousand churches. Their enemies are already breaking up. And with reference to yourselves,—Oh! what has God done for you! He has brought the public mind to favour you; or if not you—your principles. But, Oh! Sir, look at our state in Ireland. Think of the hierarchy with which we have to contend. And I will say that there is greater efficiency in the Irish hierarchy than in the English. Well—we have that to contend with. And as we have Popery itself to such an extent in Ireland, it would hardly be thought that we should have Puseyism also,—but we have that too. Then we have the gigantic system of Popery; and there is a fearfully strong organization in the popish church of Ireland,—an organization so complete that a chord struck at Carrickfergus vibrates to Cape Clear. And look at the opposition to all this. There are thirty, yes, only *thirty* little churches in Ireland holding your order. It is only because God is in the midst of these few feeble churches that they still exist, otherwise they could not. We earnestly and anxiously request your sympathy, and your prayers, and your co-operation. At present we do not come to you directly, but through the medium of the Irish Evangelical Society, which has kindly promised to give us £2 for every £1 raised in Ireland. This plan is to be acted on till we be able as a Union to support ourselves.

Oh! let us as individuals, and as associated bodies, first give ourselves to the Lord, and then to His work, in accordance with His will; and whatsoever our hands find to do, let us do it with all our might. The fall of Popery is certain, for God has said it; and it is to be brought about by the preaching of His word. The heathen shall be given to Jesus for his inheritance, and the uttermost parts of the earth for His possession. Were I to look at Ireland with the eye of sense, my heart would fail me; and even if I were to look at your more favoured land, where "confusion worse confounded" reigns triumphant, I could not see to the end; but I recollect that "the Lord reigneth." Our prayer should be: "Arm of the Lord, awake! awake! put on strength."

Sir, receive again the tender of our fraternal regards; and let us have a delegate from you, and let that delegate be that specimen, that fine specimen, physical, moral, and spiritual, of Scotchmen and Scottish Congregationalists—your venerable Secretary.

Mr. Edward Baxter, Dundee, moved, "That, while deeply deploring the condition of many parts of our country where there is yet such a want of the bread of life; and, feeling the encouragement afforded, not only in what God has already effected, by the agency of this Institution, but also in the many openings now presenting themselves, and in the loud calls now made for more of that agency,—this meeting would earnestly urge on all who feel interested in the work to exert themselves in procuring subscriptions, donations, and collections; and to use their strenuous endeavours in forming auxiliary and penny-a-week societies where they have not hitherto existed, and in reanimating those which have relaxed in their exertions, so that the income may meet the increasing expenditure; and above all, that there may be more earnest, persevering, and united prayer, that wherever, and by whomsoever, the word of the Lord is preached, he may open the hearts of men to receive it."

Mr. Baxter urged upon all present the necessity, in the present times, for increased zeal and devotedness in behalf of the truth. He thought the Congregational churches would do well to copy the example of zeal and liberality in supporting the gospel which the Evangelicals of the Church of Scotland were evincing, in prospect of their secession from the Establishment. Mr. Fullarton of Glasgow having seconded the resolution, it was carried.

Mr. Wallace of Frederick-street, moved, and Mr. Thomson of George-street, seconded, "That the cordial thanks of this meeting be tendered to the Treasurer and Secretary, and the Committee of Management for the past year; to

Dr. Bennett, and Mr. Russell, for their excellent sermons on the present occasion, and to Mr. Leslie for his able conduct in the chair; and that the following brethren constitute the Committee of Management for the ensuing year. (Vide Report.)

The benediction having been pronounced, the meeting terminated past ten o'clock.

PUBLIC BREAKFAST.

A PUBLIC breakfast was held in the hall of the Royal hotel, on Thursday morning, at half-past eight. Mr. Thomson, of George-street chapel, in the chair. Blessing was asked by Mr. Mackenzie of Glasgow, and thanks returned by Principal Dewar.

Mr. MATTHEWS, senior, before proceeding to the regular business, begged to propose a vote of thanks to the Union, for having favoured them by holding their meeting in Aberdeen, which was cordially seconded by Mr. Taylor.

Mr. CULLEN then said, as it was usual at this stage of the yearly festival to bring under consideration the report of the Widows' Fund Committee, he would beg to lay the brief annual statement of that institution before the meeting. Mr. Cullen then read the report. During the past year there had been twelve applications for the benefit of the fund,—eight from widows, and four from decayed ministers. The sum paid to those receiving the benefit of the fund, for the year 1842, amounted to £137. The report stated that but very few of the churches in connection with the Union had yet contributed to the fund.

Mr. FULLARTON of Glasgow, the Treasurer, remarked, that at last yearly meeting the Committee had impressed the necessity of creating an interest in the institution among the different congregations. Their Secretary at that time expressed himself in no very measured terms at the apathy shown by the churches in regard to this fund; but he thought then, as he did still, that some little blame was attributable to the pastors for not bringing the subject before their people. He then hinted, that were the pastors to do so, the people would, he had no doubt, be fully interested in the subject, and would not, as many of them were then, remain altogether in ignorance of it. He knew not to what extent the suggestion had been acted upon, but he would beg to bring it forward again, trusting that it would be fully carried out, and certain that were it so, they would not have to complain of the apathy of the people in so good a work. He stated, that in regard to George-street chapel in Glasgow, no collections had taken place in behalf of the fund; but he had, by his own personal exertion, since the accounts for the year were closed, raised in that congregation £20, and when the collection took place, as it would soon, that sum would be considerably increased.

Mr. HILL, Huntly, then moved the adoption of the report and the re-appointment of the Committee, with the addition of Mr. Gowan in room of Mr. Wight, for the ensuing year. There was something encouraging about such an institution. It had already flourished, and it would continue to flourish still, and increase in prosperity, for God was its friend. He was the Father of the fatherless, and the widow's God. This was the first time they had held their annual meeting in Aberdeen; and although various efforts had already been made to bring this interesting subject before the people, he trusted that, as the church in Aberdeen was amongst the first planted in Scotland, there would, after this meeting, be something manifested to show that the members of that church would rejoice in taking a prominent lead in the furtherance of so important and benevolent an object.

Dr. BENNETT was glad to have an opportunity of addressing the meeting on the subject of the Widows' Fund. With regard to the society combining together both the widows and superannuated members, he had a strong suspicion that they were not yet aware of the burden which such a combination would ultimately bring upon their funds. For there was a period exceedingly critical for such institutions as these, it was a period often fatal to many of them, and that period they were now approaching. Many of their ministers had been labouring for the last thirty years, and it was not to be expected—it could not be—that these men would be long spared, or at all events long enabled to perform

their duties. Hence they would have a large increase of widows and decayed members coming upon them all at once. There was a society of fifty years' standing, and in the formation of which he (Dr. B.) took a part, which afforded sufficient guarantee for the support of widows; and, by availing themselves of its advantages, they would be enabled to give a larger sum to decayed brethren from their own funds. Were they to get their widows insured in it, and leave their own funds for the maintenance of decayed brethren, he would rejoice, as he considered it of the utmost importance that there should be such an institution: for when ministers had brought themselves to a premature old age by severe and excessive labour in their Master's vineyard, where were they to look for aid in their declining years but to the churches whose cause they have served? They have a most indubitable claim on these churches. He then referred to the Protestant Society of London, which, although composed of ministers of different sects, was principally made up of Congregationalists, and which held out ample advantages and encouragement to ministers who wished to take advantage of it, that their families would be provided for after they were taken off. He himself had originally subscribed to it for £25 a-year to a widow; but, at the next meeting, the funds had so accumulated, that he expected his £25 to be increased to £50. The capital of the society had now accumulated to £20,000, and what he wished to suggest was, that it might be taken into consideration whether or not the ministers of this Union could not, by entering the society, secure the advantages of this accumulated capital. The only objection to this was, that your ministers might not, from their limited incomes, be able to pay the premiums of insurance; and to obviate this, he would venture to hint that their respective churches should do this themselves. Dr. Bennett then concluded by seconding Mr. Hill's motion, that the report be adopted.

Mr. KINNIBURGH said that he had no motion in his hand to propose, but that he had one in his heart. The brother he was about to name had strong claims upon the gratitude of all interested in this institution; but before he named him, he begged to refer to what Mr. Fullarton had said, and to remark that, in his opinion, that gentleman had imposed a duty on pastors which did not belong to them. Mr. Fullarton himself was a deacon, and it certainly belonged to him and his brother deacons to provide for the widows and the fatherless. If the deacons, with whom the matter entirely rested, would bring the subject before their pastors, and urge them to lay it before their people, he had no doubt that, by this regular mode of procedure, they would respond to the demand. As the matter stood, he did not blame the churches, but the deacons. If they had had recourse to sufficient means, their Treasurer's accounts would have exhibited a different appearance from what they had done to-day. Mr. Kinniburgh concluded by proposing a vote of thanks to Mr. Cullen, the indefatigable secretary of the fund, for the labour and attention he bestowed upon it.

The motion having been seconded by Mr. Knowles, Dr. WARDLAW observed, in reference to the charge made by Mr. Kinniburgh against the deacons, that he seemed to have forgotten a principle, well known in the Presbyterian body, that the greater included the less; and that although all the deacons were not pastors, yet all the pastors must be deacons. He also explained why there had been no collection in his church, and said, that in consequence of so many collections having been forced upon them of late, he had not found an opportunity of pressing on them the claims of this fund. It was not, however, from want of interest in the Institution, and that he had no doubt the earliest opportunity would be taken of making a collection for it.

The motion was then most cordially passed.

On the motion of Mr. Alexander, seconded by Dr. Paterson, a vote of thanks was also passed to Mr. Fullarton, the Treasurer of the Fund.

At the suggestion of Mr. Leslie, subscription papers were handed round the tables, and the sum of £30 was realized; Mr. Taylor remarking that the Academy Fund was equally worthy of support with the Union; and Mr. Baxter, Dundee, thought there was not the smallest danger of their supporting the one leading to the neglect of the other.

Mr. KENNEDY, in bringing forward the next motion, said that he felt the importance of his motion would warrant his making a long speech; but there were several reasons against his doing so. He hoped all present were so far prepared for his motion, by what had taken place in the House of Commons, where Sir

James Graham had brought forward a bill on the subject of National Education; and from the spirit and provisions of that bill, he would fearlessly assert that a more insidious and atrocious measure was never before submitted to this country. (Mr. Kennedy read several clauses of the bill, showing the powers about to be given to bishops in superintending the whole machinery.) He was thankful that the bill had been postponed till after the Easter recess; by this they would have time to sound the alarm, and to rouse the friends of civil and religious liberty, that they may enter their solemn protest against it. All who knew Sir James Graham, knew that he would shrink from nothing,—that what he could do, he would do; and he would not, for one moment, doubt that, if allowed, Sir James Graham would gladly give the same powers to the clergy of the English church in Scotland, if not defeated by the strong and indignant voice of the Scottish people. Time would not allow his entering into the question at greater length; he should, therefore, conclude, by proposing a series of resolutions, and a draft of petition to the House of Commons.

Mr. ALEXANDER would cheerfully support these resolutions; he had no hesitation in saying that they were bound, by every principle of justice, and by religion itself, to do everything in their power to oppose this foul and most tyrannical attempt upon our liberties,—an attempt worse than that of Lord Sidmouth, who was our open enemy; but in this case there was the same determination to crush us, but by a more cunning and far more hypocritical process. Among the English clergy there was, at present, an undisguised and wide-extended schism in favour of Popery, and he had not a doubt in his mind that, should this hateful and detestable bill pass into law, a generation would arise with minds moulded to bow in blind adoration to the crucifix. But he knew Scotsmen could speak, and he fondly hoped, would speak out, so that their voices should reach the inmost corner of Downing-street, demanding that this bill be either thrown out, or its atrocious clauses expunged.

Principal DEWAR was now called upon to address the meeting. He began by stating that he felt himself in a somewhat difficult position in being called upon to give an opinion upon this bill. He had been so fully occupied by his duties for some months back, that he had read little or any of the newspapers, and had had no opportunity of forming a judgment upon it. If, however, the representation of the measure by my friend Mr. Kennedy be a correct one, he had no difficulty in believing the bill to be most unjust and atrocious. It was no new thing for Englishmen to get help from Scotland; and he firmly believed, that to the struggles of our covenanting fathers we were all indebted for that liberty which we all enjoy. It well became the Congregationalists to stand up for the rights of conscience; they had always formed a clear conception of the elementary principles of civil and Christian liberty. The future historian of the church will have to say, that the Congregationalists have done much to bring about the present crisis in the Church of Scotland, and he begged of them to sympathize with all who were sincerely seeking the advancement of the genuine principles of their common Lord.

We annex the Resolutions and Petition agreed to.

I. That this meeting deeply sympathize with the friends of religious liberty in England, in the opposition which they feel constrained to offer to the educational clauses in the bill laid before the House of Commons, for regulating the employment of children and young persons in factories, and for the better education of children in factory districts.

II. That, in accordance with the preceding resolution, this meeting do now adopt the following petition:—

> To the most Honourable the House of Commons in Parliament assembled, the Petition of the undersigned Ministers, Deacons, and Members of Congregational churches in Scotland, assembled in Aberdeen on the occasion of the Annual Meeting of the Congregational Union of Scotland, on the 6th of April, 1843—
>
> HUMBLY SHEWETH—
>
> That your Petitioners are deeply sensible of the evils arising from the ignorance which prevails in many parts of the country, and deeply anxious to support and promote any well-constructed educational scheme consistent with the rights and liberties of the people.

That, notwithstanding this deep concern to forward well-devised measures to remove the appalling ignorance which is known to exist in many districts, they feel themselves constrained, by a sacred regard to the religious liberties of the country, to offer the most strenuous opposition to the educational clauses in the Bill lately presented to your Honourable House by the Right Honourable the Home Secretary. Your Petitioners object to the compulsory support of religion in any shape—to the enactment of a new civil disability in the clause which renders it impossible for conscientious Dissenters to become teachers in the New Schools—to the constitution of the Board of Management—and to the regulations relative to the Religious Instruction of the Scholars. It appears, therefore, to your Petitioners that, without an essential change in the Bill now before your Honourable House, it is unworthy of adoption by the Legislature of a free country.

May it therefore please your Honourable House, either altogether to reject the Educational clauses of the Bill for regulating the employment of children in Factories, and for the better education of children in Factory districts, or so to change the principles of the said Bill as to render it worthy of the support of the friends of education, irrespective of all civil and religious distinctions.

And Your Petitioners will ever pray.

III. That this meeting cannot separate without recommending to all the Congregational churches in Scotland to adopt immediate measures of opposition to the proposed bill of Sir James Graham, and that the following committee be appointed to watch its progress, and to take such other steps as may be necessary to awaken our churches to a sense of the dangers to which it exposes the civil and religious liberties of the country:—Dr. Wardlaw and Mr. Mackenzie of Glasgow; Mr. Alexander of Edinburgh: Mr. Lowe of Forfar; Mr. Wallace and Mr. Kennedy of Aberdeen.—Mr. Kennedy, Convener.

Mr. KENNEDY, after a few remarks relative to the Anti-slavery Conference about to meet in London, proposed that Dr. Bennett be respectfully requested to attend on behalf of the Congregational Union as a delegate.

The Doctor begged to be excused on account of the fatigue, and ultimately his son and Mr. Burnet, both of London, were appointed; after which the meeting, which was very numerous and highly interesting, broke up.

THE SOIREE.

ON Thursday evening, a soiree was held in Blackfriars-street chapel. The chapel was well filled. Mr. Kennedy occupied the chair, and after a few introductory remarks, called on Dr. RUSSELL, who addressed the meeting on the subject of "Enlightened Piety as being necessary to the right working of scriptural church order, and to the discharge of the duties demanded by the times."

We annex a rather imperfect sketch of his remarks.

There may be a degree of piety where there is little knowledge. In the churches in the apostolic age, there must have been many who knew little more than that they were great sinners, that they were exposed to danger, and that Christ was an all-sufficient Saviour. It is not for us to say how small a portion of truth may be the means, in the hands of the Spirit of God, of converting a sinner. It is enough for us to know that a very little may be blessed by the Spirit of God to turn a sinner to himself. But such converts are ill-fitted to conduct the affairs of a Christian church, to train its members for becoming teachers, and to lead them onwards to the kingdom of God. The apostle and other teachers watched over the young disciples, taught them as they were able to bear, and led them from one step to another, till many became ornaments to the church and teachers of others.

It is necessary that a Christian minister have piety. This is essential to his office. It is certain that the great Shepherd never commissioned a wolf to watch over his fold. But the piety of the Christian minister must be enlightened. He must be apt to teach, he must have knowledge as well as readiness to impart it. It must be enlightened piety if he is to instruct the church under his care. He must grow in piety and in knowledge. There is indeed a knowledge that puffeth up, a knowledge which benumbs the whole faculties of the soul by undue self-

elation, but we are not on that account to decry genuine knowledge. Wherever there is piety in the heart there must be a degree of knowledge in the understanding. These will act reciprocally on each other. Where there is much of the one, the other will be more powerfully operative, as one view after another comes before the mind of the disciple, his affections will be more fixed on his Master, and he will grow at once in knowledge and in grace.

Enlightened piety is requisite to guide the disciples of Christ. It is necessary that the members of Christ's church be genuine Christians, that they be partakers of the grace of God. When added to the church, it is then necessary for their teachers to lead them on, to look to the errors to which they are exposed, and to adapt his teaching to their circumstances, to their capacities, to their particular temptations and trials. If his teaching be what it ought to be, he will confute error and establish truth. His moral influence will advance. The more enlightened the church, the more agreeable his duties. It is pleasant to preach to an enlightened people. The apostle was ready to preach to the ignorant—his soul burned with love to the souls of men; he could say, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It was his delight to preach the very alphabet of Christianity to the ignorant. But when converts made no advance in knowledge and began to decline, his work hung heavy on his hands. It was not pleasant to go back to the alphabet, to teach again the first principles of the oracles of God. He wished to soar, but could not get the Hebrews to rise with him. They did not enter into the high conceptions he had of the official glory of Christ in the upper sanctuary—the Priest on the throne! They could not follow him as he took the veil off the face of Moses, and unfolded the expanding glories of the church above. This made his work irksome; he was exceedingly distressed, and it grieved him much to be compelled to narrow the range of his teaching. It is pleasant also to guide a people whose knowledge of Christ is advancing, who are able to appreciate the force of scriptural exposition, who can see how this law applies to that case, and that law to this. They listen to their pastor, as one in whom they have confidence, as a man of God—as one who never asks them to receive any statement, merely because he has taught it. He can say to them, I speak as to wise men. The supposition which the apostle makes, as to the attainments of church members, is very different. No church can prosper, no scriptural order can be as it ought to be, unless there be great piety and great knowledge accompanying it. The observance of the order appointed by Christ in his church shows, that the spiritual laws and institutions of Christ were never intended for unconverted men. Such may be kept together by the strong hand of power, but not by that law of love which leads Christ's people to obedience. It is evident, that unless a society be composed of genuine believers, it will not observe the laws of Christ. There will be contentions; and when such a society is broken up, it is not for it to say that the laws of Christ are insufficient to guide us, and that to attempt to carry them out is quite futile. The fact is, that the society was not constituted upon scriptural principles. We judge of men by their fruits. While appearances of piety are favourable, we judge the profession to be genuine, and recognise the individual as a brother, but many cases of hypocrisy may arise. Still, if the body of the church be as it ought to be, the application of the laws of Christ will be comparatively easy. If the church be enlightened, every difficulty will vanish, and that speedily. The principle of love will lead to the application of the law in such a way that the honour of Christ will be maintained, and the good of the parties concerned secured. There will be the maintenance of scriptural order and Christian fellowship. The members of the church are called to watch over one another in love,—to exercise patience, to practise long-suffering, to attend to those who are but imperfectly informed, and to evince a willingness to assist and cheer them on. There may sometimes be individual bias, men who are beset by certain infirmities of temper, and yet they are the children of God. It will require enlightened piety to treat such as they ought to be treated,—to take advantage of everything, to point out their error and convince them of it, to do it imperceptibly, to lead them on in a way they know not. We shall feel the necessity of great strength of principle, of judgment, and of a knowledge of the word of God, that we may treat all the disciples of Christ in a becoming manner.

One design of scriptural order is, that each member of the body occupy his

proper place. It will be for those who have been long in the church to bring out talent,—to discover talent. An enlightened man will discover talent where another sees nothing of the kind, will know when to repress an individual, and when to encourage him. His enlightened examination will enable him to perceive what may be of immense advantage to the cause, and how immense injury may be prevented. It will be for such a man to call out the individual who may be fitted for more extensive usefulness. It is in this way that numbers have been called to enter upon Sabbath-school teaching, to the service of Christian Instruction Societies, and to preach the unsearchable riches of Christ; and in distant lands to preach the gospel, to plant churches, and to carry forward the great work of the Lord. This connects itself naturally with the last part of the subject.

Men's minds are afloat, and are disturbed. Many are beginning to see the evils of this and that; systems long established are shaking, prejudices are overturned, and errors are exposed. For the church of Christ to meet the wants of such times it must be enlightened. Uncommon exertion in the cause of Christ is now required,—to hold forth a model of a scriptural church, to state in theory what a church ought to be, to show the distinction between the church of Christ and the kingdoms of this world, to show that she is a stranger in the world, and that it is right for her to maintain her character as a stranger. The Voluntary principle is the principle which God honours and will honour. But while all this is true, it will not avail unless there be societies existing as models of what a Christian church ought to be. Men will look at them. They will admire the simple and unencumbered forms of administration they pursue. They will be led to see that the Bible is a book of principles rather than of detail. The simplicity of the laws of Christ will be manifest. They will not appear complicated, and they will learn that the Bible is adapted to all states of society, and that a church of Christ can exist under every form of civil government. When the people of God were passing through the wilderness, all they wanted was to be allowed to pass quietly through. They would keep in the highway, doing harm to nobody, and doing all the good they could. Let the churches of Christ, then, appear in their true character. Let them not go knocking at the doors of Parliament; let them repose more confidence in the promises of their King, and the influence of the Spirit of God. Let them ask of the governments of this world that they be allowed to pursue their own course, and that they be protected while they, according to their avowed principles, submit to the laws of Jesus Christ.

Christians are called at the present time to exhibit what the church of Christ ought to be,—a congregation of faithful men, marked by love to the brethren, love to the truth, and love to Christians because they are of the truth. They ought to show that the power of the gospel leads them to propagate it far and wide, that the strong support the weak, and communicate of their substance, so that sinners of every class may be brought under the power of the truth. Let them show that, when they speak of the Voluntary principle, they are *in earnest*. Let the abundance of their liberality prove that the Voluntary principle is able to convert the world. You will never get men to enter into your views by maintaining them in words. I do not say it is unnecessary to contend by argument for the truth, but I do say, that unless those who profess to be guided by the Voluntary principle practically follow it out, they will not get men to imbibe their sentiments. Give to those who need. Never let the Voluntary principle be frowned on by your niggardliness. Let it be your determination to sacrifice to the cause of Christ what he has given you, constrained by love to Him and love to his cause.

These are dangerous times, in which some identify the authority of the church with the authority of Christ, and would reduce all Christianity to a mere form, place all power in the priesthood, and represent the priest as the great Mediator between God and men. Let the disciples of Christ beware of these insidious doctrines. They sap the foundation of the doctrine of justification by faith, which the apostles preached in a way which overcame Jewish bigotry, made a great company of the priests obedient to the faith, which silenced the oracles of paganism, which shook the papal system to its centre, which Luther and Calvin preached, and by which they turned many to God, which revived religion in the last century, which Whitefield preached with mighty power, which has warmed

many a heart, calmed many a troubled conscience, and cheered many a spirit in the prospect of death, judgment, and eternity. It is a system which saps the foundation of the great doctrine, that the influences of the Spirit of God are necessary to convert a sinner. This doctrine ought to be stated broadly. Alas for the church when it is placed in the back ground. When the Spirit of God is identified with the arm of the Lord, that arm which can bring down the stoutest opposition, prosperity may be anticipated. But if the Spirit of God be slighted, if the doctrine of his influences be frittered down, explained away, and all but plainly denied, what can be expected but barren churches, lifeless preachers, and icy hearts! Enlightened piety will appear in distinguishing between the work of Christ and the work of the Holy Spirit. The great office of the Spirit is to testify of Christ, and to show of the things of Christ to the mind. He leads the sinner to look from his own heart to Him who suffered and died upon the accursed tree. He leads the sinner to look *without* himself to a work that was finished before he was born. It is by thus distinguishing that we shall be able to meet errors, in all their diversified forms, errors that darken the official glory of Christ, errors that put in the shade his all-sufficient atonement, errors that confound the observance of rites with the obedience of faith, and substitute ceremonies for a change of heart and meetness for the inheritance of the saints in light. Let us look to the bearing of every statement, and though there is a knowledge that puffeth up,—a knowledge like the light of the moon, which leaves the mind still in the chill and darkness of night, there is a knowledge like the light of the sun, which vivifies and warms,—knowledge which makes the heart to burn with immeasurable longings after likeness to God. Think of the seraphim before the throne,—think of their knowledge, think of the activity of their minds irradiated with the light of heaven. See them looking into the economy of redemption,—see how they dwell on that love which passeth knowledge,—see how they catch additional rays of the glory of Christ; yet while they thus advance in knowledge, they adore still more and more their great Creator. The spirit of piety is thus cherished. It will enable us to give practical proof of its being knowledge of the real power of truth of which the Bible testifies. The result will be the most profound humility. The more precious ore that is thrown up, the more will we dig, our own souls will be the more enriched, and we shall be more fitted to enrich others. Oh for more of the first-love spirit of primitive times! Oh for more of the vigorous freshness of Christianity's dawn! The Macedonian Christians did not need constantly recurring collection sermons; they did not need perpetual dunning to give. It is a shame that we need to drag money from the covetous grasp of professing Christians. If this is to go on, we are come to the age of little men, and God forbid that it should continue!

Mr. ANGUS, of the Secession church, gave a short address on the interesting subject of "Genuine Catholicity."

Dr. BENNETT next addressed the meeting on "The Present State of the Church of England, and the consequent duty of evangelical Dissenters."

My dear friends, I have been requested to address a few words to you on "the Present State of the Church of England, and the consequent duty of evangelical Dissenters." The discussion of such a subject requires much caution in the speaker, and much candour in the hearers. In writing the history of Dissenters, I made it a rule to ask the various bodies what were their principles, considering it satisfactory to be able to say we published nothing which these bodies themselves did not sanction. Sometimes we could get but little information. Sometimes we met with sullen silence. They would not tell us what they were. I am sure we Congregationalists would tell all that we are and all that we hold. We have no secrets. But some have their secrets; and those of whom I am now to speak have so, for they advocate the duty of concealment. One thing they tell us should be concealed is, the doctrine of the cross. This, they say, is to be told only as a mystery to the initiated; while they have what they call an external doctrine to be held up to the world.

But there is another source of difficulty in describing the principles of any body, namely, want of uniformity in that body. When, like the moon, it is always presenting different phases, who shall describe it? What fitted it to-day will not fit it to-morrow. To show you that this description of the Church of England is not merely the testimony of one who might be counted an enemy, I

may mention, that it has been said by Mr. Head, an eminent member of the Church of England, that it is impossible to be a consistent member of that church. Mr. Head says, I am a churchman according to the articles: I maintain that nothing is to be taught discordant with the word of God. Another is a churchman according to the offices; for the articles and the offices are discordant. According to the articles, the Church of England is Protestant; but the offices —the forms of administration of baptism, confirmation, &c.—contain the Popery of the Church of England; for the English church being reformed not by the force of public opinion, but by the dictate of the prince, there were opposing parties endeavouring to get the ear of the prince, and sometimes one party prevailed, and sometimes the other; and that there has been a mixture of men as well as of principles, you may easily see when you look at the history of the church. In the time of Henry VII. Popery prevailed. Henry VIII. introduced Protestantism to favour his own purposes; and when Edward VI. came to the throne, Protestantism prevailed. But mark—the same men always remained. Mary made them all popish again, but still the same men remained; and Elizabeth made them Protestant once more. It is highly probable, indeed, that Elizabeth's inclinations were in accordance with Popery; but prudence required her to favour Protestantism.

I need not go through the whole history: it is evident that when Popery prevailed there were many men Protestants at heart; and in like manner, that when Protestantism prevailed, there were many men Papists at heart. Men of Laud's spirit have always been in the Church of England, and there have always been men also who highly favoured genuine Protestantism. Hence, the system of which I am now required to speak, and which has been denominated Puseyism.

This is not so new a thing as it appears to many: it is only the old spirit which has lurked always in the church coming out more boldly, and showing itself to the world. This effect has been produced by the influence of Dissenters in bringing about a probability of the separation of the church from the state. It was feared that with that away would go the tithes and the church rates, and those things which are naturally so dear to men. The men in the church leaning towards Popery, seized this opportunity to bring forward their principles. They said, we see that we cannot depend on the state as we have formerly done: the signs of the times show this, and we must be prepared to defend ourselves in some other way. The Dissenters have out-preached us, and out-prayed us. What can we do? We must fall back upon *church principles;* that is, the principles which prevailed in the church before the period of the Reformation; at which time the church became what they would call corrupt, and the priesthood lost their ascendancy. "We cannot," said they, "obtain influence over the people by preaching, or by extempore prayer, as the Dissenters do, and we must, therefore, try some other way." The consequence is, they have brought out their *church principles*, as they call them. These are contained in the "Oxford Tracts." These tracts are the work not of one man, but of a conclave of men imbued with one spirit. In these tracts they have declared the essential principles of Popery. They have set themselves against preaching: and, therefore, wherever these principles have prevailed, the pulpit is pushed into a corner. If you enter any of their places of worship, it does not present itself to you as a conspicuous object: and if you ask "Where is the pulpit?" you find that it is literally pushed into a corner. They intended that you should not see it—and, if possible, that you should not hear it. They have multiplied their ritual observances, that there may be little or no time for preaching. They would like exceedingly that all the pulpits should be bells without clappers, and that the people should, if possible, be weaned from the pulpit.

Another principle is, that of presenting to the people's view the efficacy of the *rites*, or as they would call them, the *forms* of the church,—the *opus operatum;* that is, the work being done, the efficacy will follow. Thus, if a child be baptized, he is regenerated. This being the exclusive office of their own church, they have all the advantage resulting therefrom. Now, this doctrine is intended to counteract the influence of dissenting preaching, in which it is declared that regeneration is the work of the Spirit of God, accomplished through the preaching of the word.

These things are now openly declared; and together with all these popish sentiments there is a grand attempt to impose upon the senses. Very lately a

new form of dress for the pulpit has been introduced; and the surplice—which you Scottish people, in former times, viewed with as much horror as if it had been a ghost in a white sheet—is now introduced into the pulpit; and the diocesan of a certain see, who was formerly deemed evangelical, has now given it his sanction.

It is on this principle they go; viz., that the whole service was intended for one continued service,—the preaching to come in at the end of the liturgy, and before the communion,—the preacher ascending the pulpit after the former and before the latter, and keeping on the same dress all the time. Thus the preaching is made a sort of parenthesis in the service. This being a part of the system, people are now accustomed to behold the surplice in the same place of worship upon three or four different persons at the same time, so that you would think you had a whole choir of popish priests before you when you go into their chapels.

Along with this there is also a disposition to revive the system of *monkery*. There is a set of men bound in a certain way to celibacy, whose work it is to go through the country preaching, and influencing the minds of the people in favour of these things. This is intended to oppose and put down the Dissenters. And the binding down of these men to celibacy is advocated on the ground, that the regular clergy, when settled down in their charges and married, are too much engrossed with their duties, and encumbered with their families, to admit of their engaging in these itinerant labours. You need not be surprised, therefore, if you by and by see a body of men clad in a garb similar to that of the ancient friars, and openly perambulating the country for similar purposes.

You must observe also, that another change has taken place, viz., the lighting of candles on the altar. But you will observe that there is no such word as "altar" in the prayer-book. It is there called the *communion-table;* but the latter term is by them shunned entirely, and this in order to prepare the way for introducing the doctrine of transubstantiation. Upon this altar the people are accustomed to gaze, and there is sometimes a crucifix placed on it. But is it not a strange thing that they should require to light candles in the day-time? It is a striking proof that there must be darkness somewhere. One would imagine that there is something lost, which is to be hunted after, as the ancient cynic, Diogenes, lighted a candle at mid-day, to look for an honest man among the Athenians.

It may be asked, What have the evangelical clergy in the church been doing all this time? I answer, they have made a most miserable figure. The leading man among them, Mr. Sibthorpe, has openly become a Roman Catholic. His place had all the appearance of a popish chapel long before he took that step publicly. He has declared that the Oxford Tracts have led him to the Roman church; and that the only consistent course is to go there. He, and such as he, are, in my opinion, the honest men. But when we see men going off in this way, we may be sure that they have not been brought to this change in a day. Their minds have been undergoing a gradual change preparatory to this. It is too mighty an alteration to be supposed to take place all at once. And, when we consider the number of the conversions to Rome, and remember that they must have been the result of long meditation, it leads us to the conclusion that there are many in the Church of England who are real Roman Catholics at heart. I once publicly declared it as my opinion that these were recognised as Catholics by the Church of Rome, and yet allowed to remain for a time in the Church of England, to do the work of the Church of Rome. The grounds of this opinon are, that it is matter of history that there have been members of the Romish church in other communions for this very purpose. Soon after making that public declaration, I saw, in a certain publication, some inquiries as to whether Mr. Newman had not been to Rome lately, and had been holding consultations with the Pope's private secretary there. These inquiries were not answered, but the fact of their being put, and the manner in which they were put, served to confirm my opinion.

But I have mentioned the evangelical clergy; and I would not like to leave a false impression upon your minds from what I have said of them. There are faithful men among them who have boldly lifted up their voices against these things. Among them is Baptist Noel. He has published a work declaring his Protestant sentiments, and, I must confess, I did not expect so much clear and

decided sentiment, even from him, as I have found in his writings. But the evangelical clergy, as a body, nevertheless, have made, as I said before, a most miserable figure. Mr. Romaine, in his time, said he knew of only another besides himself, who preached the doctrine of justification by faith; but, before his death, there were many such, and they have been said to amount, in later times, to about two thousand. Now, surely, if there were so many evangelical clergy in the church, they might have made, and ought to have made, a more decided stand against these Popish innovations. I will now give another reason for concluding that there are in the Church of England many real Roman Catholics. A relative of mine was in Lincoln's Inn preparing for the bar; and since, as is well known, men have to *eat* their way to the bar, this relative of mine was often at the dinner-table mingling in free converse with others. One of the barristers, with whom he was accustomed to meet on these occasions, was a zealous Puseyite, and endeavoured to convert this relative of mine to his opinions. For this purpose he put Dr. Wiseman's lectures into his hand. Now, here are Puseyites using Roman Catholic lectures and writings in order to convert men to their system. What stronger proof can we have that Puseyism and Popery are one?

The question then is, What is our duty as Dissenters? Our duty is to reflect upon the wisdom of those noble men of former days who made such a grand struggle against the English Establishment. They always maintained that the English church was not sufficiently reformed to escape being deformed. We must admire these men and follow their example. We must hold up our testimony as to what is the true and scriptural constitution of the church of Christ; and, for this purpose, we need no other definition of a church than that which the Church of England herself has given in her articles.

But we must, at the same time, remember that, to preach the gospel faithfully, is to oppose the mightiest barrier to Popery. It was the faithful preaching of the gospel which shook the Pope's throne before, and this will do it again. Let us then be diligent to diffuse these principles, and we may say while we have our Lord with us,—

> "With Christ in the vessel
> We smile at the storm."

Mr. SHEPPARD of Sligo spoke on "The Claims which Ireland had on the Christian sympathy and support of Scotsmen;" but, we regret, that our space forbids the insertion of his speech.

Dr. WARDLAW delivered the following address on "The anticipated Secession from the Established Church, and the duty of Congregational Dissenters."

I have been requested to address the meeting on a subject which I feel, and which all present will feel with me, to be one, if not of difficulty, yet of no ordinary delicacy. It relates to the sentiments and conduct of dissenters towards their non-intrusion brethren in the Established church. There is not a Christian, whether churchman or dissenter, who is not at this moment sensible that we are on the verge of a great and important crisis. That crisis, of course, will, by different parties, be contemplated with widely different emotions. The fears of some will be the hopes of others. What on the one hand is deprecated with all the earnestness of pious apprehension, is anticipated on the other with all the liveliness of equally pious satisfaction. The difference arises from the conscientious convictions held respectively by the opposite parties. I need not say that, setting aside for the present any reference to the circumstances and prospects of individuals, and looking only to the great interests of the church of God, I cannot but regard the series of transactions and events, relative to the Scottish Establishment, at once with inexpressible interest and with devout thankfulness. The Lord is carrying on what I believe to be his own work, for his own glory and his church's highest benefit He is conducting before our eyes a grand experiment. It is not, indeed, an experiment to him, for he "knoweth the end from the beginning," and has the entire results fully before him. But to us, who see only "a part of his ways," and cannot look with any certainty beyond the present, it wears this aspect. And I have no fears and no doubts about the result. He is working out his church's emancipation. He is breaking her bonds; and he is doing this by an agency of his own —by an instrumentality *in* the enslaved portion of his church, instead of an in-

strumentality *out* of it. Whatever may have been the influence of the Voluntaries in infusing the spirit that has been agitating the Establishment—of which I do not wish to say a single word—there cannot be a doubt that, in that Establishment, the spirit of dissent has risen. Our non-intrusion brethren are dissenters *in* the church. I am well aware that they do not admit this. They hold the principle of an Establishment; and I give them full credit for sincerity when they assure us of this. But still, in my apprehension, the principles for which they have been contending—contending honestly, manfully, unflinchingly, and perseveringly—are substantially the principles of dissent. They are contending for right principles in a wrong place. They are right and they are wrong. They are right in the principles which they advocate, but wrong in advocating them as the principles of a church established by law. The freedom, independence, and spirituality of the church of Christ we heartily concur with them in regarding as essential elements in its constitution, as that constitution appears in the Christian statute-book—the scriptures of the New Testament. But they are elements of that constitution which, in our apprehension, must be sacrificed whenever the church allies itself with the civil authority, and accepts of state-patronage and state-endowments. To accept of these is necessarily to accept of shackles. This is a lesson which our respected brethren have been, and still are, slow to learn. They have in their minds, and are cherishing there, a Utopian notion of an Establishment, such as never has been, never can be, never ought to be realized. Their principles are excellent. They are scriptural. They are the only principles by which Christ, as the sole Head of the church, can be honoured, and by which the true prosperity and glory of his kingdom can be secured and advanced. But these principles and the principles of the twenty-third chapter of the Confession of Faith cannot be held together. They more than neutralize, they eventually destroy each other. Our brethren are learning this lesson. Their Divine Master is teaching them, by his providence, the meaning of his word. And the very first thing which, on this point, I demand on their behalf is—*patience*. What we think we see clearly ourselves—what appears to us so simple that we can hardly imagine the possibility of any not seeing it as we see it—we are apt to get fretted when others resist or take a long time to discover. But this only shows that we have not sufficiently studied human nature, or sufficiently attended to the tendencies of our own hearts. Unlearning is, in many cases, a much slower and more difficult process than learning. The notions in which we have been trained from our earliest years—in which our minds have been indoctrinated, and to which our practical habits have been conformed—which have been wrapt up with our first and fondest recollections, and inwoven with all the religious associations of our childhood and our youth—and with which we have been taught and accustomed to consider all the interests and the very existence of religion to be vitally bound up—such notions it is many a time no easy process to throw off. They are hallowed. Their dereliction cannot be thought of but with fear and trembling. Piety itself trembles, and trembles in sincerity, for the ark of God. We are satisfied that the fears are vain, and they will soon come to be satisfied of it too. Why fret, and chide, and scold, and apply the epithets of "contempt and wrath," because they do not get on so fast as we think they should? A lesson learned slowly is often learned most effectually and most permanently. It takes a faster hold of the mind than when it is adopted hastily, ere the evidence of it, whether argumentative or experimental, has been thoroughly investigated, understood, and felt. Let us wait, then, a little—"forbearing them in love." My church friends will naturally think all this sufficiently presumptuous—taking a great deal more than enough for granted. But they must not forget that we speak, of course, according to our convictions; and that, with such convictions, we cannot either think or speak otherwise. It would be equal inconsistency and affectation to do so. And this leads me to mention a second thing which I claim—and claim strongly on their behalf. It is *charity*. I claim it on *two* points, on both of which, as it appears to me, they have had occasionally, and even to no small extent, somewhat hard measure dealt to them. The first of these points relates to the course they have pursued, in adhering so long and so pertinaciously—and, in the estimation of the civil courts of the country, so troublesomely and annoyingly—to the church. I demand, on their behalf, the charity that thinketh no evil—that hopeth and believeth all things in regard to the principles by which, in this course,

they have been actuated. I do not know a more important maxim, and I do not know a maxim which we are more constantly in danger of violating, whether through inconsideration or a captious and censorious spirit, than the maxim that we should form our judgment of other men's conduct, not according to the principles held by us, but according to the principles held by themselves. Now, what are the principles which they avow; and in the avowal of which we are not entitled, however much we may be astonished at their holding them, to question their sincerity? They hold that civil rulers are bound, in their official capacity, to employ their power and their resources for the support of the church, and of the true religion—that this is the principle of an Establishment, and that it has the support of scripture—that it is not only consistent with scripture, but that scripture recognises the obligation. They hold, moreover, that an Established church is indispensable to the maintenance, to the very existence for any length of time, of true religion in the land—that without it, religion would be more than in danger of a rapid decline and cessation, and that infidelity, irreligion, and vice, would speedily overspread the country with moral and spiritual desolation and death. In all this, we think them very strangely and very miserably mistaken. But, still, such have been their avowed convictions. Ought we not, then, to form our estimate according to them, of the course they have pursued? For my own part, I frankly declare that, had I held such principles, I do not see that I could consistently have acted very differently from what they have been doing. Certainly, if I held the sentiment that an Establishment was necessary to the maintenance and existence of religion in the land, while at the same time I conceived that, in order to its efficiency, it was necessary to introduce some change in the principles of its union with the state, and in the conduct of the state towards it—it does appear to me that I should feel it incumbent upon me to stick by the church to the very last moment of my retaining even the remotest hope of any efforts of mine, or of others, proving successful in bringing about those changes, and placing the church and the state in what I conceived their proper relative position. If I thought the vessel of a state church the only vessel in which the cargo of divine truth could be permanently secured for the spiritual enriching of the country, I should think it my duty to hold by the vessel so long as there was any chance remaining of her timbers holding together. On this ground, I have never been able to censure so unsparingly their course of procedure as many have done. I have wondered—I have been astonished with a great astonishment—at their not seeing sooner that they were labouring after what never, in the nature of the thing, could be obtained; but, still, *they* have thought otherwise; and with their convictions, have they been doing anything else than consistency required of them? I must here, however, make one exception. There are some among them by whom the sentiment has been avowed that patronage is a violation of Christ's law for his church, and that it is, therefore, essentially *sinful*. Here my charity is at a stand. I have no charity for those who can make a compromise with sin. I have no charity for those who can retain situations which they have obtained by sinful means; nor for those who can remain in fellowship with a church where that which is sinful is constitutionally established and systematically practised. There is a second point on which I demand charity for these brethren—namely, their declared and often and publicly repeated determination to stand to their principles, and, at whatever cost, to leave the church, with all its emoluments and advantages, when these principles are finally and hopelessly disowned, and their demands decidedly refused. There has, on this subject, been prevalent a large amount of incredulity. Many have treated all their professed determinations with a sneer, and have laughed at the very idea of such a thing. It is all very fine, it has been said—all very fine—it sounds well; but it is mere fudge. Let us see them out, and then we shall believe them in earnest. It is no better than a feint to intimidate the government and frighten them into compliance with their wishes. They want to hold out something formidable as the consequences of their demands being refused. But they never will realize the threat. There may be a few of them possibly who are in earnest, and who will have resolution enough to follow out their avowed determination. But they will be *rari aves*—extraordinary cases—exceptions to the general practice—which will be that of finding some salvo to their consciences, and sticking fast to the manses and the glebes. I have very rarely found a charity that could go as far as to fifty. It has much more frequent-

ly been limited to twenty, or even to *ten!* This has ever appeared to me hardly fair play. What right have we to doubt or question their sincerity? Do we like our own to be questioned? If not, can we, in consistency with the claims of the royal law, question theirs? For my own part, I do entertain, and, although occasional misgivings may have come over me, I ever have entertained, the most assured confidence that a large majority of those who have avowed the principles of non-intrusion—that is, the principles of the church's exclusive and independent authority in her own department, in everything that relates to her own government and discipline—will hold them fast—will act them out—will submit to whatever difficulties, privations, and trials the consistent maintenance of them may cost. Should I prove wrong in this confidence—should any large proportion of them show by their conduct that it has been misplaced—I shall deeply bewail it; and, in such circumstances, my sorrow will be, not for the failure of my own anticipations, and the belying of my own sagacity, but for the tergiversation and disgrace of those in whose steady adherence to conscientious principle I shall find myself to have placed a confidence too implicit. The reasons of my regret may appear by and by. In the meantime, in saying what I have said, I am far from being callously insensible to the trying nature of the position in which they stand. It *is* a trying one,—a testing one, though, of course, in various degrees, to the reality and the power of principle and of conscience. And, on this account, there is a third thing which I claim on their behalf, on the part of their fellow-servants and fellow-Christians, namely, SYMPATHY. I cannot but think there has been a sad lack of this, and the cause is evident. It is the want of *charity* that has given rise to the want of *sympathy*. Had there been such charity as to induce a belief that they really would be so constant and firm as to expose themselves to the trials in question, there would, no doubt, have been an accompanying fellow-feeling and condolence with them in the prospects thus before them. But the incredulity as to this has defrauded them of the sympathy. Another thing, too, has contributed to the same result —the light in which their conduct has by many been viewed. They have been looked upon, in a manner, as rebels against the law of the land, as having taken up unreasonable and illegal ground, and as having thus brought all upon themselves. On points of this kind neither time nor inclination admit of my entering. I think it can hardly admit of a question, that, to a certain extent, if not entirely, the change has been in them, not in the constitution of the Establishment, or in the law of the country. Circumstances have forced upon them a feeling of the control of that law, such as had not before been experienced. That feeling has given rise to resistance. I will not call it legitimate resistance, when the only constitutional interpreters of the law by which the church was established, and by which its privileges were granted, and the terms fixed on which they were to be held and enjoyed, have decided against the church: but this I will say, that it is conscientious resistance; resistance *on* principle, and *for* principle. The principles, as I have before said, are an advance on such as were wont to be held and acted upon by the advocates and adherents of Established churches. Or, if our brethren will not allow that they are at all new, but insist on their having always been held, then circumstances must formerly have constrained their being kept in abeyance, and other circumstances now have impressed the necessity and the duty of making a stand for them, and insisting upon their being held and followed as the principles dictated by an authority superior to that of either Court of Session or House of Lords, or any tribunal on earth. I am not vindicating them, then, as ministers of an Established church, in adopting and attempting to follow out, in such a church, principles at variance with those of every religious establishment that has ever been instituted by the legislature of any country; but I affirm, and right glad am I to see it, that they are acting consistently as ministers of Christ; that they are refusing to bow to Cæsar in things that pertain to God, and to allow the law of the land to come between them and the law of their Divine Lord. They are, in this respect, taking up the only right ground. And, therefore, I regard the sacrifices which they have, in so large numbers, declared their determination to make, and the difficulties which they have resolved to encounter, as sacrifices made, and difficulties encountered, for the sake of principle. In these circumstances, I *do* demand for them *sympathy*. Sir, the prospect before them—before many of them—is not at all a joke. Some extravagant things which have been said by a few of them, indeed, *are* a joke. When they talk of martyrdom, and of

their fears—and more than fears—of the revival against them, on the part of the government of the country, of old scenes of persecution, and of their having, perhaps, to resist even unto blood,—we can smile at the rhodomontade, which we are apt to be tempted to regard as having rather more than enough in it of the *ad captandum vulgus*. Assuredly they may keep their minds very easy about the crown of martyrdom. There is little danger to any of them of their names being associated with those of Patrick Hamilton and George Wishart. But still it is not to be denied that it is a trial of principle, when, for the sake of it, men with wives and families consent to relinquish a certainty for an uncertainty, and to cast themselves, with all that are dear to them, upon Providence, in a way of which they have made no trial, and of which, to many of them, the issue is problematical. In these circumstances, without exaggerating, and supposing extreme cases, they are entitled to sympathy. They are exposing themselves to the certainty in some cases and to the risk in all, in a greater or less degree, of temporal privation for conscience' sake. And while, on this account, I claim for them the sympathy of fellow-Christians, I claim further for them, as the natural and appropriate expression of this sympathy, your *prayers* for grace to help them in time of need. While I ask your prayers for them, in case they should be exposed to privation and trial, for comfort under all that their Divine Master may see fit to allot to them, I ask your prayers more especially for grace to enable them to be steadfast,—to enable them to show the superiority of conscience to interest—of principle to calculations of consequences,—to manifest, by an unflinchingly resolute adherence to the principles they have avowed, the sincerity of their attachment to Him who hath said, "He that loveth father or mother more than me," &c.—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." It is not for their own sakes alone that I ask your prayers for them on this behalf, it is for the sake of the cause of true religion. In their case, principle—religious principle—is subjected, in the providence of God, to a testing process. I know not any one thing that would be a severer blow to the cause of religion than if these brethren, after all their public and solemn protestations, were to fail in the moment of decision. What a cause of reproach to the enemy! What a confirmation of the infidel, in his sneering allegation, that religion is all a farce! And if they who "minister and serve the altar," thus give way before temptation, and allow the world to triumph over conscience and principle, what a deleterious example to the whole community of Christian professors, and what a miserable deduction ever after from the weight and influence of all their instructions and all their labours! O pray for them!—for their own sake, for the truth's sake, for Christ's, for the church's, and for the world's sake, that they may be enabled, by the grace of God, to hold fast their integrity. For their own sake,—for if they do not, they forfeit caste and character beyond recovery; for the truth's sake, whose influence they would show to be so frail and feeble in opposition to all they have ever taught of its power; for Christ's sake, whom they would dishonour, and whose cause and interests they would betray; for the church's sake, (I mean of course the church of Christ—the community of the faithful,) on whose fair escutcheon they would affix an unworthy stain; and for the world's sake, in whose way they would cast a fearful stumbling-block. There are many other points of light in which existing circumstances might be contemplated. But I must forbear, tempting as, in some of these, the subject is. To one point alone shall I venture further to refer. It is the cheering, the delightful way in which they are now supplying us, Voluntaries, with "Proofs and Illustrations" of the soundness of our principles. Nothing can be finer. Formerly there were no terms strong enough to characterize the feebleness, the inefficiency, the worthlessness, the drivelling pitifulness and good-for-nothingness, of the *Voluntary principle*. And now they can hardly find words strong enough to express their confidence in it. It is all in all. And not only are they lauding it in words. They are drawing it forth into exercise in a way that may well put to the blush its former vituperators and vilipenders. It is perfectly beautiful. They have no right to marvel that we poor Voluntaries should enjoy the scene. Thousands, and tens of thousands, is this same pitiful and drivelling principle producing. We told them long ago, and it has been reiterated in their ears, that we never considered the Voluntary principle, as operating in the dissenting portion of the community alone, as sufficient to supply the whole country with the bread of life; but that we could not dis-

trust it did we see it adopted and acted on in earnest by the entire Christian population,—by all that love Christ and love souls. O, Sir! it does one's heart good to see how admirably they are proving our point for us. We had little idea that such a proof—a proof so practical and so clenching—was so near at hand. We had had it, indeed, to a certain extent, in the church-extension scheme. But the present is going far beyond that. And when the two are taken together, they must force the fulness of conviction on the most incredulous and distrustful. I have no doubt that our brethren, when they are once fairly out, will feel and relish the sweets of liberty. They will become, in the true legitimate bible sense of the designation, (for such a sense there is,) *free thinkers*. Free thought is expansive thought. One lesson they have already begun to learn, and they have shown themselves most apt and forward pupils, the efficiency of the Voluntary principle. And I trust, when they come to throw themselves on the love of their Master and the love of his people, instead of legal bonds and Court of Session, or Court of Teinds, pleas of augmentation, they will learn it still better, and retain it, and act upon it, and recommend it; satisfied that in this, as in every thing else, Christ's way is the best way. And then there is a lesson, a most important one—one inseparably connected with the true prosperity—nay, with the very vitality of the church of Christ,—a lesson which they could never effectually, or to any really practical purpose, learn in their present connection, inasmuch as the very constitution of an Establishment, to a great degree, precludes its application,—I refer to *purity of communion*. On this point, they will pardon me for saying, that they have necessarily much to learn, or rather, I should say, to unlearn. It may be some time before long-confirmed habits of thought and action are fully overcome. But they *will* learn that the true spirituality of the church must be sought, not in mere freedom from civil interference with her proceedings, but from the *spirituality of her members*. They will learn the lesson of what is meant by the words of their and our Master, "My kingdom is not of this world," when they have separated themselves from their association with those kingdoms. And in proportion as they learn this, and act upon the lesson, the church of the living God amongst us will become increasingly what it ought to be. Its growing purity will be its growing strength and its growing glory, and it will advance, under the banner of the Captain of salvation, conquering and to conquer, until all the enchanting visions of prophecy shall have become blessed and permanent realities. When our beloved friends and brethren have once drawn breath amid the air of freedom on the hills of Zion—those hills where its healthful breezes are not intercepted in their course, and their free circulation prevented by the lofty muniments of their state protection—they will unite cordially, heart in heart, and hand in hand, with the rest of Christ's freemen—they are already giving delightful indications of this spirit; and then we shall have—it may be even an extending *Congregational* Union, but, at all events, an extending Christian Union, composed of faithful men of all denominations, not indeed merging and making light of aught that they respectively believe to be their common Master's mind and will, but, notwithstanding their differences, loving as brethren, and, in the fervour and the zeal of this brotherly love, "striving together for the faith of the gospel," and for the advancement of those interests that are common to them all. In the marches of Israel in the wilderness, all the tribes had their several banners; but they were all one people, one host, with a common symbol of their union, around which they kept their regular order. Thus may the various sections of the Christian host have their respective standards, or rather let me say, their respective armorial bearings, in miniature dimensions, in the interior corner of the one great general standard which they all agree to follow; and on that standard, as it streams and flutters on the winds of heaven, let there appear—large and legible to the whole world—"Glory to God in the highest, and on earth peace, good-will towards men!"

At the conclusion of Dr. Wardlaw's address, Mr. Campbell of Montrose, and Mr. Watson, the Secretary of the Union, who were successively to follow him, declining doing so, as the night was far gone; and Dr. Wardlaw having pronounced the blessing, the meeting separated.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

SOUTH OF INDIA.

BANGALORE SEMINARY.

In the year 1840, the Rev. Edmund Crisp was instructed to attempt the formation of a Seminary at Bangalore, for the express purpose of preparing native youths of piety and talent to engage in the great work of evangelization among their idolatrous countrymen; and, only a few months after his arrival, he succeeded, through divine favour, in commencing the operations of the Institution with a number of promising students in the Tamil language. The reception of students in the Canarese and Teloogoo languages, as originally designed, was of necessity deferred, in consequence of the deeply-deplored death of the Rev. John Reid, who had been appointed to act as the colleague of Mr. Crisp in this most important undertaking.

In conformity to the original plan of instruction, the attention of the students has been chiefly directed to systematic theology, careful analysis of Scripture, plans and skeletons of sermons, and essays on various biblical topics. These compositions frequently indicate a pleasing acquaintance with divine truth, and hold out considerable promise of future efficiency.

The theological course of instruction includes lectures on the several books of sacred writ; on the national peculiarities, civil institutions, and religious observances, of the Jews; and on the proofs of the divine authority of the New Testament; with other kindred subjects.

In addition to the grammatical study of their own language, the students are directed to the acquisition of English, in the hope that they will gain a sufficient knowledge of it to give them access to its accumulated, diversified, and invaluable stores of information.

The daily engagements of the students are opened and closed with prayer, agreeably to the constant aim of their esteemed tutor to render the intervals they spend in study, seasons of practical and devotional advantage, as well as of intellectual profit.

In September last, the Institution contained eight pupils, seven of whom, after a public examination held on the first of that month, were fully accepted: their moral conduct, and progress in study, had given decided encouragement. These students are severally supported through means of special benefactions presented from time to time by friends of the Society in England, whose generous support could not be bestowed upon an object more closely connected with the interests of Christianity in India, or more replete with promise to their future extension and supremacy. The number of pupils might easily be increased, if less care were taken as to the moral character of those who are received; but it is a fixed rule of the Institution, that decided and acknowledged piety shall be an indispensable term of admission. The sum of £10, or £12, is found adequate to the support of a student for one year.

FRENCH AGGRESSIONS UPON TAHITI.

By recent communications from Tahiti, the Directors are deeply distressed to learn that the French have continued to pursue the flagrant system of usurpation and violence, which, on former occasions, they have been constrained to reprobate. In presenting the appended statements on this subject, they assure the friends of the Society throughout the country, upon whose earnest and active sympathy they rely, that the arbitrary and outrageous proceedings, now to be detailed, have filled their minds with mingled feelings of sorrow and indignation; and that they will leave no measures within their power unemployed for the removal of the fearful calamities with which the Society's Missions in Tahiti, and prospectively throughout Polynesia, are now threatened.

Since the Autumn of 1838, no less than four French ships of war have visited Tahiti; and from the arbitrary proceedings adopted by their commanders on all, and especially on the last of these occasions, the intentions of the government in whose name these outrages are committed are no longer doubtful. The occasion of these proceedings was briefly as follows:—

On the 21st of November, 1836, a small vessel from Gambier's Island, brought to Tahiti, two Roman Catholic priests, natives of France. They did not land at the usual anchorage, but on the opposite side of the island. This proceeding being in contravention of a long established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and Governors," the strangers were desired to leave the island; and upon their obstinate refusal, they were conveyed back to the vessel, *without the slightest injury either to their persons or property.*

On the 30th of August, 1838, the *Venus*, 64-gun frigate, commanded by Capt. (now Admiral) A. Dupetit Thouars, arrived off Tahiti, and her Captain demanded that the Queen should apologize, and pay down 62,000 dollars, as an indemnification to the Priests for the ill treatment and losses they had sustained; and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the native Government to raise the sum demanded in the short space of twenty-four hours; in order to save the islands from the horrors of war, two or three foreign residents kindly advanced that amount, and the Queen wrote a letter of apology, thus extorted at the mouth of the cannon.

In April, 1839, the *Artemise*, another French frigate, arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months; and during the whole of that period, the most valuable assistance was rendered by the natives in accomplishing the work. These acts of kindness and hospitality the Commodore repaid, by obliging the Queen to abrogate the law which excluded Papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new government. From this period the Catholic Missionaries have been free to settle on the island.

These tyrannical proceedings were followed, on the 11th of May, 1842, by the visit of the French ship of war, *L'Aube*, a corvet of 24 guns, under the command of Capt Dubuset. On this occasion the Queen was subjected to the humiliation of disbanding her police force, at the command of the Captain, because, in the performance of their duty, they had put the commander of a French whaler into confinement for *drunkenness and riot.*

The latest aggression of which we have been informed, and to which we chiefly desire to direct attention, as meriting the strongest reprobation of every just and benevolent mind, and demanding, at the same time, the most prompt and vigorous interference, is stated in the following passages of a letter, dated Sept. 7th, 1842, received only a few days since from a Correspondent at Tahiti, on whose integrity, judgment, and accuracy, we can place the utmost reliance:—

"On the 1st of September, 1842, the French frigate of war, 60 guns, the *Reine Blanche*, Admiral A. Dupetit Thouars, arrived at Papeete, in this island. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Eimeo, (*daily expecting confinement,*) and also to the principal Chiefs, requesting them to come to Papeete, that the Admiral might pay his respects to them; and, in consequence, all understood that his errand was of a friendly character.

"On the 8th, the principal Chiefs arrived and dined on board with the Admiral; and, upon the same day, we had the first intimation that a meeting was to be held between the Chiefs and the French. The same evening the British vice-consul and the American consul received an official document from the ship, stating that differences existed between the Tahitian and the French governments which would probably lead to hostilities, and all British and American subjects were therefore warned to take means for securing their persons and property. Early on the following morning, we learned from Mure, the chief speaker, that the *expected meeting had been anticipated by a secret one held during the night between four principal Chiefs and the French.* At this Meeting a document was signed by the four Chiefs, of which the following is a literal translation.

" 'To the Admiral A. Dupetit Thouars.—Because we are not able to govern in our own kingdom in the present circumstances, so as to harmonize with foreign governments: lest our land, our kingdom, and our liberty, should become that of another, we, whose names are written below, viz.: the Queen and principal Chiefs of Tahiti, write to you to ask that the shadow of the King of the French may be thrown over us, on the following conditions:—

" '1st, That the title and the government of the Queen, and the authority also of the principal Chiefs, remain in themselves, over their people.

" '2nd, That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding upon her subjects.

" '3d, That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves: foreigners shall not interfere.

" '4th, That every man shall follow that religion which accords with his own desire: no one shall influence him in his thoughts towards God.

" '5th, That the places of worship belonging to the English Missionaries, which are now known, shall remain unmolested; and the British Missionaries shall continue to perform the duties of their office.

" '6th, Persons of all other persuasions shall be entitled to equal privileges.

" 'On these conditions, if agreeable, the Queen and Chiefs solicit the protection of the King of the French. The affairs concerning foreign governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

'Raiata, *Speaker to the Queen.*
'Utami,
'Hitoti, } *Principal Chiefs.*'
'Tati,

" The 9th was a day of painful suspense. The Queen's consent was not yet obtained. The Admiral demanded her signature, or 10,000 dollars for injuries alleged: if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the Island and making his own conditions. All saw that the islands were virtually taken, and of two evils it was thought best to choose the least. The Queen *signed just one hour before the firing was to commence.* Proclamations are now issued, of which one clause states, 'That any person, who shall either in word or deed prejudice the Tahitian people against the French Government, shall be banished.' A supreme Council of three Frenchmen is appointed. Beyond *them* there is no appeal but to the King of the French. Universal liberty is proclaimed to Protestant ministers, priests, or any others, who choose to teach. Feasts have been given, and plays have been acted. The priests are building a large brick house, and are preparing to erect a cathedral. What the result will be, God only knows! Now come the times of searching and sifting. Oh that there may be found some wheat among the chaff!"

Since the arrival of the intelligence in France, the public journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the Society Islands, including Tahiti, to the French crown. In these papers it is stated that the act of cession, on the part of the Queen and Chiefs of Tahiti, was purely spontaneous and unsought; and that the naval commander, Dupetit Thouars, in taking possession of the Islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection. A few words will be sufficient to expose the gross and absurd misrepresentations involved in these statements.

The nocturnal meeting, at which this compulsory and deceitful treaty was made, was held without the knowledge of the Queen, and was utterly at variance with her supreme right and authority: accordingly she manifested the utmost reluctance, and refused to sign. "But," as our informant states, "the French Admiral demanded her signature, or a fine of 10,000 dollars; and if neither signature nor money were given in twenty-four hours, he declared his intention of planting the French flag, and firing his guns; thus formally taking the islands, and making his own conditions. All saw that the islands were virtually

taken: of two evils it was thought best to choose the least, and the Queen signed just one hour before the firing was to commence."

It will be seen that the French Commander attempts to cover his treacherous and arbitrary conduct in yielding to the request of the Chiefs that the island should be placed under French protection, "because they were not able to govern in their own kingdom in the present circumstances, so as to harmonize with foreign governments," and "lest their land, their kingdom, and their liberty, should become that of another." But this language is at variance with the whole case. The Chiefs would not have visited the French Commander, unless he had commanded their attendance, and no danger to their liberties and government ever arose, or was even apprehended from any power but the arms of France. The fact, also, that these proceedings were conducted clandestinely, at midnight, without the knowledge of the Sovereign, and by foreigners with whose language the natives were entirely unacquainted, must produce the conviction that the conduct of the Tahitian Chiefs was the result of terror and constraint, or of motives excited by secret and unworthy means.

It might be inferred from the articles of the agreement, that it was honourably intended to secure the civil and religious rights both of the natives and foreigners; but these, especially as it respects the latter, are neutralized by the last clause,— "The affairs concerning Foreign Governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the officers appointed by that Government."

In accordance with the insidious and dangerous power thus obtained, "a supreme council of three Frenchmen is appointed. Proclamations are now issued, in one of which it is declared 'that any person who shall either in deed or word prejudice the Tahitian people against the French Government shall be banished:'" thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men.

DEATH OF THE NATIVE CHIEF MALIETOA.

(From Rev. C. Hardie, Savaii, Feb 9th, 1842.)

Natural Character of the Chief.

When we arrived at Samoa, in June, 1836, we found Malietoa and several of the members of his family at Sagana, on Upolu, living with the people of that place, who adhered to him as their Chief. He made Sagana his principal residence up to his last illness. But he frequently visited Sapapalii, and made short stays. These visits were more frequent and protracted during the early part of the mission. He was always very friendly towards us, and frequently loaded us with the most extravagant flattery. His love of power, and his desire to be and to appear great, were excessive. So far as mere talking is valuable, he would dispense his favours, and dispose of the property and services of others, in the most liberal and lordly manner. For instance, pointing to the boundary of his land, he would say to me, "All this land is yours—you may do with it as you please. If you want work done, you have only to tell the people to do it; if you want food, tell them to bring it; if you want fish, you have only to say the word, and they shall be brought."

His temporary opposition to the Gospel.

As the word of God obtained influence among the people, his visits were less frequent and protracted—evidently showing that his mind was disaffected to its spirituality and its claims. When his family in Sapapalii embraced the gospel, and made a decided stand against the wicked customs and practices of their former ignorance, he was exasperated, and used every means that either cunning or intimidation could devise, to bring them to compliance with his ambitious and wicked desires. But it was all in vain. They stood out manfully against what they were taught was fatally injurious to his and their own spiritual interests, and several instances of their patient endurance of mockery and threatening, and

their opposition to the obscene and brutalizing practices of heathenism, might be furnished.

Serious Impressions under Affliction.

Malietoa regarded his last illness as a visitation from God on account of his sins, and mentioned particularly his evil-speaking against me, for he regarded me as the person who had influenced his family not to comply with his sinful wishes. His weakness increasing, and there being no hope of his recovery, he was brought, according to the custom of Samoa, from Sagana to Sapapalii, his own land, to die there. On his arrival, I visited him. He was extremely weak. I spoke kindly but faithfully to him. He made little reply, for he was unable. Several times I gave him medicine, by which he partially recovered, and was able to go out a little. But his weakness ultimately increased, and he was confined to his bed, where I had frequent opportunities of conversing with him, and exhorting him, as a great sinner, to repent and believe in the Lord Jesus.

Conduct in the prospect of Death.

His brother Taimalelagi, and other church members belonging to his family, frequently conversed and prayed with him. He confessed he had been a great sinner, encouraged them to tell him wherein he was wrong, and said he wished to give up all evil, and seek salvation through Jesus. When he thought his end was approaching, he put away all his wives (of whom he then had four) except one, assembled his family, and distributed among them his titles and property. His family and adherents, and many others, came from all parts of Savaii, Manono, and Upolu, to visit him in his sickness, bringing presents with them. Excepting those who had embraced the gospel, they would all have crowded into the house of the dying Chief, and, as is the custom in Samoa, have filled his ears with vile speeches, and loaded him with fulsome and extravagant flattery, for the most part in order to obtain property either then or at his decease. This, however, was positively prohibited by his family and the leading persons of the land. Only one or two persons from each place were permitted to enter the house. These were either Chiefs or heads of families.

Death of the Chief.

A few days after this meeting, Talavau came to me in great haste, and said his father was dying. I hastened to his house, and found the aged Chief lying quite motionless, and breathing at long intervals, evidently quite insensible to all around him. I gazed upon him for a few moments, and then addressed his sorrowing family on the solemnity of death, and the necessity of a speedy preparation for it by repentance, and faith in the Son of God! I reminded them that their dying relative had requested me to dissuade them from following his evil example, and exhort them to attend to the word of God. All were solemnized, and some of them wept much. I then knelt down and prayed with them.—but the ears of the aged Chief no more heard the voice of prayer and friendship—his hand no more returned affection's pressure—his eyes were closed to human sympathy—life gently stole away, imperceptibly and without a struggle. So ended the mortal life of Malietoa, on May 11th, 1841. That he died a true penitent and believer in Jesus Christ, I can hardly believe. His case is with God, and there we leave it—to be revealed in another world.

Interment of the Chief according to Christian custom—Former mode of burial in Samoa.

His mortal remains were put in a properly made coffin, and respectfully interred on his own land in Sapapalii. A square of stones, twenty feet long by ten feet broad, neatly built, and raised about three feet, marks the place. No heathen customs obtruded their wild, unhallowed, and revolting ceremonies on the solemnities of his sepulture. The dead was solemnly committed to his kindred dust, and the living were admonished and exhorted to prepare for the solemn change, which must leave them either in endless happiness or woe. But for the gospel of Jesus, the body of the departed Chief would, immediately on his death, have been placed on a frame-work of wood, and two or three women with it, and carried through the different lands on the shoulders of the people; as the ungovernable multitude, shouting and wailing hideously, beating their

heads with stones and clubs, or wildly brandishing their war-instruments, and hurling their spears, strove incessantly who should carry him. The body would have then been placed in a piece of scooped wood, and kept in the house till completely putrefied. There it would have been attended for many days by females compassionating the dead, and either abstaining from food altogether, or being fed by others—feeding themselves being a sacred prohibition.

It was also customary, on such occasions, for the different lands to divide into parties, and successively join in single combat with the root of the cocoa-nut tree, frequently inflicting serious injury on each other, and sometimes death. Another custom was, on the death of a Chief, for his family to collect property to be distributed among his adherents and others, who, in order to obtain it, lavished their lying and extravagant praises and blasphemous flatteries on the departed Chief—the whole affair being connected with many other great and glaring evils, inimical alike to the present and future happiness of the parties concerned.

But none of these things attended the death of Malietoa. The crowds who came from different parts on the occasion did all they could to oppose the gospel, and to induce its converts to compliance with former heathen customs; but they departed completely disappointed, and sufficiently angry with the gospel and the missionary. Some of the most persevering opposers, however, were heard to say, "It is no use to oppose the word of God any more, for it has triumphed; and we, who have hitherto raised our proud heads like the towering cocoa-nut tree on the beach, but whose roots are incessantly being loosened by the waves till it falls prostrate, will also be brought down by the power of God." Indeed the influence of this firm stand made by the church and people here in favour of the gospel, has been very beneficial, salutary, and extensive. These facts may serve to show some of the evils of heathenism which stand in the way of the gospel, and also something of the temptations, difficulties, and opposition with which converts have still to contend.

ENCOURAGING INSTANCE OF CONVERSION IN JAMAICA.

(From Rev. George Wilkinson, Kingston, Nov. 15th, 1842.)

A POOR young woman, whose father is a Jew,* for some time past, has attended our place of worship; and, at the beginning of the present year, she heard a sermon, addressed by me to young people, from this text, "My son, give me thine heart," which produced a deep impression on her mind. Shortly afterwards, she was taken alarmingly ill with scarlet fever, then prevailing to a fearful extent, and by which multitudes were carried to their graves. At this period she expressed a wish to see me, and accordingly I visited her frequently, and found her in a deeply interesting state of mind. Her feelings and fears seemed evidently those of a truly awakened sinner; and she expressed herself very desirous of yielding her heart entirely to Christ.

Nor did her impressions of the importance and value of a personal interest in the Saviour wear away when she was restored to health. As soon as she was able, she began regularly to attend our religious services; she was observed to listen with marked attention to the word, and she immediately commenced learning to read: she also joined Mrs. W.'s class of female inquirers, among whom she has always been one of the most hopeful characters. From the time of her recovery,—her earnestness in seeking salvation, her desire for religious instruction, the spirit of determination she has manifested in not following the sinful example of other members of her family, and her whole experience and deportment, have confirmed us in the opinion that she is "a new creature in Christ Jesus."

A few days ago she came, of her own accord, to converse with me, as she said, "about her soul." She then described the Lord's gracious dealings in bringing her to a delightful state of peace and joy, such as she had never be-

* "The descendants of Abraham are very numerous in this city, amounting to some thousands."

fore experienced: she expressed herself overwhelmed with a sense of the divine mercy in plucking her as a brand from the burning; her affection toward the Saviour seemed to glow with all the ardour of a "first love," and she was "filled with comfort." At the same time she appeared very humble, expressed very lowly views of herself, and seemed deeply conscious of her continual need of the grace of Christ to keep her from falling. Such was the effect of the interview on my own mind, that I could not help feeling at the time, that, if I know anything of the Bible, and anything of Christian experience, this young woman is a child of God.

APPLICATION FOR SCHOOL MATERIALS, &c., FROM TAHITI.

THE Directors strongly commend the following appeal, from Mr. Buchanan, of the Tahitian Mission, to the generous consideration of those friends who may have it in their power to assist, by the means suggested, the important objects which it brings under notice.

"As a considerable portion of my time is to be devoted to the training of native teachers, I would suggest, that the friends of education in England be solicited to contribute to the means of enabling me to accomplish this object. This they cannot do unless our wants are made known to them. I would, therefore, feel obliged on behalf of my pupils, if information could be conveyed to them of the names of the articles which would be most serviceable for the purpose contemplated.

I may first mention, that the natives, being ignorant of the advantages to be derived from education, are unwilling to build school-rooms without remuneration: besides, there are many articles necessary for building which they do not possess; especially strong nails, hammers, axes, adzes, socket-chisels, and carpenters' tools generally; trowels, paints, paint-oil, and brushes, hinges, screws, &c. For the interior, we require infant-school prints, slates and pencils, writing-books, quills, leadpencils, ink, &c.

We have next the more important persons to provide for; namely, those who are to become teachers in these schools. In many libraries, nurseries, and lumber-rooms in England, numerous articles could probably be found, that have been thrown aside as useless; but such things would be invaluable to me for this class of pupils;—such as maps, charts, globes, large botanical, surgical, anatomical, astronomical, and other plates. Philosophical instruments; as the air-pump, electrifying machine, microscope, telescope, kaleidoscope, camera obscura, working solar system, compass, quadrant, barometer, thermometer, mathematical instruments, chemical apparatus, working and other toys, to illustrate the mechanical powers, or any of the arts or sciences, or exhibiting the forms of animals, &c.; models, magic lanterns, magnetic apparatus, and the like.

A few articles would be acceptable, also, for the use of the girls; as needles, sewing and marking cottons, canvas for marking, remnants of prints and tapes."

The Directors would be happy to take charge of any articles on behalf of Mr. Buchanan, which may be sent, in answer to his appeal, to the care of the Rev. John Arundel, Home Secretary, Mission-house, Blomfield street, Finsbury, whence they would forward them by the earliest suitable conveyance to Tahiti.

GLASGOW:
FULLARTON & Co., Printers, Villafield.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1843.

STRICTURES ON A LATE REVIEW IN THE SECESSION MAGAZINE.

(*To the Editor of the Scottish Congregational Magazine.*)

DEAR SIR,—May I ask you to allow me space for a very few remarks upon certain statements contained in a review of "Strictures upon Certain Portions of Dr. Marshall's Work," &c., which appears in the Secession Magazine for April. The reviewer is very wrathful,—strange, that so "tiny" a production as the "Strictures" should have rendered him so,—very contemptuous, and, very abusive. To the overflowings of his scorn and anger I say nothing. Upon his reasonings I have no wish to make a single remark. Let them continue in all their original force; but his insinuations and assertions—some of them as reckless as if they had been made by Dr. Marshall himself, (vide "Strictures," p. 10,)—it may not be expedient to pass over in silence.

The reviewer *insinuates* that the title, "an English Congregational Minister," may have been falsely assumed. What he hopes to gain by the insinuation does not appear. I ask him whether he does not *know* that the designation is a *true* one? I am misinformed if this be not the case. Should he be really in doubt, I refer him for satisfaction *on that point* to the Glasgow publisher, whose word he will not question. The insinuation displays the animus of the writer. I chiefly advert to it because I have no wish that others should be held responsible for the work of an English Congregational minister. He is quite content to bear the onus himself.

The reviewer *asserts* that the Congregationalists, on both sides of the Tweed, are "looking on" the controversy now raging in the Secession church—in reference to the extent of the atonement—"with the deepest interest." I am grieved to tell him that the great body of English Congregationalists (even ministers) know nothing at all about it. The reviewer seems to imagine that, of course, all the world must be aware of every movement in the Secession church; he is, however, mistaken. Many of our body are even ignorant of its existence as *a distinct church*; of its operations, foreign or domestic, they know little or nothing. Whether the cause of this be that those operations have not been of such a character as to arrest

attention, or that we have less of that quality than we ought to possess, I leave the reviewer to decide.

The reviewer again asserts, that the doctrine of universal atonement—and as he himself has not very correctly stated it—is strenuously maintained by "the Congregational ministers, *in all quarters, south and north,—and of all descriptions, educated and uneducated.*" I am sorry to be obliged again to tell him that what he says is not true. The slightest acquaintance with English Congregationalists would have prevented an *assertion* which implicates either his knowledge or his veracity,—an *assertion* as rash, and, I will add, as false, as that of Dr. Marshall when he affirms that all Congregationalists deny the doctrine of election. Even the "Strictures" might have informed him that different views, on the extent of the atonement, exist among us, but that we exercise forbearance with each other,—wisdom which I fear the Secession church has yet to learn.

The reviewer *complains* that, in representing Dr. Marshall as admitting that Christ was the substitute of the whole human race, "I have done him great wrong." This charge I distinctly deny. I did not represent Dr. M. as maintaining that Christ was the substitute of the church, and of the world, in *the same sense.* In that case I might have done him wrong. I merely stated that there is a sense in which Christ, according to Dr. M.'s admissions, must have been the substitute of all men. And does he not expressly affirm this? —not merely in the words quoted by the reviewer, for obvious purposes, from Dr. Payne,—but in words of his own? Does he not distinctly say, "for all men the Saviour died;" "he died in their *nature;*" yea, "he died in their *stead?*" What is the difference between dying in the *stead* of men, and dying as their substitute? Let a single instance of misrepresentation on my part be produced, and the reviewer will not find me backward to make every suitable acknowledgment. I do not, however, regard this as one; and I cheerfully leave the public to judge between us.

The reviewer is very *indignant* that the "Strictures" touched upon the single point of the extent of the atonement. Such conduct he pronounces to be "unfair and invidious." Had I set myself to answer, (answer?) or even to make "strictures" upon, the *whole* book, the charge of the reviewer would have been valid. But my *avowed* object was to remark, as I had a perfect right to do, upon *certain portions* of the book *only,*—those portions which relate to the extent of the atonement. I thought I saw great inconsistencies in Dr. Marshall's statements on this vital point,—inconsistencies now acknowledged (perhaps the despised "Strictures" may have had some influence in extorting the humiliating confession, as no such inconsistency was acknowledged, unless my memory deceives me, in the review of Dr. Marshall's book), and that on that account he could not be trusted by his own church, nor indeed, by any church, as a safe guide in reference to the extent of Christ's death. With the other parts of the book—right or wrong—I had no concern. My sole object was to expose the self-contradiction into which, on this *one* point, Dr. M. had fallen, and thus to extend what I consider just views of the doctrine in question. I prosecuted this object earnestly,

I grant, but with courtesy to Dr. Marshall personally,—that courtesy which his age, and character, and position, entitle him to expect; and which I now respectfully remind him he is bound, both as a Christian and a gentleman, to render. All the reviews have commended the tone of the "Strictures" in this respect, and the reviewer has not ventured to censure. It would have been well if the latter had preserved his manners as carefully.

The reviewer *complains* that I have joined in a quarrel with which I had no right to intermeddle. How so? I ask him. Is a discussion concerning the extent of the atonement one which can be confined, or ought to be confined, to the Secession church?—or, is the work of a minister of that church too sacred a thing to be meddled with by a foreigner? We of the South think otherwise. Had I, in an address to the members of that church, entered upon a discussion of recent measures of their church courts, there might have been more apparent ground for the censure,—though I may just hint to the angry and haughty scribe of the Secession Magazine that we do not regard even this as tabooed ground. My manners were, however, better than this writer represents. I kept out of the territory within which the pride of the reviewer delights to expatiate. I kept on common ground. I touched upon no doctrinal point in reference to which disputes exist only in the Secession church. I confined myself to the single subject of the extent of the atonement,—a subject which concerns all churches and all men; and upon which I claim the right of entering when, and where, and how I please. Were it necessary to say more, I am *now* not indisposed to add, that Dr. Marshall's gross misrepresentations of the author of the "Strictures," in a Work, too, which must circulate mainly within his, Dr. M.'s, own church—and whose self-contradictions, unequalled, I believe, in the history of theological controversy, will prevent its finding its way into any other—called for such notice as I have given to it.

And, now, a word as to the general character and spirit of the review. The writer of the article may believe me or not as he pleases, but I will add that I regret them, not on my own account but on account of the reviewer, and of the church to which he belongs. Feeling that my proximate end—the exposure of inconsistencies, now confessed, and in a manner somewhat "pitiful"—was gained, my equanimity has not been disturbed by the coarse and "nemo me impune lacessit" tone of the article. A consciousness of defeat will make men angry, and there will be most of the braggadocio when there is the least of strength. Strange rumours have reached me respecting the writer of the review, which my unfeigned respect for the leader in the voluntary controversy renders it impossible for me to credit. The reviewer, indeed, intimates that, in embarking in this controversy, I have "taken a dog by the ears;" I do not, however, surrender my conviction that it was a much nobler animal.

Allow me, in conclusion, to express my satisfaction that I do not belong to a church which sanctions the mode of warfare adopted by the Secession church reviewer. I am, dear Sir, ever yours,

THE AUTHOR OF STRICTURES UPON CERTAIN PORTIONS OF DR. MARSHALL'S LATE WORK ON THE ATONEMENT.

SPEECH OF DR. MARSHALL IN THE UNITED SECESSION SYNOD.

We think it proper, in connection with the preceding letter, to lay before our readers the following account of a somewhat remarkable scene in the Secession synod, on the 9th of May, which took place in the course of a discussion, on certain reasons of protest lodged by Mr. Guthrie of Kendal against the suspension of Mr. Rutherford of Falkirk. We quote from "The Glasgow Chronicle, 10th May:"—

"Dr. Marshall rose and said, that having understood that reference had been made on Friday evening to a recent publication of his by several speakers, he hoped the synod would allow him to make a statement on the subject. He was not present on that occasion, and did not know in what terms the speakers referred to his published sentiments; but of this he was certain, that any reference to them must have been altogether out of place, and, as an argument, utterly destitute of force. What had the synod to do with his sentiments? What did the synod care for them? His sentiments, spoken or written, were his own; they carried merely his own authority; and he could only characterize the attempt to bring them forward as carrying the authority of any other party, as exceedingly weak and disingenuous. There might have been expressions in the poor treatise of his to which reference had been made; there might even be reasonings in it to which he would not now lend the sanction of his own authority. He did not profess to be infallible: on the contrary, he was prepared, after the example of Augustine, to make a retractation. He was not ashamed to follow the example of so great a man; and justice to his own convictions required this, even if he had not had this example. One object he had had in writing that treatise was to try and prevent the disruption of the synod,—the very idea of which distressed him beyond expression; and for this object he went as far as truth and justice would permit. He certainly did not intend to go any farther. He confessed he had perhaps carried some sentiments of the late Mr. Fuller and Mr. Gib beyond proper limits; but even these were quite defensible. They meant nothing more than to assert the absolute sufficiency of the atonement; and while some of the expressions he had used might not be altogether defensible, the doctrine itself was, and did not afford even the shadow of a handle in favour of the new views. He insisted that if his book was to be referred to at all, it should be referred to as a whole. It was easy to refer to parts of a work in support of any views, as had been done with his work by certain reviewers; but he protested against such unfairness. It was not creditable to any man to have recourse to it. It was what no man of principle or honour would be guilty of. It was one of the weakest and meanest of arts. If the book was referred to at all, it should be referred to as a whole. There were portions, and large portions of this work too, which had never been assailed by any hostile reviewer; and which, he was pretty certain, the ablest could not overturn. The writer had not appeared, the writer was not yet born, who could overturn them, because they were the truth of God, and founded on his Word. He had made great sacrifices in order to prevent a disruption. He had consented to make his work appear a weak and disjointed defence of the truth, to prevent disunion in the synod. He was not certain he did right in this. He was not sure that union was longer desirable. He considered the views in question to be both erroneous and dangerous; he considered them to be opposed to the Word of God; and he could not hide from himself that they were making progress,—that they were working like a deadly cancer,—that the leaven was making its way,—and that if effectual means were not taken to check them, they would soon leaven the whole lump. He was not sure but that the time was now come for using the knife. The disease required it. They must cut off the infected part, or it would soon affect the very vitals, and a deadly leprosy would spread over the whole body. If the parties to which he referred went on as they were doing, they would very soon hold the doctrines of the Congregational body. What these views exactly were no man on earth could tell. They gloried that they had no standards; and it was quite obvious they

had none; but he could tell the synod some of the views which they held. Who was it that taught that the decrees of God might be altered, and that the purposes of the Almighty might be frustrated?

"Mr. More of Cairneyhill rose to order. He objected to Dr. Marshall making any calumnious charges against a respectable body which was not present.

"The Moderator hoped Dr. Marshall would confine himself to the question before the house.

"Dr. Marshall said he merely wanted to show the views that some members of synod were in danger of adopting. Who was it that held that original sin was a mere misfortune,—an evil incident to our present condition,—that a large portion of mankind needed no repentance and no regeneration,—that infants who died young entered heaven absolutely spotless, and without the necessity of being born again? Who doubted whether all mankind were descended from Adam or not? and who were waiting to make up their minds on that question, after hearing the result of Dr. Pritchard's researches?

"Mr. Lawson of Selkirk said he thought the statement of Dr. Marshall a very important one; but he regretted that he had acted so unworthy of himself as to attack another body of Christians who were not before the synod.

"Dr. Marshall said, that his object in referring to the body in question was merely to show those members who allowed themselves to be led by Mr. Guthrie, and those who supported him, what kind of views they were very likely to embrace next; but he regretted that he had mentioned the name of any body of Christians in particular. The men to whom he referred, however, were all distinguished men, who, he had no doubt, were prepared to defend their opinions.

"Mr. Renton said, that since reference had been made somewhat irregularly to a variety of publications, and in particular to one, respecting which some very interesting statements had been made, this appeared to him the fit time to state, in consequence of the remarks made on Friday night and elsewhere, that there was no periodical publication which was the organ,—the authorized or recognised organ of this church. Last year (he said) I perused in a certain magazine a review of the work just referred to of a very offensive nature, which represented the decisions of this synod as framed mainly by that book. That statement was most presumptuous, and as much opposed to fact as to decency. This synod had delivered its judgment on the doctrines disputed twelve months before that book appeared, and its judgment would have been what it was although a page of that book had never been written. We are not competent for our office as presbyters if we are not able of ourselves to form a judgment in a matter of this kind. On the other hand, in the same periodical articles have appeared advocating opposite views of a most offensive kind. It is not necessary that any one here should vindicate the character or consistency of that periodical. But I am sure that I have your sanction, and that of every member of this synod, in saying that the *United Secession Magazine*, however worthy of support, is not the organ of the United Secession Church."

THE ECCLESIASTICAL MOVEMENTS OF THE TIMES.

THE volume of divine providence has always furnished many interesting and profitable chapters to the Christian student; and assuredly it is the province of true philosophy to "read, mark, learn, and inwardly digest" its contents. When we look back on God's providential dispensations as displayed in the history of his church;—on the concurrent causes, which have operated in changing the constitution and aspect of society, in undermining the foundations of time-hallowed systems, in emancipating the minds of men from the thraldom of human authority, in establishing right, unfolding truth, and unveiling falsehood; and behold all these in combined operation for the promotion of that kingdom which is not of this world, we see much both to instruct the understanding and improve the heart, and

the sentiment of the sacred writer must rise to view in all its sublime grandeur, "Verily he is a God that judgeth in the earth." This is a study well deserving the attention of every sanctified mind, and to neglect it indicates a frame of spirit displeasing in the sight of God. Our Lord upbraids the Pharisees, because they neglected thus to apply their minds: "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

Few periods, we believe, in the history of the church of God, can be pointed to, which furnish more that is interesting to the Christian, or calculated to awaken thought, than the present times. The age in which we live is unquestionably a remarkable one. We behold the harbingers of great events. The moral world is beginning to move. The age of stagnation is gone. Mind is commencing to assert its legitimate powers. Systems hoary with age, venerable by their antiquity, and fortified by early prejudices, are losing their hold on the affections of men. The quietude of indolent and torpid ignorance has passed away. Were we called on to specify one feature, which more than any other appears to distinguish the present times, we would refer to that *of movement;*—the present is the age of movement, and that too in many cases in the right direction. This is peculiarly obvious in the ecclesiastical world. There indeed error seems to have obtained a new element of power, and to wake up its dormant energies with a zeal and determination, which may well carry a lesson of reproach to many of the friends of truth, when contrasted with the sluggish and lethargic movements which have too frequently characterized their efforts to extend its sacred triumphs.

Such are the present times. But, viewing this state of things, many entertain very serious apprehensions. They look up, and think they perceive on the canopy of the religious world, the gathering cloud dark, dense, and dismal. With a sort of religious shudder, they are ready to exclaim, "What will all this come to? The stream of religious error appears about to overwhelm our country, and what flower of celestial beauty can ever grow on its pestiferous banks? Moreover, is there not much," say they, "in the breaking up of ecclesiastical systems, in the tumults of the people, and the distractions of parties, to indicate the frown of the Church's Head?"

Feeling such ac this may doubtless flow from a pious heart; but finds no support, we think, in the lessons of that school of Christian philosophy, which teaches its disciples to penetrate the surface of things, and look at events in their true causes and obvious effects. Our sins have certainly been great, and God might in justice arise to judgment against us, but we are not inclined to view the agitation of the times in the light merely of an infliction of his judicial anger. There is a voice in the present dispensations of providence, but it is not so much the voice of judgment as of mercy; there is nothing to produce despondency, but much to excite hope, and inspire courage. Thrown as we seem to be *in gurgite vasto,* we need have no fears for the Church, it cannot be in danger while he who stilled the waves of the sea of Galilee sits at the helm. The waters, it is true, are in motion, but they have been moved by the Spirit of the Lord, and the agitation we see is nothing but the natural process by which the

filthy matter, wherewith they had been unhappily impregnated, is thrown up to be in due time removed for ever, so as to permit their untroubled pellucid surface to reflect, in all its purity, the light of heaven.

The insidious advances of the Puseyite heresy have occasioned in some minds great alarm. Most unquestionably it is matter of deep sorrow, that so many precious souls should be caught in the toils of a seductive and ruining system. But the present movement is only the palpable manifestation of a latent evil, silently but steadily pouring into the veins of the ecclesiastical body its pestiferous virus. Who does not know that Puseyism, bating the name, is no new thing in the Church of England? There have been plenty of Puseyites, and Papists too, at least in name, at all times in her communion. Formerly it did not suit their purpose to set up their banners so openly. The times have now, however, brought them out in bold relief. We see them in their true colours. Let us be thankful for it. We know better how to deal with an open than a disguised foe. Moreover, the progress of this system will have the effect in due time, of opening the eyes of many of the excellent of the earth, in the communion of the English church, to a perception of their true position. As soon as they are brought fully to perceive the moral deformity of many whom they have hitherto held in the arms of ecclesiastical embrace, they will relax their hold, shrink from their polluting contact, and come out from among them, and be separate. The chaff has been long mixed up with the wheat, but the winnowing process has now commenced. The gold has been long amalgamated with the baser metals, but now that the compound has been cast into the crucible, we may expect soon to find the precious metal coming forth purified and refined, to shine henceforth in the full lustre of its native beauty.

The ecclesiastical movement in the Church of Scotland is looked upon by some as putting in jeopardy the interests of religion. Scotland, in the judgment of the writer, is to be regarded at the present moment, as one of the brightest spots in the whole ecclesiastical hemisphere. A civil Establishment of religion can contain within its pale a certain measure only of true godliness. Being essentially worldly in its constitution, a large infusion of the spirit of vital piety must always prove, not merely detrimental, but absolutely fatal to its existence. No creature of the state, as every civil Establishment of religion, from the very nature of its constitution, must of necessity be, can live, move, or have its being in the atmosphere of spiritual purity. The Church of Scotland contains in her communion at present, too much religious worth to remain long as she is,—a civil ecclesiastical Establishment. She has been long asleep, pillowed on the couch provided by "the powers that be" at the expense of her liberty, but she is now waking up to put on her beautiful garments. Long has she worn her fetters, but now she seems about to burst them, and cast them away. Her sons have been reposing on the lap of indolence, putting their trust in an arm of flesh, but now they are beginning to feel that the power by which they can do exploits is in the arm of the Lord, and are buckling on their armour for the battle

between truth and error, and are preparing to go forth to the help of the Lord, to the help of the Lord against the mighty, "taking nothing of the Gentiles." Assuredly in all this there is nothing to excite alarm, but everything on the contrary to produce hope, gratitude, and joy.

There is another movement in progress at present, chiefly in the Secession church, from which certainly good results may be anticipated. Enlightened scriptural views on a subject of such vital consequence in the scheme of our redemption, as the doctrine of the Atonement, must be of the very greatest importance. The controversy will doubtless teach men much; and among other things, the inutility and even hurtfulness of human systems, when imposed on the church as terms of communion. It is certainly high time that creeds and confessions of man's making when so used, were numbered with those things which, having waxed old, are ready to vanish away; and ere long, it will be impossible for any one to read the lessons of the times, and not perceive on every one of those systems, which have so extensively commanded the homage of the human understanding, the characters of decrepitude and incipient decay. The age of creeds has nearly gone by.

Thus, taking a view of the great religious movements of the times, there is much certainly to excite the hopes and gratitude of God's children. Sons and daughters of the Lord Almighty, be of good cheer. God, even your God, has heard the voice of your supplications, and his arm is stretched out for your deliverance. The movements we behold, bespeak the advent of glorious things. Zion redeemed from her bondage,—the followers of Christ united,—truth triumphant,—the world converted;—what a prospect! But the people of God are not to stand as mere spectators to behold these grand results. They are the very instruments by which this great work, under God, is to be accomplished. It is by their combined energies with the blessing of God, that the chariot of the everlasting gospel is to be carried forward, till it receives that mighty impulse by which it shall roll forth into all lands, adding victory to victory, and trophy to trophy, till the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Let them therefore be found faithful to their trust, and fervent, and persevering in their prayers for success, and God will send prosperity. Let us bless God for the religious movements of the times, and every man be found at his post.

A PARABLE.

In the reign of the late emperor of Morocco, a rich gentleman of the city of Morocco, named Hosiah, made a voyage to Gibraltar. When he was returning home, almost within sight of the coast, a violent storm arose, which made the sea more than ordinarily tempestuous. A furious wave ran through the ship, and washed Hosiah overboard: another wave conveyed him into an English ship, that

happened to pass by, just at that time, in her way to Gibraltar. The people on board the Morocco ship saw Hosiah thrown into the sea, and saw no more of him. Each ship returned to its own country. When the Morocco ship came home, the sailors told the story of Hosiah's fate. Hereupon his next brother seized his estate, and all his effects, and was legally settled in possession of them; every one concluding that Hosiah was drowned. But not long after he arrived at Gibraltar, he found an opportunity of a passage to Morocco. Upon his return home, finding his estate and effects in the possession of his brother, who refused to deliver them up; he appealed to the law, and demanded them in a court of justice. The brother pleaded that Hosiah was drowned; and that therefore this person who now claimed the estate, was a counterfeit and impostor. Hosiah assured the judges that he was the same person as he pretended to be; and therefore had an indisputable right to the estate. The emperor hearing of this uncommon case, was moved by his curiosity to sit himself in judgment upon it. He first examined the people of the Morocco ship, in which Hosiah first put to sea: who all assured him that Hosiah was washed overboard in the high seas, at a distance from land, and that they saw him no more. The emperor next examined Hosiah, who told his majesty, that he was indeed washed overboard; but that, in that very moment, another ship passed by (not observed by the sailors because of the tempest and a fog) into which another wave happily conveyed him: by which means he was preserved. As none of this ship's crew were present to attest this fact, the emperor would not depend upon his story. Hosiah therefore desired liberty to call in some substantial witnesses, who should prove, that (by what means soever he was preserved) he was indeed the true Hosiah. Eight such witnesses appeared, and swore that this was really Hosiah; that they had been intimately acquainted with him for three or four years together, before his first going to sea, and had conversed with him every day for a full month since his return; and that therefore they could not be deceived in the person. Upon this, most that heard the trial, were sufficiently satisfied, that this person was really the Hosiah whom he pretended to be: the evidence seemed to them to be fully strong and unexceptionable. But the emperor was strongly biassed in favour of the younger brother; for which reason he was resolved, if possible, to make these eight evidences revoke and contradict their testimony. He therefore threatened them, that if they would not own they were bribed, and had given false evidence, he would order every one of them to be put to death by torture. They said they had been so long acquainted with Hosiah, and were so very sure, from many circumstances, that this was the same person, that they would rather suffer any kind of death than deny the truth. Accordingly they all, to a man, persisted in their evidence to the last, and were actually put to death, because they would not revoke their testimony; while the emperor offered them their lives, and some distinguished honours, if they would comply with his demands. The spectators of their courage, perseverance, and death, could not but conclude that these eight evidences had testified nothing but the

truth; and there is the greatest reason in the world to think so. Surely it cannot be thought that they were mistaken as to the person of Hosiah. They were too long and too intimately acquainted with him, and the time of his absence at Gibraltar was too short to make it possible for them to be at any uncertainties about him. It is most unquestionable that the eight witnesses knew what was the truth in the case. If the person, who now demanded the estate, was not Hosiah, they must know that it was not he: but if it was really Hosiah, they could not but be sure that here was no imposture; so that there is no room to suspect their want of understanding and experience in the case. And I am sure there is as little to imagine there was any want of honesty and sincerity in their testimony. They had no worldly temptation whatever to persist in saying that Hosiah was returned: they got nothing at all by giving their testimony: nay, on the other hand, they lost all they had in this world, —all their riches, honours, and pleasures, and even their lives too, for the sake of testifying that Hosiah was come home alive, and in health. It cannot then be thought that these witnesses had a regard to any thing but truth in the testimony they gave. If they had been men of dishonest principles, they would undoubtedly have revoked their testimony to save their lives. As they could get nothing in this world by their testimony, it can never be imagined they would have persisted in it, if they had not been very sure that Hosiah was returned from sea: and they could not but be sure, because their friend had been absent but a few days. Conducted by such reasoning, almost all that knew the fact of the story are fully satisfied that their evidence is true, and that Hosiah was really preserved and restored to his country; yet still the emperor would not be convinced, but settled Hosiah's brother in possession of the whole estate. The reader, who is no way interested in the story one way or another, and who can judge freely, without any influence of worldly hope or fear, will undoubtedly condemn the emperor as very partial, unreasonable, and cruel. It is a plain case he ought to have believed the evidence of eight such substantial witnesses, and to have restored Hosiah to his estate.

As the reader has already condemned the unreasonable conduct of the partial emperor; so, for the same reason, he cannot but condemn the more unreasonable conduct of those among us, who will not receive the testimony of the apostles concerning the resurrection of our Lord Jesus Christ. If the intimate acquaintance that Hosiah's friends had with him for above three years together, made it impossible for them to be mistaken in the man; the intimate acquaintance of the apostles with Christ, for full as long a time, must have made it equally impossible for them to be deceived by any one that should come to them in his name, and converse familiarly with them for forty days together. If Hosiah's friends demonstrated their sincerity by giving up all the comforts of life, and life itself, rather than revoke their testimony: there is, at least, as much proof of the sincerity of the apostles, in testifying the resurrection of Jesus, since they were so far from getting any thing of this world, by speaking in his favour, that, on the contrary, by this means they lost all the

comforts and accommodations of this world, and their own lives into the bargain. The writers of the New Testament are eight, who all concur in giving the same testimony. Now, I would desire to know of any man who calls himself a Deist, whether he would not receive the testimony of the eight men of Morocco before-mentioned; and whether he does not blame the emperor for not believing them when they gave the strongest possible proof of their testimony, by sealing it with their blood? If so, let him consider whether he is not much more unreasonable in not believing the resurrection of Christ upon the testimony of the eight writers of the New Testament, and of many others also, who likewise sealed their testimony with their blood? Whatever reasons he can give for his believing the friends of Hosiah, will equally, at least, oblige him to believe the disciples of Jesus. And if he will not believe them (though they could not be mistaken, and proved by their sufferings that they were sincere in their testimony), I should be glad to be informed, for what reasons he would believe the friends of Hosiah. A serious comparison of these things must needs satisfy any impartial searcher after truth, that the apostles have given us sufficient evidence of the resurrection of Jesus; which is what I intended to establish by this parable.

A SECOND PARABLE.

A GENTLEMAN of the country, upon the occasion of some signal service his man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But, one day, by accident, his cup fell into a vessel of aqua fortis: he, taking it to be no other than common water, thought his cup safe enough, and therefore neglected it till he had despatched an affair of importance about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aqua fortis, asked David, who had thrown any thing into that vessel? David said, that his cup accidentally fell into that water. Upon this his fellow-servant informed him, that it was not common water, but aqua fortis; and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup. And at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant pitying him in this condition of sorrow, told him, that their master could restore him the very same cup again. David disregarded this as utterly impossible: "What do you talk of," says he to his fellow-servant; "do you not know that the cup is entirely dissolved, and

that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aqua fortis, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be: I give it over for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup. And David as earnestly insisted, that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about? When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aqua fortis." Now look, says he, the silver will presently fall to the bottom of the vessel in a white powder. When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered a servant to drain off the liquor, and to take up the powder silver and melt it: thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead: and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust and mingles with the earth, or with the water of the sea, so as to be discernible no more; so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before: so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we cannot find out the method by which he will do this; yet we are sure, that he who at first took the dust of the ground, and formed it into the body of man, can with the same ease take the dust into which my body shall be resolved, and form it into a human body again. Nay, even if a body be burnt and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David then was wrong in thinking that it was impossible for his master to restore his cup; it must be at least equally wrong for us to think it impossible that God should raise the dead.—*Hallet's Notes on Scripture Texts.*

THE KINGDOM OF CHRIST.

"My kingdom is not of this world."

VIEWS, whether just or unjust, of the nature and constitution of the kingdom of the Messiah are so intimately connected with all Christian thought and action, that we cannot direct our attention too carefully and impartially to its grand peculiarities, its essential character, and its great design. It becomes all to contemplate and to feel how much they profess in declaring themselves subjects of it. In the following remarks we propose to give a faint exhibition of this, rather for the sake of reflection, or by way of remembrance, than with the design of conveying anything new:—

Like every other, this kingdom has, of course, its supreme Ruler, its subjects, and its laws. To perceive that distinction, which Christ solemnly declared to exist between it and all earthly kingdoms, we must look for some distinction between its and their individual subjects. If, in becoming subjects of the former, men become not sensible of certain new obligations, by undergoing some peculiar transformation of character, be the origin and perfection of its laws what they may, and be its claims upon our admiration ever so high, the kingdom of Christ must still be regarded as a kingdom of this world. The perfection of all earthly governments is based upon their harmony with the nature and circumstances of man. That nature they may regulate and improve. They superinduce no new and higher nature upon it. They may modify, but they cannot create. They treat man as he is; and, were he what he ought to be, the establishment of a kingdom, "not of this world," were then equally unnecessary and absurd. Hence, the source of the grand distinction referred to. Earthly kingdoms are composed of men, considered as they naturally are: that of Christ, of men, viewed as what by the new-creating power of the gospel they spiritually become. Possessed of a new nature, and alive to new obligations, they, and they only, stand in need of new laws.

The love which the gospel restores to the heart, and the moral relations which it exhibits to the understanding, completely distinguish the Christian from the natural man. In virtue of creation and redemption, he perceives and feels he belongs to Christ. The kings of this world justly belong to the kingdoms for whose welfare they are appointed. The kingdom of Christ, on the contrary, truly belongs to its King. His will is its law, and his glory its end. Yet his will and the will of his subjects are one; whilst his glory and their good are inseparable. Thus is it a first principle of Christian belief, that the whole person and property of the Christian are ultimately and absolutely the possession of Christ. Were this principle as strongly influential as it is widely acknowledged, as fully appreciated as it is universally true, what an aspect of glory and beauty would the kingdom of heaven present to the kingdoms of the earth! Their rulers are honoured in return for protection. Its Ruler ought to be served as universal Sovereign Lord. They govern for the preservation of

human rights: He reigns in order to the fulfilment of Christian obligations.

To fulfil these, then, is the sole end of the Christian's life. They may be regarded as summed up in the one law of entire consecration to the work of establishing and diffusing the truth. For this end Christ himself was born a King; and for the same end the Christian is born a subject of his kingdom. The gospel is designed to advance on earth towards a twofold universality—a universality of possession in the soul of the believer, and a universality of diffusion in the world. In the declaration of this fact, we have an announcement of the will of Christ, exhibiting the whole duty of his followers. Any one obligation may be based upon different grounds, as any one action may proceed from various motives. On whatever additional principles, then, the Christian may act, he has ever to keep in view, that the end of all his conduct, and the use of all his resources, must have respect to the establishment of the truth in his own heart, in the church, and in the world. According to the strength of his new nature this will be the case. He is detained on earth from the full exercise and enjoyment of that citizenship, which is above and eternal, not merely because he has certain duties to perform, but also because the performance of them tends to prepare both himself and others for heaven. To what course, then, will fidelity to principle inevitably lead?

As yet, we have regarded Christians chiefly in their personal capacity. We have seen that the truth they have received sanctifies themselves and their all to the service of their Lord. No union among themselves, no connection with the world, can again render either their own. Such union is to be their strength, and such connection a source of their influence. In combining for social worship, mutual improvement, and united effort, their organization is to have for its end the employment of the talents of all for the production of the greatest amount of spiritual good. Following scriptural principles and apostolic example, in so far as they are universally binding and applicable, as well as adopting the best plans of usefulness which their circumstances may suggest to their wisdom, they act, according to their consciences, in obedience to their Lord, the better to promote the interests of his kingdom. Here we do not mean to particularize or refer to any definite Christian institution. We wish merely to develop a certain order of thought. The kingdom of Christ consists of the aggregate of believers: their combination presupposes their belief of the truth: it modifies the manner of their operation, but does not annihilate any Christian duty: they may be joined in their engagements by unbelieving professors, yet their divinely appointed communion could not be intended for such; and in the exercise of all their civil rights, as in the pursuit of all their necessary employments, while they may appear as the men of the world, their professed ultimate object is the advancement of civilization for the sake of religion, the removal of obstacles to its progress, and the acquisition of means for its diffusion.

We may now advance a step farther, and endeavour to trace the course which an enlightened and faithful conscience would lead the

Christian to pursue. Occupying that place in the church which he believes its laws, in accordance with his endowments and circumstances, have assigned him, he uses every means for his advancement in knowledge and piety. For this, as for the sake of example, he aims at the perfect discharge of all the duties of life. His first question is, What are the claims which, as men or as Christians, naturally or accidentally related to him, others have upon his justice and honour, and with regard to which he can exercise no liberty of choice? Assured that benevolence is worse than useless when it oversteps the limits of equity, though addressed rather to his conscience than to his will, every generous feeling will gain for those a full access to his heart, and ever remind him, that, in heartily meeting them with his service, he heartily serves and honours his Lord. If, too, possessed of farther resources, his next question becomes,—How can they be most advantageously used for the promotion of truth? Though the dictate of loyalty to Him, whose he is, and though in this respect a matter of conscience, this question is addressed to his enlightened understanding, and leads him to show the holy disinterested working of Christian principle, by constraining him to live and to act less for himself than for mankind; and thus, whatever tends to promote their best interests, moral, intellectual, and social, he endeavours, as his judgment approves, to support. Knowing them to aid and establish each other in the world, the progress of civilization is the end of his life as a citizen, and that of true and undefiled religion the end of his life as a Christian.

This illustration, however, is not drawn in forgetfulness of the fact, that the humblest believer has his part to perform, nor of the additional fact, that all have to lament over the contrast between what they are, and what they ought to be. In rejoicing in the maxim, that "the Bible, and the Bible alone, is the religion of Protestants," we are too ready to forget that our great strength lies not in the mere volume of the book itself, but in our being living records of the truth, which may be known and read of all men. When Christians, "knit together as one man," and thus, as far as their consciences, their circumstances, and their wisdom admit or demand, using every effort to combine, increase, and direct the aggregate of their resources, in furtherance of such sacred interests as those of personal religion, of Christian philosophy, and of civil and religious liberty, shall endeavour to exhibit the true nature of the kingdom of Christ, and to acknowledge the obligations of all its subjects, then shall this kingdom appear fully what it has rarely appeared faintly, "not of this world," in its nature, its origin, or its end. The concealment, as well as the circulation of the Bible, exerts at this moment a mighty influence upon the world. The universal diffusion of the gospel among men can alone be effectively promoted by our yielding to it the entire possession of the heart. When a man, besides having the Bible in his hand, becomes an incarnation of its spirit—"the spirit, not of fear, but of power, and of love, and of a sound mind"—he forms in himself a living oracle of truth, speaking in a way, and with a tone, commanding more than respect. The more, then, the church rises up before the eyes of the nations, not as one of them-

selves, and thus desirous of union on needful terms of international laws, nor as a gloomy kingdom of consecrated darkness, whose strength is the wide-spreading degradation of its subjects, and which must fall with the rise of the Sun of righteousness upon the earth, but as the holy city of the redeemed, whose glory and defence are the truth which they believe, the spirit which they breathe, and the King whom they obey; the more shall her citizens abound, every form of iniquity and opposition depart, and the kingdoms of this world, indebted to the mildness and purity of her spirit for the improvement, if not perfection of their laws, illustrate her superior excellence, and prove her to be "the joy of the whole earth." Glorious things have been spoken of her; and glorious things have been already effected by her. May the Highest establish and protect her!

A. B.

THE ATTRIBUTES OF OMNIPOTENCE AND OMNISCIENCE; AND ELECTION BY GRACE.

A LETTER TO A FRIEND.

M———, *January*, 1843.

My Dear ——, I am afraid I am chargeable with seeming neglect in delaying so long attempting an answer to the two questions you sometime ago proposed to my consideration. The only apology I can offer, was a feeling of reluctance to address myself to the weighty task imposed upon me, arising from a conscious incompetency to do anything like justice to such themes. And now that your request is complied with, you cannot be more deeply impressed than myself with the many deficiencies of the few following remarks. You ask me—

"What arguments can be deduced from the attributes of omnipotence and omniscience in proof of the doctrine of election by grace?" and, "What may be considered the great distinction between those attributes?"

The latter of these queries seems, in proper order, to require consideration first; and I would premise that it is in the highest degree necessary, in attempting disquisitions on such mysterious subjects, to be deeply impressed with a sense of our very limited faculties. How feeble the idea we can form of the attributes of God! The creature cannot comprehend the Creator—the finite cannot grasp or measure the Infinite. And yet our very weakness, if rightly felt, and associated with sentiments of humility and awe, will tend to deepen our impressions of the power of the Supreme.

I. When we speak of God being omnipotent and omniscient, we mean that he is possessed of all power and all knowledge. When we endeavour to form a conception of his illimitable power, we bring before our view the magnificent panorama of nature,—every portion of which is instamped with the proofs of an agency so vastly transcend-

ing our highest conceptions, as to lead at once to the conclusion that its glorious Author must be possessed of a power which is infinite. On examining even the tiniest insect that sports its ephemeral existence in the sunshine, we feel irresistibly persuaded, that he who could call it into being, and confer on it its many and wonderful (though to the superficial eye unseen) endowments, must indeed be Almighty; —since the creative act implies omnipotence. The more closely we investigate the works of nature, the more forcibly is the conviction urged upon us, that all power belongs to God,—that it is essential and underived,—illimitable and undecaying,—never oppressed and never exhausted,—the voice of reason echoing back the testimony of scripture, that "the Creator of the ends of the earth fainteth not, neither is weary."

To bring our minds up to some faint and imperfect conception of the omniscience of the Divine Being, we find it useful to let them first dwell upon another attribute of his nature,—omnipresence. His essential presence pervades the infinitude of creation. To conceive of him otherwise,—to imagine that in any point, how remote soever in the boundlessness of space, deity was not present, were evidently to derogate from his glory, by limiting his existence. To conceive, therefore, of the consciousness or knowledge of God as *co-extensive* with his presence, (if the term is applicable to infinitude,) is to have some feeble idea of the attribute of omniscience. As we cannot go from his presence, so neither can we flee from his Spirit. Pervading and actuating the entire universe of being, he must necessarily be percipient of every motion in the world of matter and of mind. In the unfathomable depths of his infinite understanding, we must conceive that the idea of creation, in all its measureless extent and variety, had existed eternally. And it is but a correlate of this truth, that the results, moral and material, (stretching even to eternity,) of the mechanism he was to form, must have been eternally apprehended. This, then, is the idea we form of the omniscience of Jehovah,—his knowing all things, present and to come,—discerning eternally every relation of every creature he should form,—conscious of every action and of every thought. On the other hand, we think of his omnipotence as that attribute by which the universe of matter and of mind was called into being, and by which it is continually sustained.

II. The doctrine of election by grace, however cavilled at by some, and perverted by others, will, I think, to every simple-minded and prayerful student of God's word, appear to be a truth there revealed to our faith. And here, in passing, I would notice, to condemn, the false method of reasoning upon the doctrines of the Bible prevalent among a certain class. Instead of first satisfying themselves of the truth of revelation, by carefully examining the immoveable rock of moral evidence on which it is established, and then devoutly receiving its sublime announcements as proper objects of faith even when they exceed comprehension; they invert this mode of procedure, and bringing the responses of the heavenly oracle to the tribunal of their erring reason, and finding many of them to transcend its powers, they shut their eyes to the signatures of divinity by which they are confirmed and attested. Proceeding in this way, how many

have made shipwreck of their faith on the mysterious doctrine of election by grace? Unable to scale its heights or to fathom its depths, they have impiously turned it, as a weapon, against the justice of God and the free agency of men, or scornfully rejected it altogether. But the conviction, once established on independent grounds, that the Bible is God's word—a revelation from heaven—then are we shut up to the one course, of receiving, on God's authority, his own announcement.

When "man's first disobedience" deranged the harmony of God's moral government, and introduced "death into the world, and all our woe;" his insulted majesty demanded, that the race who had apostatized from their allegiance should be visited with punishment. The entire human family having, in the person of their federal head, broken the covenant entered into with them by God at the creation, were all alike under the curse; or, in the emphatic language of scripture, were "all concluded under sin." It is necessary to bear this truth distinctly in remembrance, in order to apprehend aright the import of the terms, "election by grace." All being guilty, all were obnoxious to the curse. And we must further keep in view, that, had the curse taken effect upon every sinner of the human family, all the attributes of God's nature would have been eternally vindicated. If, therefore, no necessity, so to speak, was laid upon God to interpose on behalf of his rebel children, his doing so was clearly an act of sovereign *goodness, grace,* or *favour.* Even did the atonement, as in the opinion of some, embrace nothing more than the removal of a judicial obstacle to the sinner's acceptance with his Maker, and not comprehend the putting forth of a special divine influence in each sinner's conversion, still it would be *grace, free, sovereign grace.* But when, as we are clearly taught in the oracles of truth, there is a needed spiritual agency exerted in the case of every one who is translated from the kingdom of darkness into the kingdom of God's dear Son, then it is evident something more than the idea of general grace is conveyed; for there is not only an act of amnesty offered to all who will comply with its provision, but there is farther, the imparting of the *inclination* or the *disposition* to accept of its blessings. God's people are made willing in the day of his power;—there is the general grace, so to speak, in providing a redemption at all,—there is the special grace manifested in the redemption of individual believers:—this, then, brings us directly to the question. What arguments may be deduced from the two attributes of omniscience and omnipotence that such special grace would be exercised? And of the number that might be adduced, I notice these:—

1st. That although to the overflowings of that infinite love which resided eternally in the bosom of God, must be referred the impulse or desire (to use the language of man) to interpose on behalf of his guilty children;—still, it was by his omniscience that the fall and its direful consequences were from all eternity foreknown.

2d. To the same attribute of the Divine mind, omniscience, or wisdom, which is one of its aspects, must the scheme of human redemption be ascribed

3d. Seeing that in the depths of the Divine counsels, for reasons which will probably be ever vailed from finite intelligences, it was determined that *some*, not *all* of the human family, should be subjects of saving grace, then would the omniscience of Jehovah not only foreknow those who were thus to be chosen vessels of mercy,—but pre-apprehend their varied circumstances, conditions of life, favourable or unfavourable position, humanly speaking, for receiving the gospel invitation, and thus pre-arrange the kind and degree of external agency, and the amount of internal spiritual influence, needed and suited for each individual case. Thus, omniscience would foresee that to flash conviction upon some, would be required the judicial embassage of an Elijah; to awaken others, the evangelic ministrations of an Elisha; to quench the maddened rage of a persecuting Saul, the sudden burst of manifested Deity; while to draw a Lydia within the fold of discipleship, would be needed but the gentle influences of the Spirit to "open the heart." Illustrations to the same purpose might be indefinitely multiplied. The specific form and intensity of moral depravity to be subdued,—the portion of divine truth most fitted to arrest the attention, impress the conscience, and soften the heart,—the instrumentality most suited to apply it,—the peculiar form of discipline required to bow the rebellious spirit under the yoke of Christ, and to accomplish its progressive sanctification: all these circumstances, in the case of every one who has been, or who shall yet be, made a child of God, must to the omniscient Jehovah have been eternally known. Varied as are the methods by which the chosen people are brought to himself, we cannot doubt that the form and amount of the agency were pre-arranged, with a special adaptation to each individual case. And this leads me to remark, lastly,

That what the omniscience of God could thus foresee, his omnipotence could effect. If infinite wisdom could apprehend what was the agency required, infinite power could bring it into operation. If the foreknowledge of God could discern the external visible instrumentality, and the unseen spiritual influence needed in the case of each sinner's conversion,—divine power could put into play this instrumentality and exert that influence. In this way we are brought to contemplate the arrangements of God's providence co-operating with the actings of his Spirit in effectuating the purposes of his grace. And this doctrine is clearly taught us in the scriptures of truth. The leprosy of the Syrian general, and the introduction into his household of a little Jewish captive, were concurrent circumstances, divinely arranged and adapted to lead him to God. The peculiarities, in the case of every sinner savingly converted, are as really, if not as manifestly, provided for by God, as were those of the Ethiopian eunuch, when Philip was commissioned to dispel the darkness which clouded his spiritual perception of the sublime announcements of the prophet.

And now, my dear friend, having thus very briefly and imperfectly touched the high themes proposed to my meditation, allow me, in conclusion, to apply one inference both to myself and to you. Is there not a danger of converting such topics into mere intellectual gymnasia, where imagination may put forth her powers, and reason essay her achievements? Is there no ground for fear, lest the mind

mistake a rejoicing delight in such sublime speculations for a practical interest in their truth? Or, that a fancied power of solving the mysteries by which they are encompassed, and of penetrating the arcana of the divine nature, may not foster feelings the very opposite of those which ought to actuate frail and finite beings in the presence and under the scrutiny of a holy God? Alas! that such should ever be the case,—that the contemplation of Jehovah and his unsearchable ways should produce aught but prostration at his footstool, and the utterance of devout, adoring praise! What grounds of humility are not supplied by our comparatively limited knowledge of the attributes of God! How few and feeble the ideas we can form of the Most High! How very soon are our infantile faculties oppressed and borne down by the mighty contemplation! But how cheering at the same time the prospect, that, if at last numbered among the redeemed, we shall no longer as now "see through a glass darkly," but with purified vision and exalted powers, and surrounded with the effulgence of his manifested glory, we shall see God even as he is, and be gladdened eternally with the light of his countenance! That such may be the final and everlasting happiness of us both, is the fervent prayer of your sincere friend.

POETRY.

THE HOUSE OF SORROW.

I HAD a vision of the dreary dead.
House of the Lost! What secrets will be thine
When the last crime the long-forgotten sun
On earth beheld has been sighed forth by Time,
Faint in the arms of young eternity!
When all the measure of man's guilt is full,
And the black flood with a hoarse noise is poured
From out the bosom of the reeling earth
Into the depths of hell! Methought I saw
The dim chain of its mountain battlements
Piercing the mists of far immensity,
And o'er them leaning a huge shadowy form
That ever and anon gazed up and down
Upon a sea of sulphur-scathed shapes,
That aye swung to and fro like moonless waves;
Its glance flung blackness with it, as when shades
Convulsive frown in strife with flickering flames.
The shadow was Despair, who guarded hell
Now Death was dead. 'Mid the wide multitude
Towered a gigantic Being—voiceless, still,
Seated in state, sightless, and stern, and grey—
It was dead Time, on whom the lost had looked
Long years, and long years many more must look,
Yet look in vain. His brow had many crowns

The foreheads of old centuries had worn
Ere each went down to the entombing Past.
And on the crowns I saw faint stars whose light
Seemed to have long ago gone out, and these
Were wasted Sabbath days. Upon a throne,
Shapeless and huge he sate, which he had made
Of man's ungodly Hopes, his iron strength,
Through all, a long career, had ne'er till now
Stretched in defeat; at length the very last,
A broken billow, at his feet had fallen.
And what was he? The dead lord of the dead,
The everlasting wreck, set up to tell,
Of deeds the worlds beheld ere they were old.
The mighty book was in his withered hand
Whereon the lost were looking now so late,
And I looked too.—Its words were blotted o'er,
Save here and there I saw, as slow its leaves
Were lifted by the sighs from wretched souls,
All threatening words were left, but love and peace
Were blotted out for ever. I saw some
Strain with most earnest eyes to find one past,
One little word, one still unfouled trace
Of pity unrecalled—and they could not.
With tears they flung them on the burning dust,
With tears looked up into that changeless sky,
And those encircling hills—then met the gaze
Of stony-eyed Despair.

R. A. Vaughan.

REVIEW.

Sacred Hermeneutics Developed and Applied, including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation. By Samuel Davidson, LL.D., author of "Lectures on Biblical Criticism." Edin.: Thomas Clark. 8vo. 742 pp.

(*Concluded from page* 217.)

At the commencement of his chapter on Allegorical Interpretation, Dr. Davidson finds fault with that view of the subject which is given by Clausen in his recent work on the Hermeneutics of the New Testament. Clausen defines allegorical interpretation to be that which arbitrarily substitutes a figurative sense for the proper literal meaning of a passage. Dr. Davidson remarks, that "this description is scarcely correct. It should rather be said, that the interpretation in question arbitrarily assumes that a passage has a figurative *in addition to* its literal sense. An allegorical expositor puts something more into the words of an author than they really contain. He gives them a *secondary* besides the *primary* meaning; a *mystical* and *mediate* in addition to the *immediate* and *direct* sense. He does not *substitute* one sense for another, but *supposes* one in *addition to* another,

where there is no valid ground for the assumption." (P. 57.) The point in dispute is, to a certain extent, a question of words; but of the two representations, Dr. Davidson's is unquestionably the more accurate. For those writers who have indulged most immoderately in allegorical interpretations, Philo Judæus, Clemens Alexandrinus, Origen, &c., &c., have still, in the majority of instances, admitted the primary sense, while they superadded the secondary or spiritual. They regarded this figurative meaning, indeed, as much more excellent and elevated than the literal; but they were far from disallowing the latter in every case. Thus Philo censures those who, in their zeal for the spiritual interpretation of the law of the Sabbath, denied or neglected its literal meaning; and Origen, in dissenting from the figurative expositions which his master, Clemens, had fastened upon the decalogue, declares that its obvious and primary sense is sufficient. But when Dr. Davidson affirms that the allegorical expositor "does not *substitute* one sense for another, but *supposes* one *in addition to* another," his statement is too unlimited to be strictly correct. For many writers of this class have, in particular instances, substituted the figurative for the literal meaning; and as this error is even more dangerous than the arbitrary multiplication of senses, it deserves especial notice and condemnation in every treatise on Hermeneutics. Philo, for example, in the first paragraph of his treatise on the Allegories of the Law, affirms that it would be absurd to suppose that the six days in the Mosaic account of the creation are to be understood literally, or even as designating any period of time whatever. The number six, he tells us, is specified, because six is a perfect number; and thereupon he proceeds to philosophize, in a most incomprehensible strain, on the perfection of the number six. (Opp. vol. I. pp. 122—124, ed. Pfeiff.) In the same treatise he inquires why nothing is said of the regions which the Tigris and Euphrates compass, while those that are surrounded by the Pison and the Gihon are distinctly mentioned. And he solves the difficulty by gravely asserting that the passage is not to be understood of a river at all, but of the rectification of moral conduct! (Αλλ' ουκ εστι περι του ποταμου ὁ λογος, αλλα περι επανορθωσεως ηθους. Ibid. p. 168.) On the same principle he represents the Mosaic narrative of the formation of Eve as purely fabulous if taken in its literal sense. (Το ρητον επι τουτου μυθωδες εστι. Ibid. p. 196.) In like manner Origen, though he generally preserves the literal meaning, while he superadds the allegorical, does yet occasionally sacrifice the former altogether. Thus, in the fourth book of his work, "De Principiis," he reiterates some of Philo's principal objections to the literal interpretation of the first chapter of Genesis. In the same book he gives us to understand that the scripture account of the incest of Lot and the polygamy of Abraham and Jacob, are allegories which no one can understand. In his exposition of the second chapter of the Gospel of John he boldly pronounces the statements of the four gospels respecting various particulars in the life of Christ to be irreconcilably at variance with one another, according to their literal meaning; and therefore proposes to understand all such passages in a figurative sense, in order to save the reputation of the evangelists as inspired historians. In all these instances (to

which many additions might be made if our limits would permit) the literal sense is evidently dislodged, and the allegorical intruded in its stead. Now, it would surely be a strange abuse of terms to deny that these expositions rank as fitly under the head of allegorical interpretations, as those in which the spiritual sense is merely superinduced upon the literal. A correct account of the matter would, we apprehend, combine the statements of Clausen and Dr. Davidson into one, and define allegorical interpretation to be an arbitrary assumption of a secondary sense in addition to, or in lieu of, the literal meaning.

It is well known that the allegorical exposition of the Old Testament commenced with the Alexandrian Jews; and it is highly probable that they were led to this practice by the example of the Grecian philosophers, who applied the same method of interpretation to the poems of Homer. In his account of this latter custom, our author makes a statement in reference to Plato which, we think, is inaccurate in more than one respect. "The cultivated mind and fine moral feeling of this celebrated philosopher," says Dr. Davidson, "were specially offended with the Homeric fictions and narratives. Judging them immoral as well as unworthy of Deity, and as likely to exert a most prejudicial influence on the tender minds of youth, he endeavoured to lessen, and if possible remove, the injurious tendency. He therefore made extracts, giving them another sense than the verbal;—a secret meaning concealed beneath the outer covering. In this way he softened down the prejudice existing against them in the eyes of the few, and rendered them less corrupting to youth." (Pp. 60, 61.) In support of this statement our author refers to the treatise "De Republicâ, lib. ii. pp. 247—259, vol. vi., Bipont edition." From this account it might naturally be concluded that Plato had actually been at the pains to make the supposed extracts himself, subjoining an allegorical explanation of his own; a kind of Family Homer, in short, with a running commentary by the Founder of the Academy. But in the pages to which Dr. Davidson refers, nothing of the kind is stated. In drawing the plan of his imaginary commonwealth, the Greek philosopher does indeed condemn the mythology of Homer and Hesiod as immoral, and proposes that its objectionable portions shall be concealed from the youths of his ideal community. But nothing is said of any selections from these poets as actually made, either by Plato himself, or by Socrates, into whose mouth these sentiments are put. Nor can we find in any part of the second book of the Republic any recommendation of the method of affixing to the exceptionable parts of Homer's poetry "another sense than the verbal." On the contrary, in one noticeable passage Plato forbids the entrance of these pernicious fables into his projected republic, either *with* or *without* allegorical illustration; and this on the ground that the young will never sufficiently discriminate between the literal and the recondite sense.* (Ἡραν δε δισμους ὑπο υἱου, και Ἡφαιστου ῥιψεις ὑπο πατρος, μιλλοντος τῃ μητρι τυπτομενῃ αμυνειν, και θεομαχιας ὁσας Ὁμηρος πεποιηκεν ου παραδεκτεον εις την πολιν, ουτ' εν ὑπονοιαις πεποιημενας ουτ' ανευ ὑπονοιων· ὁ γαρ νεος ουχ οιος τε κρινειν ὁ τι τε ὑπονοια και ὁ μη. De Repub. lib. ii. § 17.)*

* On this passage see the note of Stallbaum.

The fifth and sixth chapters of this work, which occupy nearly a hundred pages, are devoted to the History of Biblical Interpretation from the days of the Apostolic fathers down to those of Faber Stapulensis and Erasmus. We have already expressed our opinion that this part of the volume is extended to a disproportionate length. But we are bound in justice to say that, considered in itself, it is highly interesting and valuable. We certainly are not aware of any work in our own language which condenses, within the same compass, so large an amount of accurate information on this very important topic. As an introduction and a guide to the study of the History of Biblical Interpretation, it will be of most essential service to those who have previously paid little attention to the subject. And even such as are familiar with its leading facts and details, may find much instruction in our author's able and interesting survey. It is to be regretted that the ministers of the gospel seldom bestow much attention upon the history of scripture exposition. A good acquaintance with the various methods of biblical interpretation which have prevailed in different ages of the church, and with the merits and demerits of the most celebrated expositors in ancient and modern times, would open many copious sources of exegetical information, expose the falsity and weakness of not a few time-honoured systems, and teach some very valuable lessons of intellectual sobriety and spiritual discernment. In the present day this species of knowledge is particularly desirable, to aid us in adjusting the claims of ecclesiastical antiquity upon our respect and deference. To pass one general censure upon the writings of the fathers, without exception or discrimination, would not only subject us to the deserved contempt of our opponents, but deprive us of much serviceable help in examining into the sense of scripture. The commentaries of Chrysostom, Theodoret, Theophylact, and a few others among the Greek fathers, will richly reward the careful perusal of those who mean to make the study of the Bible the great business of life. On the other hand, if we wish to bring merited abhorrence and derision upon that abject and unprincipled fanaticism which seeks to exalt the priesthood by calumniating the Bible, we shall nowhere find materials better suited to our purpose than in some of the earliest uninspired interpretations of the word of God. We can make due allowance for the peculiar influences, intellectual and moral, by which these ancient expositors were surrounded: we can also avail ourselves with thankfulness of the wiser and nobler portions of their works. But when we hear *St.* Justin the Martyr, and *St.* Clement of Alexandria, and *St.* Cyprian of Carthage, gravely propounding a string of expositions, the absurdity of which can hardly be surpassed by the wildest extravagancies of Swift and Rabelais, we know in what estimation to hold the Kebles, Newmans, and Sewells, by whom these irrationalities are revered as the pure essence of truth and wisdom. When these are the responses of the oracle, what must be the worshippers at its shrine? If "these be thy gods, O Israel," then verily "they that make them are like unto them; so is every one that trusteth in them."

We are not a little surprised to find that Dr. Davidson apparently regards the so called epistle of Barnabas as the genuine production of

the venerable coadjutor of Paul. We know, indeed, that he shares this opinion with many critics of great learning and sagacity, among whom, in addition to those whom Dr. Davidson has cited, may be mentioned Henry Dodwell, Grabe, Le Nourry, Gallandi, Hody, C. F. Schmidt, Münscher, the elder Rosenmüller, Gieseler, Augusti, Henke, Rördam, Merle d'Aubigné, and Guerike. But when our author contents himself with naming, among the impugners of the authenticity of this epistle, no more than Basnage, Jones, Cotelerius, and Neander, he does much less than justice to that side of the question. In addition to these names, Hefele (Patrum Apostolicorum Opera, Proleg, p. 11, ed. sec.) gives us those of Hugh Menard, Tentzel, Natalis Alexander, Remi Cellier, Ittig, Mosheim, Lumper, Hug, Ullmann, Mynster, and Winer. To these we subjoin the following:—Archbishop Laud, Rivetus, Gataker, Daillé, Bochart, Suicer, Le Moyne, Spanheim, Tillemont, Oudin, Vitringa, Buddeus, Godfrey Less, Bishop Horsley, the late Dr. Burton, Twesten, Andrews Norton, and Hefele himself. From the omission of the epistle in Mr. Jacobson's excellent edition of the Patres Apostolici, we presume that he also disallows its authenticity. We are far from supposing that either of these enumerations comprehends all the men of learning who have expressed a determinate opinion on the one or the other side of the question. But we think our list of those who have impugned the genuineness of this epistle is long enough to throw great doubt upon our author's assertion, that "the majority of the learned suppose it to be a real production of Barnabas, the companion of Paul." When we come to examine the epistle itself, we are at a loss to conceive how any serious believer in divine revelation could ever ascribe such a work to a teacher endowed with the gifts of the Spirit. We shall not now stay to inquire whether Barnabas possessed the highest apostolic authority; though he is twice called an apostle by Luke, and is associated by Paul with himself in a passage which strenuously asserts his official equality with "the brethren of the Lord and Cephas." (1 Cor. ix. 5, 6.) But no one can read the Acts of the Apostles without perceiving that Barnabas was gifted with supernatural powers for the purpose of authenticating the divinity of the doctrine which he taught. Is it credible that such a man could have indited the puerilities and blunders which appear in the document before us? To say nothing of other goodly matter which it contains, let us take the notable passage respecting the institution of circumcision. "Abraham, it is said, who was the first that brought in circumcision, circumcised 318 men of his house, because this number in Greek letters (I = 10, H = 8, T = 300, i. e. 318) signifies Jesus, and the figure of his cross." Did Abraham, then, understand Greek? Or, if the father of the faithful had been born in Athens, and had become as familiar with the Greek numerals as Pappus or Theon, could such an interpretation of the number 318 have ever entered the head of any but a brain-sick dreamer? Or, finally, is it anywhere intimated that the three hundred and eighteen trained servants who went with Abraham to the slaughter of the kings, formed precisely the number of those who, years after, were circumscribed in the patriarch's

family? It is no answer to these arguments to say that the epistle in question might have been written while the author was not in the immediate enjoyment of supernatural illumination. For if written by Barnabas at all, it must have been composed long after he was first endowed with miraculous powers, as it mentions the destruction of the temple at Jerusalem. Now, though we grant that it is possible for the gift of inspiration to be bestowed at one time and withdrawn at another, we cannot believe that he who has once possessed that endowment could ever become incapable of distinguishing between it and the ordinary operations of his own mind. Much less could such an individual ever be guilty of the impiety of exalting the latter to a level with the former. Yet the author of this epistle, after giving the preposterous exposition which we have quoted in Dr. Davidson's words, does not scruple to add, "He who has placed the implanted gift of his teaching within us knows that no one ever received a more genuine truth from me; but I know that ye are worthy of it." We put it to any candid and intelligent man whether any one who had possessed and exercised the gift of inspiration, could ever have spoken in this strain of a mere excogitation of his own. That it proceeded from the Holy Spirit it would be almost blasphemy to suppose.

We are somewhat surprised to find no account of Didymus the Blind, or of Theodore of Mopsuestia, in our author's History of Biblical Interpretation. The "brevis enarratio in Epistolas Canonicas" by the former, though extant only in the Latin translation of Epiphanius Scholasticus, deserves honourable mention in every critical account of the commentaries of the fathers; and Lücke's "Quæstiones et Vindiciæ Didymianæ" have, ever since 1829, made it accessible to every scholar.* The peculiar opinions of Theodore of Mopsuestia respecting the principles of biblical hermeneutics entitle him to special notice and discussion in a historical account like this; and the publication of his commentary on the twelve minor prophets, in the sixth volume of Angelo Maii's "Scriptorum Veterum Nova Collectio," has given us, within the last ten years, better means of forming an estimate of the exegetical merits of this celebrated father than were possessed at any other period since the revival of letters. We trust that Dr. Davidson will do justice to these neglected worthies in the next edition of his valuable work.

In the seventh chapter, our author briefly describes and characterizes the more important of the erroneous systems of interpretation which have prevailed in modern times. Much valuable information and just thinking will be found in this compendious account. It seems to be the opinion of some estimable writers, that the baseless and pernicious theories of interpretation which have been broached in modern Germany, are not worth detailing or confuting in a book intended for home circulation. In this view we cannot coincide. Not to urge that a treatise like Dr. Davidson's would be obviously incom-

* It is also to be found in the Paris, the Cologne, and the Lyons editions of De la Bigne's Bibliotheca Patrum, and in the still larger collection of Gallandi. See also Lücke's Commentary on the Epistles of John, Appendix; and Guerike's Handbuch der Kirchengeschichte, i. 299.

plete if it omitted all matter of this stamp, there is much instruction to be gained from these mournful records of human folly and presumption, and much need, too, of providing an antidote against the contagion of such deadly errors. It is profoundly observed by Solomon, that "the righteous man wisely considereth the house of the wicked;" and the remark may be applied to the opinions as well as to the practice of the ungodly. Of all the awakening and impressive spectacles which "this present evil world" offers to the purified vision of the spiritual man, few are more instructive than the portentous aberrations of the finest and strongest intellects, when once they have departed from the simplicity of the truth as it is in Jesus. And of these salutary warnings none are more memorable than those which the history of biblical interpretation furnishes. If there are those whom such melancholy exhibitions might be apt to seduce rather than to warn, it is the more necessary to fortify them against so dangerous an infatuation. The false principles of which we speak have certainly many fascinations for minds of a certain temperament. They gratify the appetite for novelty, flatter the pride of the understanding, and strip religion of many of its most mortifying aspects and demands. It is therefore a work both of necessity and of mercy to expose their unsoundness, to trace their history, and mark their effects. These weapons of truth are the only arms with which error and impiety can be successfully assailed; and experience has repeatedly shown, that under the most adverse circumstances this "armour of righteousness" is equal to the exigency. It is shallow talking to say that these German systems of interpretation are never likely to obtain any permanent or extensive settlement among us, and therefore need not be combated from the press or the professor's chair. He must have read the history of these days with an uninstructed eye, who has failed to observe how modes of thought, apparently most alien from the habits of a nation and the temper of the times, may yet, within an incredibly short interval, obtain general vogue and currency, and threaten to overbear all opposition. And fervently as we deprecate any such catastrophe, we acknowlege that the rise and spread of neology in this country would not more surprise us than many changes which we have lived to witness. We are therefore thankful for every learned and able exposure of its mischievous absurdities, and rejoice that in Dr. Davidson it has encountered so vigorous an antagonist.

We regret that want of space obliges us to leave so many interesting portions of this work unnoticed. We cannot take leave of it without giving it our cordial recommendation, as incomparably the best treatise on Sacred Hermeneutics within the compass of the English language.

BRIEF NOTICES.

The Wives of England, their Relative Duties, Domestic Influence, and Social Obligations. By the Author of "The Women of England." Fisher, Son & Co.: London.

We have noticed, with great pleasure, the several works of Mrs. Ellis, as they have in rapid succession issued from the press. That now before us presents many of the most distinguishing excellencies of the accomplished author, and cannot fail to exert an extensive and salutary influence. Yet in fidelity we are constrained to say, that we deem it inferior to Mrs. Ellis's other works of the same class. This may be accounted for by the close relation of the subject to those treated of in the "Women" and "Daughters of England," and also by the haste by which the work has apparently been written. The author's characteristic fluency of style degenerates sometimes into something approaching to flippancy, and sound and considerate statements give place occasionally to unsatisfactory assertion. The work is designed for the middle classes, but applies only to the higher grades among these. Its moral tone is high, but we think more philosophical than Christian. It *assumes* too much the prevalence of true religion among the wives of England. Its allusions to *Christian* principles, motives, feelings, and obligations are vague and general, and there is an unaccountable overlooking of some topics which we think should occupy a prominent place in such a work. Thus in the first chapter, entitled "Thoughts before Marriage," there is nothing pointed and direct said respecting the religious character of a husband; and in the chapter entitled "The Trials of a Married Life," there is nothing said regarding the trials that arise from the parental relationship. Notwithstanding these deficiencies, which we consider ourselves bound to notice, the work is one on which we set a high value. If its estimates of the characteristics of men and of women be not always correct, it displays much knowledge of human nature, much practical wisdom, and much refined benevolence. It cannot be read without profit; and its wide circulation, as a suitable companion to the "Women" and "Daughters of England," will, we doubt not, promote, as it is intended, the domestic happiness of the families of Britain.

The Farewell Services of Robert Moffat in Edinburgh, Manchester, and London. Edited by John Campbell, D.D. Pp. 171.

Farewell Address to Sabbath-school Children. By the Rev. Robert Moffat, January 22d, 1843. London: Snow. Pp. 44.

The re-embarkation of any missionary who, after spending many years on a foreign shore, has been permitted to visit the home of his youth, is an event fraught with affecting interest; while that of such a man as Moffat forms an era in the history of missionary enterprise. Dr. Campbell has done well in collecting these services, and putting them into a more permanent shape; and has thereby added to the obligations under which the friends of missions lie to him for his untiring industry, and intrepid advocacy of the cause. During Mr. Moffat's tour through his native land thousands hung entranced at the melting melody of his tones, and they will, in association vivid and pathetic, recall the scene as they peruse these pages. His Farewell Address to the young ought to be circulated widely; it will attract the budding mind; will inspire a love for missions; will teach to take up the cross for Christ; and prove how happy and how buoyant the spirit may be amid severest suffering in the missionary field.

While thus disposed, with unfeigned cordiality, to commend these works, perhaps a salutary caution may not be out of place. Our Intelligence department this month is filled with heavy tidings from the South Sea Islands, and with prospects anything but cheering to anticipate. In the zenith of his popularity Williams fell. Now, what gave birth to his high eminence is threatened with desolating destruction. Does not Providence seem to say, Friends of missions, God will not give his glory to another? Are we not taught by it to beware of man-worship? May there not be missionaries, of whom less has been said, and

on whom fewer favours have been lavished, who, in every qualification, stand on an equality with Williams and Moffat? We cannot help thinking that there is much wholesome truth in the concluding remarks of Dr. Campbell. "It would, perhaps, be wise, as well as just, that the subject of our next missionary demonstration should be taken from some of our less fruitful fields. Our missionary body, even there, will supply individuals, through whom to honour their grace, their gifts, their office, their brethren, inferior to no other missionaries, whether of our own, or of any other society in the world."—When we contrast the thinly attended Monthly Missionary Prayer-meetings with the spirit-stirring throngs that hailed these devoted men, the question springs up—Is there no danger of the poetry of missionary results merely exciting the imagination, without quickening the fervency of prayer, and animating the zeal which flags?

On the Harmony of the Old and New Testaments. By the Rev. William Pringle, Minister of the Secession Church, Auchterarder.

THIS publication forms the sixth of a series of twelve weekly Lectures to the young, lately delivered at Perth. We have perused it with unalloyed admiration. The author is mighty in the scriptures, and has no reason to be ashamed of his manner of dividing Divine truth. With great comprehensiveness of view, and very apt illustration, he discusses,—1. The Old and New Testaments agree in the views which they give us of *human depravity*. 2. They agree in the views which they give us of *the ground of a sinner's hope*. 3. They agree in the views which they give us *of the influence of the Holy Spirit*. And, 4. They agree in the views which they give us of *the standard of morals*. It is a rare thing to find such an amount of valuable matter so condensed, as only to occupy twenty-eight pages.

Baxter's Oil-coloured Portraits of the Missionaries, Williams and Moffat. London: George Baxter.

WE are highly delighted with these most beautiful and faithful pictures. The execution is in every way worthy of the subjects, and in the highest degree creditable to Mr. Baxter. The choice of attitude and scene is happy. The lamented Williams is represented as seated in his study writing "The Missionary Enterprises." Moffat is represented near the Kuruman river, South Africa, with the interesting scene of a chief of the Bechuana nation addressing his Parliament respecting the Missionaries' arrival. A more beautiful and tasteful ornament for the parlour of a Christian family, we can hardly conceive of, furnishing at once a most striking and faithful likeness of two of the most laborious and successful servants of Christ among the heathen,—a remembrancer of their toils and trials and sufferings,—and an incentive to all, but especially to the young, to more zealous exertion in the great cause of Missions. We most cordially recommend them to the notice of our readers, and doubt not but that the ingenious artist will meet, throughout the kingdom, with the extensive patronage which he so richly merits.

Elements of Universal History, on a New and Systematic plan; from the earliest times to the treaty of Vienna: to which is added, a Summary of the leading Events since that period. For the use of Schools and of Private students. By H. White, B. A. Edinburgh: Oliver and Boyd.

"THIS volume contains a brief narrative of the principal events in the History of the World from the earliest ages to the present time. With the view of facilitating the researches of the student, as well as rendering the work more available for the purposes of tuition, the compiler has adopted the novel arrangement of a division into periods of centuries. This plan appeared to him to simplify the study of history, by its enabling the unpractised reader to synchronize the facts, to group round one common centre the events occurring at the same time

in various and sometimes widely distant countries, and to prevent that confusion of dates and occurrences so common with those who have read history in detached portions." The compilation is faithfully and judiciously executed, and well adapted to impress upon the memory of youth the leading events in the history of our changeful world.

A Plea for the Weekly Observance of the Lord's Supper: with Suggestions as to the proper Mode of its Administration. London: Ward and Co.

THIS "Plea" exhibits in a simple style the leading arguments in favour of Weekly Communion. If not so *well put* as we could wish, yet the arguments themselves are sound, and well calculated to convince the candid and conscientious inquirer. The work has our cordial approval.

INTELLIGENCE.

FORMATION OF A CHURCH IN DOUNE, PERTHSHIRE.

THE Church in Doune was formed on the 10th of March. Those members of the church in Stirling residing in Doune and Deanston, 21 in number, received an affectionate disjunction for this purpose. On the 24th of the same month the brethren were visited by Mr. Cullen of Leith, and Mr. Marshall, their former pastor, when they were recognised as a sister church by receiving the right hand of fellowship. There was also a public service; and after two short and appropriate discourses, two brethren, previously elected, were set apart to the deacon's office. Although these services were held on a week evening, the place of meeting, seated for about 250, was quite filled. Mr. Cullen stayed over Sabbath, and dispensed the Lord's supper. Several brethren from Stirling, Callander, Kippen, &c., joined in the ordinance. Mr. C. preached two very appropriate discourses to large (the Hall being densely crowded all day) and anxiously attentive audiences.

The following statement will make the reader acquainted with the rise and progress, and present state of the cause in Doune:—In the beginning of May, 1842, Mr. G. Wight, who studied in connection with the Secession synod, but who had left that connection some months previous, was requested by some friends to supply Kippen, Thornhill, and Doune, with sermon. For some time previous, two brethren from Stirling were in the habit of holding meetings and giving addresses in Doune and Deanston; but no regular preaching was enjoyed by the people till the date above-mentioned. From the first matters were very promising here; and such arrangements were entered into as enabled Mr. W. to preach twice in this place, and once in Kippen, each Sabbath, while Thornhill was supplied on a week evening. The hall to which we have already referred was rented for the use of the station; but it was soon evident that it would not contain the half of the people that sought admittance to the evening sermon. The open air was resorted to; and, so long as the season would permit, from 400 to 800 people weekly assembled to hear the word preached. During the winter there has been a steady audience of 250, which would have been considerably larger, especially in the evening, had the place been capable of containing more. Mr. W. has, for the last six months, devoted his whole time and attention to Doune and vicinity. The weekly lecture is well attended. In the month of September, last year, a female Bible class was opened, which soon numbered 100; it is still as well attended. A male class was opened at the same time; 30 enrolled their names. A Sabbath-school was opened some months ago, at which 130 children attend. Such are the means in operation; what have been the results? In speaking on this point, great caution is necessary. The additions to the church have not been very numerous. Last year, at this time, there were in this district 5 members; there are now 31, and several applicants. Much good has been effected among

the sick:—more than one of this class have, by the blessing of God resting on the visits made to them, been brought to the knowledge of the truth, and died in the hope of a blessed immortality. A considerable number have been seriously impressed under the preaching of the gospel; not a few of whom give great evidence of the reality of the change they have undergone,—"being filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God."

The church has unanimously invited Mr. Wight to take the pastoral oversight of their souls. Above 200 adults voluntarily adhibited their names to a paper expressive of their approval of the choice made by the church. Mr. W. has accepted the invitation, and the settlement is expected to take place on the 21st of June.

ORDINATION AT AIRDRIE.

On the 7th of March, Mr. James Sime, late of Cumnock, was ordained to the pastoral office in the Congregational church, Airdrie. Mr. Dickinson, late of Kilmarnock, conducted the introductory devotional services, after which, Dr. Wardlaw offered up the ordination prayer, with the imposition of hands, in which he was joined by Mr. Pullar, Mr. Dickinson, and other ministers. Mr. Pullar addressed the pastor, from Rev. ii. 10, last clause. Dr. Wardlaw addressed the people, from Heb. xiii. 17, and Mr. Mann of Alexandria conducted the concluding devotional exercises.

In the evening there was a numerously attended soiree, at which Dr. Wardlaw presided. Suitable addresses were delivered by Messrs. Pullar, Dickinson, Robertson, Sime, Mann, and Simpson, after which the interesting services of the day terminated about ten o'clock.

ORDINATION AT BELLSHILL.

The recently formed church at Bellshill having given a unanimous and cordial invitation to Mr. Fergus Ferguson of Hamilton, to accept the pastoral charge over them, his ordination took place on Tuesday, 21st March. Mr. Kirk of Hamilton commenced the services by praise, reading appropriate portions of divine truth, and prayer. Mr. Russell of Glasgow asked the customary questions, to which Mr. Ferguson gave answers most satisfactory, and exhibiting that humble reliance on the agency of the Holy Spirit in leading a sinner to embrace the gospel, which forms the only encouragement a preacher has. Mr. Russell then offered up prayer, and, assisted by Dr. Wardlaw, Mr. Pullar, Mr. Mather, Mr. M'Robert, and Mr. Kirk, solemnly set Mr. Ferguson apart to the office of the ministry, and commended him and the people of his charge to the grace of God. Dr. Wardlaw delivered a pointed, faithful, and affectionate charge, to the newly ordained pastor; and Mr. Pullar addressed the church in solemn and earnest terms on their duties and responsibilities. Mr. M'Robert concluded the exercises by prayer and praise. The chapel was well filled during the protracted engagements; the audience evidently felt a deep interest in the proceedings; and we fondly hope that, with the accompanying showers of Divine blessing, prosperity may attend the rising church.

LETTERS FROM IRELAND.

No. I.—POPERY IN IRELAND.

(*To the Editor of the Scottish Congregational Magazine.*)

Sir,—Notwithstanding of the proximity of Ireland to Great Britain, and the unbroken intercourse kept up between the inhabitants of these countries, it must be allowed, that the moral condition of the former country is but imperfectly

known to many British Christians. A general conception, it is true, prevails of the ignorance, superstition, and political turbulence of the majority of its inhabitants; but the true character of the gross darkness which covers the people, the exact nature of their social grievances, the amount of Christian effort put forth for their enlightenment, and the relative position of the different religious parties, are not, it is to be feared, very generally so fully apprehended and considered as they ought to be.

The great majority of the inhabitants of Ireland, it is well known, are Roman Catholics. The population of the country is estimated somewhat above eight millions, and of these the Roman Catholic population is reckoned about six millions—perhaps a little more. What an appalling thought! Six millions of our fellow-subjects the victims of a most debasing superstition, under the tyranny of a most stringent ghostly despotism,—having the eyes of their understandings blinded in the maze of error, and the fruits of piety blasted under the breath of a spurious devotion;—going down to the chambers of death with a lie in their right hand! The essential character of popery is not changed. Some, in the excess of their liberality, have spoken of it as different now from what it once was; and, doubtless, it is modified to some extent externally by the spirit of the age, but it is still a system which teaches men, by its penances and outward observances, that they can save themselves, puts the key of the kingdom of heaven into the hands of a sinful creature, and stands forth in prominent antagonism to the simple and soul-humbling truth as it is in Jesus,—a system whose gross exhalations are constantly ascending to obscure and hide from the people the rays of the Sun of righteousness.

Ireland was one of the last countries of Europe that received the yoke of Rome. It never acknowledged the authority of the pope till after the year 1155, when his Holiness made a grant of it to Henry II., who succeeded in reducing it to the authority of Rome by means of a coercive policy, which, how potent soever to fasten on men the fetters of error, has never yet been able to bring them under the power of the truth. Popery having established its empire in the hearts of the people, has not failed to put in requisition its resources for maintaining it, and has hitherto succeeded in shutting out the light of evangelical truth to a great extent. Nor is this much to be wondered at when the true character of the system is taken into account, and the little which has been done, comparatively speaking, for its destruction. Romanism exhibits in Ireland, as indeed it does almost everywhere, a complete system of ecclesiastical organization. Whatever internal dissonance may exist, it exhibits outwardly the semblance of entire oneness and agreement; and this tells most powerfully on the minds of an imaginative and ignorant people, who are not accustomed to penetrate the surface of things, or look into the internal machinery. Thus to the ignorant and unreflecting, Romanism presents the image of *unity*, whilst, on the other hand, the Protestant community exhibits the spectacle of a number of hostile and jarring sects, "hateful, and hating one another," and having but one common feature in their common abhorrence of popery.

It is not very easy to estimate precisely the statistics of Irish popery. From 'The Complete Catholic Directory, Almanack, and Registry,' for 1842, it appears there are considerably above 2,000 parish priests and curates throughout the country; add to this the bishops and higher clergy, which must swell the list considerably. Moreover, there is connected with the convents, of which there are no fewer than 152 in the different provinces, a swarm of monks and friars, *et hoc genus omne*, all of whom are exerting themselves less or more to uphold the system. The principal, indeed only, seminary for the education of the priests, is Maynooth college, near Dublin, which is supported by an annual parliamentary grant. The character of the education imparted in this institution, as investigation has clearly shown, is such as, in every view of it, is calculated to perpetuate the reign of popery. Maynooth is emphatically one of the dark places of the earth. The grant is strongly deprecated by the Orange party; but it is hard to perceive with what consistency men who obtain so much of the public money in support of their own system, can object to others sharing in the same munificence. That this grant should be withdrawn, no enlightened mind can question; but this can never take place while Protestants themselves so fondly hug the favours of the State.

The authority and influence of the Romish priesthood is such as Protestants

in general can have but a very imperfect conception of. "Hear the church," is constantly sounded in the ears of the people, and this amounts in plainer words, simply to the same thing as "Obey the priest." The Roman Catholic may disobey God, he may disobey his superiors, he may disobey the laws of his country, but he must obey the priest. Whoever dares to trample on priestly authority is sure to expose himself to the curses of the Church from the altar, and when he comes to the Confessional, his ghostly father will spurn him from his knees, and send him away under the terrors of damnation, till he has performed the most abject penances. Moreover, the priest has in his hands a power, which indeed has been employed not unfrequently, by which he can shut out from the market the unhappy subject of his ghostly ire, destroy his worldly business, and take away his children's bread. The excommunicated person loses his customers at the beck of the priest, and indeed no man may buy or sell, save he that has the mark, or the name of the beast, or the number of his name. The authority of the priests is employed to preclude all intercourse with Protestants in any of the exercises of religion. They take care to impregnate the minds of their people with feelings of bitter hostility against Protestants of every name. These they regard, though some hesitate to affirm it openly, as heretics doomed to destruction. Accordingly, Roman Catholic servants in Protestant families, are interdicted by the priest from being present at family worship; and any Roman Catholic found in a Protestant place of worship, is sure of incurring the censures of the church. The secret, however well kept, comes out in confession; or if concealed, it is, according to true Catholic views, at the risk of eternal damnation. A barrier is thus erected between the Roman Catholic and Protestant sections of the community, which nearly precludes all intercourse except in the most common walks of life. Such is the state of things as regards the moral aspect of this country.

It remains now to be asked, what can be done for Ireland? How may her generous but superstitious and priest-ridden population be irradiated by the light of the gospel? Are there not difficulties almost insurmountable in the way? I have no wish to hide these difficulties. They include all which superstition, prejudice, bigotry, and priestcraft can supply. But why should these discourage the people of God in their efforts to evangelize the country? Is not the truth as mighty now as in primitive times? Were not the idols of ancient Rome as puissant as those of modern Rome? There are two ways which to my mind afford facilities for making the truth as it is in Jesus known to the Irish,—first, by continual discussion; and, secondly, by open air preaching. I am well aware that some deprecate controversy; but this I believe arises from the spirit in which it has in many cases been conducted. When undertaken, however, and conducted from love to souls, and purified from the grossness of human passions, it has done and must do good. We read of the apostle Paul, that he disputed daily in the school of one Tyrannus. Controversy, in the hands of a skilful disputant, may be made subservient to the introduction of broad statements of gospel truth, which otherwise the people would have no opportunity of hearing. The Irish love controversy, and they love what they call fair play. This is a feature in their character, which I think might be turned to good account.

But, perhaps, the chief means of making the truth known to them is by open air preaching. It is a pity this instrumentality has not been more extensively employed. The Roman Catholics will not attend Protestant places of worship, it is vain to expect it; but vast numbers are ready to listen to the out-door preacher. They are thus much more safe from the terrors of ghostly ire as denounced in the Confessional, inasmuch as they can allege their being in the crowd from some other motive, than simply to hear the speaker. But whether protected or not from the displeasure of the priests, there are many quite willing to attend on open air preaching. Let such instrumentality be put in operation, and the most pleasing results will doubtless be the consequence.

It is really painful to think how little has been done for the conversion of this country. There has, it is true, been an apparatus employed by the votaries of State favour, but it has signally failed. Those who have wrought it have ever been regarded by the mass of the people in the light of oppressors;—the State-paid functionaries of a hostile government. Arise ye, ye churches of Great Britain, and compassionate the sister isle! Plant in the midst of her generous children the banner of gospel freedom. Take the yoke of priestly tyranny from

off their necks. You can do it if you will. Millions yet unborn will bless your memory for it; and the sons and daughters of many now in bondage, as they look back on your efforts for their spiritual emancipation, will bless God for giving you the sympathy and the means, the energy, piety, and perseverance, to strike off the fetters of their fathers, and bid them walk abroad in the liberty wherewith Christ had made them free. Were a host of devoted, zealous, prayerful, energetic men, "taking nothing of the Gentiles," sent forth amid the millions of this country, to preach the unsearchable riches of Christ, who can doubt but the results would be glorious?

In my next I shall give you some account of the character and position of Irish Prelacy,

I am, &c., HIBERNICUS.

April 11th, 1843.

SLAVERY IN THE DISTRICT OF COLUMBIA, UNITED STATES.

THE ESCAPE.

ONE of the reasons always adduced for not interfering with slavery in the district of Columbia, is, that "slavery exists there in a very modified form," that we there "behold its mildest features."

I do not doubt this; and having myself witnessed slavery in the district, I confess I am prepared to believe the truth of that vast collection of horrid and astounding cruelties charged upon the system generally in Weld's "Slavery as it is." The following advertisement graces the columns of the daily National Intelligencer, from month to month:—

"Negroes Wanted.—The subscriber wishes to purchase immediately a number of Negroes, for which he will pay the highest cash price. He can at all times be found at the corner of 7th street and Maryland avenue. All communications addressed through the post-office will be promptly attended to.

"JOSHUA STAPLES."

This shameless human flesh dealer has the use of a *private slave prison*, standing midway between the Capitol and the President's house, in the city of Washington, on the lowlands below Gadsby's, where he secures the poor heart-broken captives that he purchases. Could that old prison reveal all the agonizing scenes, and publish abroad all the cruelties, groans, and tears, its gloomy walls have witnessed, I doubt not every freeman would exclaim, that the system, "in its mildest form," had in it enough of the elements of human misery and wretchedness, to provoke the exclamation,—"*Cursed be slavery;* and let all the people say, Amen!"

An owner of a slave in the district, who, from losses at the gaming-table or race-course, from extravagance, improvidence, or other cause, determines upon the sale of his slave, will most assuredly, from motives of shame, make a *secret sale* to Mr. Joshua Staples. The first notice the poor slave has of his sale for a southern plantation, may be, that he or she is suddenly drawn and locked into that private "Pen," as it is called, having been sent there, perhaps, under pretence of carrying a letter, or doing an errand! Occasionally an incident occurs which affords a glimpse at the deeds of darkness and infamy practised there, and of the keenness of the misery, and the desolation of hopes, experienced by the captives who are shut within it. For the truth of the following occurrence, I might refer to at least one member of Congress, as well as to many of the citizens of the district, who saw and heard of the transaction at the time.

A smart and active female slave was placed in this prison, having been sold for the Southern market, and the time of her departure was at hand. Her particular history I cannot give. Whether it was the dread of the cruelties and starvation of a southern cotton plantation, the dread of the abuse and violence of some licentious purchaser, or the grief of being suddenly and for ever separated from husband, children, and the friends of her youth, that drove the unhappy woman to adopt, not only in theory, but in practice, the sentiment of Patrick Henry—"Give me liberty, or give me death"—I know not. Whatever was the cause, the sentiment was adopted; and at dusk of the evening, previous

to the day when she was to be sent off, as the old prison was being closed for the night, she suddenly darted past her keeper, and ran for her life. It is not a great distance from the prison to the long bridge, which passes from the lower part of the city across the Potomac, to the extensive forests and woodlands of the celebrated Arlington Place, occupied by that distinguished relative and descendant of the immortal Washington, Mr. George W. Custiss. Thither the poor pursued fugitive directed her flight. So unexpected was her escape, that she had quite a number of rods the start before the keeper had secured the other prisoners, and rallied his assistants in pursuit. It was at an hour when, and in a part of the city where horses could not readily be obtained for the chase; no blood-hounds were at hand to run down the flying woman; and for once it seemed as though there was like to be a fair trial of speed and endurance between the slave and the slave-catchers. The keeper and his forces raised the hue and cry on her pathway, close behind; but so rapid was the flight along the wide avenue, that the astonished citizens, as they poured forth from their dwellings to learn the cause of alarm, were only enabled to comprehend the nature of the case, in season to fall in with the motley mass in pursuit, or, (as many a one did that night,) to raise an anxious prayer to heaven, as they refused to join in pursuit, that the panting fugitive might escape, and the merciless soul-dealer for once be disappointed of his prey. And now, with the speed of an arrow—having safely passed the Avenue—with the distance between her and her pursuers constantly increasing, this poor hunted female gained the "Long Bridge," as it is called, where interruption seemed improbable, and already did her heart begin to beat high with the hope of success. She had only to pass three-fourths of a mile more across the bridge, and she could bury herself in a vast forest, just at the moment when the curtain of night would close around her, and protect her from the pursuit of her enemies.

But God by his providence had otherwise determined. He had determined that an appalling tragedy should be enacted that night, within plain sight of the President's house and the Capitol of the Union, which should be an evidence wherever it should be known, of the unconquerable love of liberty the heart of the slave may inherit; as well as a fresh admonition to the slave-dealer, of the cruelty and enormity of his crimes. Just as the pursuers crossed the high draw for the passage of sloops, soon after entering upon the bridge, they beheld in the distance, three men slowly advancing from the Virginia side. They immediately called to them to arrest the fugitive, whom they proclaimed a runaway slave. True to their Virginia instincts, as she came near, they formed in line across the narrow bridge, and prepared to seize her. Seeing escape impossible in that quarter, she stopped suddenly, and turned upon her pursuers. On came the profane and ribald crew, faster than ever, already exulting in her capture, and threatening punishment for her flight. For a moment she looked wildly and anxiously around, to see if there was no other hope of escape. On either hand, far down below, rolled the deep loamy waters of the Potomac, and before and behind the rapidly approaching step and fierce and noisy shout of pursuers, showed how vain would be any further effort for freedom. Her resolution was taken. She clasped her *hands* convulsively, and raised *them*, as she at the same time raised her *eyes*, towards heaven, and begged for that mercy and compassion *there*, which had been denied her on earth; and then, with a single bound, she vaulted over the railing of the bridge, and sunk for ever beneath the waves of the river!!

Slaver-trader! "thy prey hath escaped thee;" and if thou comest up to the judgment without deep repentance for thy damnable traffic, as thy deeds of wickedness shall one after another be passed in review before an assembled universe, and thou shalt be driven away from the presence of God and the Lamb, will not all created intelligences cry out, *Amen*, to thy sentence, when they shall see that thou didst persist in buying and selling the bodies and souls of thy fellow-men, after being warned of the tendency and cruelty of thy villanous trade, by the self-destruction of the poor hunted fugitive upon the "Long Bridge?"—*New York Evangelist.*

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

FRENCH USURPATION IN TAHITI.

A PUBLIC Meeting of the friends of Protestant Missions was held at Exeter Hall, on Wednesday, April 12, for the purpose "of adopting measures urgently required by the recent aggressions of the French on Tahiti, and for securing the general interests of British Missions in the Islands of the South Pacific."

CHARLES HINDLEY, Esq., M.P., presided.—The services were commenced by singing a hymn, after which the Rev. JOHN BEECHAM, Secretary of the Wesleyan Missionary Society, engaged in prayer. After some introductory observations by the Chairman,—

The Rev. Dr. VAUGHAN said, I rise to move the following resolution—"That this meeting, representing different sections of the Protestant Christian Church of Britain, has received, with feelings of the deepest sorrow and the strongest reprehension, the intelligence of the unjust assumption of sovereignty by the French power in the island of Tahiti, and the establishment by force of the system of Popery in that island; that it regards the treaty by which the Native Government was constrained to sacrifice its independence as the result solely of extortion and violence—means no less at variance with the character of a brave and gallant nation than with the principles of political and social justice. And although this meeting, confiding in the omnipotence of truth, and the sure support of its Divine Author, utterly repudiates the principle of restriction and coercion towards other systems of religious belief for the purpose of upholding exclusively the interests of Protestantism, it cannot but regard the imposition of Popery by the arms of France on the Christianized natives of Polynesia, as the grossest violation of religious liberty, and as evincing a spirit of proselytism rather than the power of Christian benevolence. That against these acts of violence and injustice, this meeting hereby records its decided and solemn protest; while it still indulges the hope that no motive will induce the Government of France to compromise its honour by confirming the aggression of its Admiral upon a defenceless people—a proceeding which could not fail greatly to weaken those feelings of sincere good-will and amity, which are cherished towards France by the best classes of the English people, and to awaken throughout the Protestant world astonishment, grief, and indignation."—It is well known that nearly half a century ago the first Protestant missionary planted his foot upon the soil of Polynesia, and that during that interval a large space of the country there has been recovered from the lowest conceivable state of barbarism, and raised to a high state of comparative civilization; and that in effecting this change, from the first to the last, British missionaries have been the great agents. Now that garden, which was redeemed from the wilderness and cultivated, has been invaded by the foot of a stranger, and is threatened with being laid waste by the hand of the despoiler. What has been there realized as fruit by British virtue, industry, and piety, is about to be seized, it would seem, by French power. Might is there set up against right. The law of the strong is there set up against the law of the weak; and it would appear that things are come to this pass, that all that has been done by British zeal, humanity, and religion, for the purpose of civilizing and Christianizing those regions, is to be so much pure loss to British interests and to British hearts. This, I think, Sir, is our case; and the question now is, Are these things so to be? We have met to express our opinions and impressions fully and freely, relative to the conduct of the French Government, if the French Government should put its seal to the perfidy and tyranny committed in its name at Tahiti. Let that Government attempt to conceal the fact that Tahiti has been torn by violence from the hands of its lawful sovereign; let that Government attempt to sustain the odious tyranny, the fearful bondage, which is now being set up there; that tyranny which has its centre in the infamous senate of three; that tyranny which subjects every Briton in the island to punishment,

who dares to insinuate or do anything against the invasion of French power;—let the French Government come forth and put its seal to conduct like that in an Island recovered from barbarism by British zeal and piety; and then, I have to say, let Louis Philippe and M. Guizot lay their account with having their conduct scrutinized, exposed, denounced, execrated—execrated as from the very centre of British feeling. Let them lay their account with finding *that* feeling in meetings like the present, in every city and every town throughout the length and breadth of the country we call our mother. There are millions—and it should go forth from this meeting that it is so—there are millions in this country, whose minds participate in the higher elements of intelligence, and virtue, and piety, who, if things are to come to this pass in regard to the Missions in the South Seas, will become but as one spirit of fixed indignation.

It is hardly two short years since I had the pleasure of seeing M. Guizot, the Prime Minister of France, in this hall; there he sat, just there (pointing to the front seat next to the left of the Chairman). At that time the husband of our Queen occupied the chair which you, Sir, now fill. God bless them both! Many noble sentiments were uttered that day. I had conversed with the spirit of Guizot many a time before. I saw his countenance; and I looked upon his countenance that day, as fine things were said, and saw it give signs of interest and marked approbation at the right points. He could not but feel interested, and now I wish he were here, that I might appeal to him, to his honour as a Frenchman, and that I might ask him whether he can count it a small thing, that his name should go over the length and the breadth of religious society in Britain, and through all the colonies of Britain, as the name of the Protestant Minister, who signed away the liberties of Protestantism under such circumstances as would attend the act, should he be led to confirm the tyranny that has been set up at Tahiti? I would appeal to his scholarship and statesmanship, and ask him whether he would like to stand out as an object of reprobation against all that English feeling, as connected with religion, which he knows to be so marked an element of our character. I should like to ask him if it be that, in his estimation, labours for the civilization of mankind lose all their value when they have to do with nations at a distance, and when the agents, employed in the work of civilization, happen to be Protestant missionaries from the Island of Britain? Of all this he ought to consider.

But while one would press upon a mind like his considerations of this nature, I feel that there are minds moving in similar spheres at home upon whom it also behoves us to impress such considerations. There are those to whom we have a right to look as the protectors of equal rights, and as the protectors of Protestant piety. The rights of Englishmen—those rights which properly belong to a British subject—are put in great peril in the island of Tahiti; and while I believe war to be the greatest curse that ever visited the family of man, whether we look to the mischief it inflicts or the good it prevents, and while I see in it the great chapter in the history of humanity, and the worst chapter in that history, still there are other grounds by which a man might feel impelled, and other considerations which might give firmness to his mind, besides those which have respect to the sword and the bayonet, the cannon and the musket. It may be that we may be told that nothing can be done in this business; that this is a squabble between Popish priests and Methodist missionaries, and that there must be no interference; and possibly Ministers of State may speak of being pleased at what has been done. But I would say, on behalf of this meeting, that the men, be they who they may, who take such a ground in relation to this question, will not rise in their moral power in Britain by such a course. I shall hold the French Government responsible for all that may be done in their name, after they have had time to send to Tahiti; I shall hold the Ministers of State at home responsible for all the mischief that shall ensue which they may have had the power to prevent. They may tell me that they have issued such and such regulations, and they may point to the phraseology in which these regulations are drawn up; but I will go from their words to the deeds of their agents, and by those deeds will I judge of their guilt or innocence in reference to this island. Do you suppose, that if all the mischief which is now threatened should come upon us, that Protestantism will cease to exist? I answer, distinctly and emphatically, No. It would be the most calamitous chapter in the history of Roman Catholicism for the last hundred years.

If it be asked how I make this appear, I should say, that the perfidy on which all this is grounded, and the tyranny by which it must be sustained, would have the effect of calling forth a feeling against it more powerful than any with which it has had to deal for the last century. It would be seen at once, that after all the soft things that may have been said in explanation of Catholicism,—after all the plausible things that we have frequently heard about its being changed,—yet all the worst things said of it were just the right things. This would be seen, and we dare not abstain from causing them to be distinctly seen. Our firesides are our own; we have them left; and we will expound these things to our children and servants; they shall understand them. We have our schools left, and our children shall be there duly taught all these things. We have our pulpits left, and we will take care that they shall be the channel through which our people shall be fully instructed. We have meetings like the present open to us, and we can avail ourselves of them. We have the press, at least as much ours as that of our opponents; and if Tahiti and Protestantism are to go down, then all this machinery must come forth; and from end to end of the land Popery will be better understood—Popery will be more deeply hated than anything else would have caused it to be in the history of our country. While I thus speak, I have no wish to cherish any unfriendly feeling towards any sincere worshipper in the Roman Catholic church. I have no wish to infringe any right, as pertaining to him, that I claim for myself. But I am anxious that France should look to her course; and, after all her boasting of philosophy—philosophy about matters of history, and social policy, and how to deal with religious sects,—after all her boasting of philosophy, yet to commit such a blunder in favour of Catholicism as has been done in Tahiti, would turn the laugh of philosophy in every other part of the world against it, and secure its silence for many a day to come.

The Rev. Dr. ALDER, Secretary of the Wesleyan Missionary Society, rose to propose the next resolution. After some prefatory observations, he said: I feel that I shall best serve the interests of our common cause by directing the attention of this assembly, for a short time, to some matters of fact connected with the subject now under our consideration. Allow me, then, to remark, that, amongst the other intolerant exclusive claims set up by the Church of Rome, is that which she makes to universal dominion. She conceives that she has as much right to send an army of priests into any country, whether occupied or unoccupied by Christian teachers belonging to other denominations, and to take possession of such country, as the Queen of this great empire has to send a British army to dispossess invaders of any portion of her dominions. In accordance with this principle, she has directed her attention to the Pacific Ocean; she has found in France agents, and, to a great extent, means, for promoting her particular designs. In the year 1805, a society, called "The Society devoted, or dedicated, to the hearts of Mary and of Jesus," was organized in Paris, and in 1817 was established by a Papal Bull. This society may be regarded as an offshoot from the Jesuits; and, judging from the subtlety, the craft, the activity, and the devotedness which it manifests, it is a true scion of the ancient stock. In 1825, this society was directed, by Leo the Twelfth, to send agents to propagate the tenets of Popery in the Sandwich Islands. The attention of Rome continued to be directed towards the Pacific Ocean, and she resolved to increase the number of her labourers, and to extend her operations in that part of the world. In 1834, we find four persons connected with this particular society at Valparaiso, holding conferences with the heads of the Romish church in that place, with a view to ulterior movements amongst the islands of the Pacific. It was finally resolved that two of them should go to the Gambier's Islands, and the other two to Tahiti; but the two proceeding to Tahiti were to go there disguised as carpenters. Tahiti was conceived to be a most important point as connected with the other groups of islands in the Southern Ocean. France was, therefore, anxious to obtain possession of it. In this way the Government hoped to gratify the vanity of the French people, and here was one motive for the usurpation. It had been stated again and again by the theologians of Rome, that no tribe or nation had ever been converted to the Christian faith by the labours of Protestant missionaries; and that, if it could be shown that such an effect had been produced, they would admit, that a church accomplishing such a result was a part of the true Church.

The practical and satisfactory answer to this charge was Tahiti. Look at Tahiti. There you see idolatry abolished; there you see the people taught to read and understand the word of God; there the people are walking in the fear of the Lord, enjoying the consolations of the Holy Spirit, and exhibiting all those social and personal qualities which can be demanded for the purpose of proving that they have been truly converted to the faith of Jesus Christ. Well, then, all this must be destroyed; the Protestant Mission in that island must be put down, in order that we may not have it in our power to exhibit such evidence of the success with which it has pleased God to favour us. Such is the evident object of the Church of Rome.

In the year 1821, a society was formed in France called "The Society for the Propagation of the Faith." For some time the existence of that society was known only to a few. About 1826, it was discovered by some of the leaders of the French Liberal party that such an institution was in existence, and they apprehended that the great purpose of the association was to bring the institutions of France again under the influence of the Papacy. But they were assured that this was not the case; and then the minister of ecclesiastical affairs stood up in his place in the House of Deputies and said, in defending that society, that it was a noble idea of Louis XIV. to found an institution in France designed to carry the glory of France and the knowledge of Christianity to the very ends of the earth. And this was just the principle adopted and acted upon; and hence you find *that* portion of France which is called the infidel portion, adopting Roman Catholic Missions, not because they care anything for the religious interests involved in them, but to render those religious efforts subservient to the extension of the political power of France throughout the world.

In support of these statements, Dr. A. read some extracts from 'The Annalist,' a Roman Catholic publication, issued by the Society for the Propagation of the Faith, bearing evidence of the movements of the French missionaries in the Pacific islands, and full of the grossest misrepresentations respecting the labours of the Protestant missionaries. Having completely refuted these, he then proceeded to give a detailed account of the proceedings of the Romish priests in Tahiti, and said, We have come here to protest against this act of aggression, for such I must consider it, on the part of the French, on the authorities of the island and our missionaries there. We are met to declare that it is a proceeding, in our judgment, characterized by circumstances more befitting buccaneers and pirates than a civilized nation. The Protestants of America will join us in this protest. The American board of missions, and other institutions in that country, will, I doubt not, press upon their government, ere long, to tell France that she must not trifle with our Protestant institutions. We can afford to be silent when we read in the French papers of the rapid decay of British power and influence; we can afford to be silent when we hear the French assert that Britain is reduced to pauperism, and that British glory is on the wane; but we cannot be silent when the vanity and superstition of France interfere with the interests of the souls of men. We have come here for another purpose,—to devise and carry out measures for preserving from such insults and injuries our missionary establishments everywhere, but especially in the Pacific Ocean. For where is all this to end? This is only the beginning of a series of aggressions. The French, being successful in their first effort, will not rest satisfied without attempting more. Now, as it has pleased our heavenly Father to grant us success in our efforts to promote his glory, it must be our care to guard what he has given us, that it may not fall under the influence of any deteriorating and destructive power. We have come here to-day for another purpose, as the resolution which I have to move states, to sympathize with the queen of Tahiti; for we have every reason to believe that great violence has been done, not only to her dignity and authority, but to her religious principles and feelings in connection with the affair of which we complain. It is true we have been told that the queen, to say the least, was passive in the affair, and is not at all disposed to complain. But how are we to reconcile this with the following letter, addressed by Queen Pomare to the Vicar Apostolic, when she sent away the two papal priests on their *first* attempt to establish themselves at Tahiti, and not on the *second*, as falsely asserted in the 'Dublin Review.' "Tahiti, Nov. 21, 1836,—Friend and Grand Missionary, dwelling at Mangareva,—I salute you in the true God. I send away these two men to Mangareva: it is not at all pleasing to me that they

remain here at Tahiti. This is the word which I address to you; do not send here to Tahiti the men who are under you. If you send your men into this land I shall send them back again. There are here, in divers parts of my kingdom, missionaries who preach the true word. We will not embrace any other. I salute you. POMARE."

The following letter was addressed at the same time by the queen to the priests themselves:—"Laval and Caret, Nov. 29, 1836,—I salute you both on your entry into my kingdom. This is my declaration to you both. Do not remain in my territory. Go away to your place at Mangareva. There are missionaries in my territory. We have also been taught in the word; and we know the word. Grace has sprung up also in my kingdom: be not wicked; have no unfriendly thoughts. Have I done you any injury? No; you know my attachment and kindness for you both: I myself also know your attachment and kindness for me. Do not imagine that this declaration comes from any other: no; this declaration is mine, and that of all the chiefs. It is our will that you should not remain in this kingdom. I salute you both on your departure. POMARE."

The sentiments of the queen must have been greatly changed between the two visits, if what the French agents say is true. Indeed, she has never shown any disposition to countenance this religious or political movement on the part of France and Rome: but we are to express our deep sympathy with the missionaries at Tahiti. We are told that the queen will be safe under French protection; but we sympathize with the missionaries, because of the character of the man who will in all probability wield the greatest French influence in that island, and who is the greatest enemy to Protestant missions; and I fear, also, that the missions will suffer from the effects of the presence of the captains and crews of the whalers and other ships; for, generally speaking, these men are in favour of a movement which is likely to establish a system of things in connection with all that is base and wicked, in preference to retaining a system which promotes morality of conduct and purely Christian principles. We are to sympathize with the people too, and we do deeply sympathize with them, because of the character of the teaching that will now be spread throughout this land, under the influence of France and Rome; what that will be, you may judge from a canticle to the blessed Virgin, prepared for the use of the Tahitians, which is as follows:—"We hail and love thee, O Mary, who art the mother of Jesus Christ!" I still quote from 'The Annalist,' the work published by the Society for the Propagation of the Faith:—"We hail and love thee. There is no one but thee who art at the same time Mother and ever Virgin. Thou art ever full of the graces of our God; we hail and love thee! The holy Son of the Almighty Jehovah is ever with thee; we hail and love thee! Thou art blessed above all the women of the earth; we hail and love thee! The blessed fruit of thy womb is Jesus Almighty; we hail and love thee! Pray for us, mother of our God; we hail and love thee! Yes, pray for us, O mother,—for us who do nothing but sin: thou knowest that we are all thy children; we hail and love thee!" Such is a specimen of the new teaching, the new doctrines and opinions, introduced into Tahiti by the persons to whom we have referred. Let us hope that this meeting, under the guidance of Him who worketh all things after the counsel of his own will, may cause this disastrous attempt to be overruled for the further spread of his truth, until every continent and island shall be sanctified by that truth, and reflect the purity and the charity of heaven. Dr. Alder concluded by moving the following resolution:—

"That this meeting hereby expresses its sincere sympathy with the deeply-injured queen of Tahiti, under the cruelty, injustice, and oppression, by which she has been deprived of her authority and independence; with the missionaries of Christ labouring in that island, under the hinderances to their success, and the danger to their liberties, which they may justly apprehend from the teachers and supporters of Popery; and with the Tahitian churches, under the fearful trial of fidelity and steadfastness by which they are now visited: and this meeting devoutly trusts that the God of all grace will enable his faithful ministers, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, successfully to encounter the advocates of error; and that he will guard the purity of the infant churches, and

preserve the islanders in general, amidst the allurements of superstition and the temptations to vice, with which they may hereafter be assailed."

The Hon. and Rev. B. NOEL said, The resolution which I have the honour to second, contains an expression to which I wish first to direct the attention of the meeting:—"That we deeply sympathize with the injured queen of Tahiti, under the cruelty, injustice, and oppression, by which she has been deprived of her authority and independence." Those who recollect the terms of the first resolution, will perceive at once that this expression is not intended to reflect upon the French government, but upon the act by which Admiral Thouars has placed the island under the dominion of Frenchmen, and which we hope the French government will disallow, in consequence of the feelings expressed not only at this meeting, but at other meetings, and by the country at large. The facts of the case have been placed before the meeting; but, as for the most part, they were derived from English statements, it is obvious that they may be attacked upon that ground. I shall, therefore, endeavour to set before you what are the statements given upon other authority. In order to add to the information which the meeting may possess, I will give a French version of the same events, which was placed in my hands yesterday. It is contained in the French Journal 'Universelle.' According to this, it was not until the year 1836,—and I advert to the circumstance because it has been said that the French and the Roman Catholic priests found their way together to Tahiti,—that two French priests were sent by the Catholic Missionary Society to that island. You have heard that the queen of Tahiti, in pursuance of a law previously existing, prevented those missionaries establishing themselves in her island. Of the policy or impolicy, the propriety or impropriety, of such law, I will not speak; but the fact was, that owing to it these two gentlemen were not permitted to establish themselves there. In consequence of this insult, as it was alleged to be to the French nation, we find the following statement made in this French journal:—"Outrages like these must not remain unpunished. The Sandwich islands have been the theatre of scenes very similar, and this religious intolerance called for a striking repression."

It appears, then, by this French account, it was not for any insult perpetrated against the French nation, so much as for the religious intolerance of these islanders, that this naval effort was to be made. In consequence of such religious intolerance, the Venus and the Artemise received instructions on the subject. Here indeed the French government would seem to be implicated; but the proceedings of their Admiral have not been recognised, and I trust never will be. The French government sent these two vessels to obtain satisfaction for that alleged insult, which consisted in the Tahitians acting on their own law. Now, whatever may be considered the policy of such a law, I may remark, in passing, that the French government did, by the mission of these two vessels, revenge a mode of conduct which they habitually, if I mistake not, exercise themselves. Should you ever pass through France without obtaining a passport from the government, I ask, whether that government would not consider itself at liberty to deport you instantly? It is the regular mode of proceeding; so that none of us could do in France what these two Frenchmen did in Tahiti, without being subject at once to that conduct on the part of the French government. Hence there is a manifest injustice in their conduct in revenging on a feeble nation what they would not allow to be done among themselves.

After exposing other mis-statements in the same paper, Mr. Noel continued: Some reasons have been adduced by these French writers why the government should desire to place itself under French protection. The first is, that the island under the gloomy and austere reign of the missionaries, had been rapidly depopulating. They state that the population, which fifty years ago amounted to 150,000, has been reduced to 10,000 or 12,000. I have, however, a letter written in 1803, which states that, in consequence of human sacrifices and barbarous wars, the inhabitants of Otaheite had been reduced to 8,000. That was before the missionaries had exercised the least influence there; and now, according to their calumniators, the number is reduced to 10,000 or 12,000. I have also a letter from Captain Bruce, dated 1838, in which he represents the Society islands, of which Tahiti is one, as being in a most prosperous state. The next reason assigned by the French writers is, that the gloominess of the religion of the missionaries is such as to become intolerable to those amiable islanders. The

Puritan missionaries, they say, have imposed the hard and gloomy religion of the Bible, constraining them, among other vexations, to dance no longer on the Lord's day,—no more dances in Tahiti, no more games there, no more music. They then state falsely that, in the year 1823, the English offered their protection; whereas the fact is, that at that time the people themselves wished to be placed under the protection of the British government, but that government thought fit to refuse.

In confirmation of the statement made by Dr. Alder as to the anxiety of the queen to be placed under British protection, Mr. Noel read a letter addressed by her to Captain Bruce, and also one addressed to his late Majesty, William IV., and resumed: The statements of the French writers show what is to be the character of the religious teaching to be substituted for that introduced by your missionaries. It is to consist of games, racing for money, and dances after the manner of the Greeks. What then is, in fact, the reason why this convention has been signed? According to a French writer, more candid and more just, "Only when the threat of cannon obliged them to it." If it were a treaty properly formed, however we might lament it, we must allow it to be confirmed; but a great writer on the law of nations has stated, that any treaty in which there is a vice in the formation, is not to be respected by other nations. Here we have an incurable, a fatal vice, and it is a treaty which we are on no account bound to respect. I trust that none of us would be disposed to advocate the exertion of any authority on the part of this country to prevent Roman Catholic missionaries from landing where they pleased, and propagating their doctrines; nor is it our object to interfere with the improvement of French commerce. We do not question their right to form commercial treaties with any other people, if it is proved that they contain no provisions which are unjust to ourselves; nor are we disposed to enter any protest against their acting even in an unjust manner against nations with which we have no connection, not being fully informed of the circumstances of the case. But when an island, united to us by so many ties, is suffering undeniable injustice, even according to statements made in the most impartial manner in support of those actions against which we protest, then it does become us to contend for these following objects:—We have a right, and it is questioned, I imagine, by no one, to mediate and remonstrate strongly on behalf of our fellow-Protestants suffering anywhere under cruel injustice; and if our fellow-Protestants in Tahiti are now to have their liberty wrested from them, *that* is an outrage and a wrong against which the law of nations does not forbid us to remonstrate. If we had no other connection with them than this, that they are our fellow-Protestants, suffering a cruel outrage, we should have a perfect right as a nation to interpose to save them. You have heard to-day sufficient proof that Tahiti is an old and recognised ally, and the law of nations does not forbid us to interfere.

If, then, the recommendations from this platform to-day be carried out, if the London and other Missionary Societies, and if every town and city of England petition the government and the parliament to interfere on behalf of our persecuted friends, not only will you prove to the government that it is not the case of a few despised missionaries alone, but that of a large society, whose ramifications extend through all ranks to the remotest parts of the empire; you will teach France that it cannot, without being held up to all Europe as an unprovoked aggressor upon a defenceless people, continue in the course in which her Admiral has marshalled the way for her. I do not hide from myself the difficulties in your way; I do not pretend to augur *that* ultimate success which I heartily desire. But I urge you to consider that it is not Tahiti alone which may be sacrificed by the French convention: the same insults which were invented at Tahiti may be invented in other islands. That convention gives the power of banishing from the island any person who speaks a word against the French nation; and it will require no great ingenuity to construe the preaching of the truth as it is in Jesus into an attack upon France, for Roman Catholicism and France are there identified. In that "smooth convention," as some have termed it, I do not see the sign, but I am sure the result will be, that truth will not have a fair battle with error, but error will be forcibly established in those flourishing missions.

The Rev. J. BLACKBURN rose to propose the last resolution; and in seconding it, the Rev. J. BURNET said, I am anxious to set this meeting and the public

right upon some points. One is, that any attempt at interference on the part of this meeting with the French Government, does not itself rest upon religious grounds. But we have simply come here for the purpose of influencing our own Government, and if we can the French Government, on behalf of a nation, helpless and poor compared with the great and mighty people that have stooped from their greatness, and in some degree dishonoured their name, by interfering with the liberties of that helpless people. We have been induced to do this more by religious connection with Tahiti, than any other consideration; and we have no wish, as it has been said, to attempt a religious crusade, or a chivalrous crusade, on behalf of all the independent nations throughout the earth, and to take them under our shield. But when these people, who have been peculiarly endeared to us by religious ties; and this island, which has become a province of our own religious world, and which has been civilized and cultivated at our expense, and by the zeal and self-denial, by the lives and the deaths of our missionaries, and which has clung to us, under all circumstances, ever since its eyes have been opened to the truth and the pure testimony of the word of God; when this island is placed under its present circumstances, we should be less than patriots and Christians, if we held back, and did not stir up all our sympathies and energies in favour of the people, and respond to their cry for help, on finding their country plundered from them.

It has been said it would be wrong to prevent any system, however erroneous, from fairly diffusing its own principles. I say so too. But it must be in a fair, honest, and honourable way. The Government of Tahiti had a right to tell those priests that they could not live there, if that Government deemed it expedient to tell them so. If an individual should say he is inclined to come into the circle of my family to disseminate the doctrines of the Church of Rome, I should say, I do not doubt your inclination, but I have no desire for your services; and would anybody say then that I persecuted the priest? A nation is a family; and if any individual is deemed dangerous to the nation, the Sovereign or the Government has a right to say, Whatever your kind intentions are, there is no occasion for your services. There is no persecution in this; especially when you associate the dismission of those missionaries with the kind farewell letter of the Queen. There appears to have been no violence. I am a free-trade man; but if I go to a country which declares that it does not choose to have me for a customer, what am I to do? Take possession of the country because it will not trade with me? Neither can I think it right to force truth upon the shores of any nation, any more than to force error. I think, therefore, the expulsion of those Missionaries is no just ground for the aggression. The French, however, do not admit that it was an aggression; but say, that the country volunteered itself into their arms. And what did they do? One circumstance shows this assertion to be incorrect. After they had formed an alliance with this willing, confiding, and affectionate people, they have so much confidence in their voluntary attachment, that they actually appoint three of their own party to see that these voluntarily attached persons do not do them any harm, and that at a time when their cannons were pointed at the shores. It was clear that the people did not love them. We now offer France the advice we should take. We find her departing from an honourable course, and we call upon her to retrace her steps. I believe France will not confirm this transaction. I do not blame France; I do not condemn her. The transaction is one that it is impossible to believe a nation of high-toned feeling and manliness of spirit can be guilty of. Until France, then, has proclaimed her own shame by declaring herself implicated and bound by that transaction, I will not blame her. She has not yet done so; and I hope she never will do so. I will stand up for France, then, even against her own Government. It is said other islands may be treated in the same manner. A negotiation is now going on with respect to the Sandwich Islands, and treaties upon that subject are drawn up between America and England, and, let me add, France, to secure the independency of the Sandwich Islands, and prevent them from being seized by Admiral Thouars, or any other French admiral. The three nations are at this moment about to close and sign a treaty guaranteeing the independence of the Sandwich Islands, and why should not Tahiti, with the whole of the Society Islands, be included? These islands are of no value; they are worth nothing to France. Let us press on our Gov-

ernment the necessity of securing their independence, and our work is done. The resolution I have to move is the following:—

"That this meeting affectionately and urgently invites the Protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and Popish intrigue, and to employ all appropriate and pacific means for restoring to the Queen of Tahiti and her people, the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelized islanders of Polynesia.

"Also, that a Memorial, embodying the sentiments expressed in the preceding resolutions, be presented to Her Majesty's Government, the same being first signed by the Chairman, and other members of this assembly."

Under the painful influence arising from the iniquitous proceedings referred to, the Directors of the London Missionary Society have been greatly gratified with the expressions of Christian sympathy they have received from the Church Missionary Society; the Wesleyan Missionary Society; the United Brethren's Society; the Paris Missionary Society; and the Evangelical Society of Geneva. In compliance with a proposal from the latter Society, the Directors, after deliberation, cordially adopted the following resolution, in the earnest hope that it will receive the cheerful concurrence of all the friends of Protestant Christian Missions, to whom it is addressed:—

"That, in accordance with the invitation of their Christian brethren in Geneva, the Directors hereby recommend to the different sections of the Protestant Christian Church in Britain, and on the Continent of Europe; and to the Members of this Society in particular, to set apart MONDAY, JUNE 5th, as a season of united and solemn prayer to the God of all grace for his special blessing, to insure the accomplishment of the important object proposed, namely,

"1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume, '*by the Spirit of his mouth*,' (2 Thess. ii. 8,) the deadly errors of the Papacy; to break the yoke which she has imposed upon the necks of so many people; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God."

MAY MEETING IN THE SAMOAS.

(Extract of a Letter from the Rev. Thomas Slatyer, Tutuila.)

Deep Impression produced by a Missionary Sermon.

MAY 26th, 1842.—To-day we held our May meeting. The whole island, so far as it is "*lotu*," was convened on the occasion, at Leone. We deferred commencing the meeting for some little time, on account of the heavy rains in the early morning. I made arrangements previously with Teava, to hold a meeting in the great house, with the multitude that could not get into the chapel, which was far too small, though 1,200 or 1,300 were crowded into it. The text from which I preached was, "And I, if I be lifted up, will draw all men unto me." A delightful earnestness of attention was manifested; marks of deep feeling were observable in many; and the countenances of some of the more devoted of the teachers seemed to say, "Here am I, send me to erect the standard of his blessed Cross."

Offerings for the spread of the Gospel.

After the service the people dispersed; and, according to Samoan fashion, prepared and partook of their repast, during which several short speeches were

made, referring chiefly to the subject on which their attention had been engaged. We now perceived that we could not do more to-day than collect the contributions, such being a work of time, and requiring to be done in an orderly manner. We now proceeded to the great house, to receive the offerings: the plan was for each village and town to come separately and in order; we receiving their parcels of arrow-root, and packing them on one side to make room for the next. It was highly gratifying to see the families, consisting of old and young, down to quite little children, bringing their arrow-root to the treasury of the Lord. At length the multitude having brought their offerings, the church-members agreeably surprised us by approaching, each with his or her parcel of arrow-root, larger by half than the parcels generally brought; and, in addition, many of them bore baskets beautifully worked with siapo, and fine mats. The quantity of arrow-root collected was, on weighing, found to be 1,522 lbs.

Gratifying Character of the Public Meeting.

On the following morning we assembled at seven o'clock, to hold the public meeting; that is, a meeting for speeches. The chapel was, as the day before, densely crowded within, and, in addition, on every side without; all appeared deeply interested in the object of the meeting. Our plan is not to appoint and announce speakers, but to leave it to those who may feel induced to stand up; but, though thus left open, none but persons of moral character and influence ventured to address the auditory. I can only generally say, the speeches were characterized by great earnestness: some by no mean degree of thought; and occasionally deep feeling vented itself in tears on the utterance by some of the speakers of affecting sentiments, while the countenances of all bespoke deep interest in the proceedings of the morning. On the whole, it was a most cheering meeting—felt so I believe by all. The speakers were eight in number, teachers and converted Chiefs mostly, and the meeting lasted about three hours, without any apparent diminution of interest.

COLONIAL MISSIONARY SOCIETY.

Cheering Accounts from Abbotsford and Montreal, Canada East.

Mr. Wilkes communicates cheering tidings. Mr. Miles seems to have been greatly blessed by divine influence shed on the people of his station, and on the inhabitants of the country all around. The American character of the proceedings connected with these special services and efforts of our brethren in Canada is very apparent. It is as discernible in other instances of which information has been received as in the present. All the English wisdom and sobriety of our dear brethren will be needed to preserve the working of these plans salutary and safe. May they have zeal and wisdom from above, imparted in happy union and due proportions!

The formation of the second church in Montreal is very happy. Happy that in that great and growing commercial city, the emporium of all Canada, a second Congregational church should be formed. Happy that it should be commenced by the labours of so able and devoted a minister as our beloved brother Mr. Carruthers. Happy that the foundation of it should be laid by a voluntary colony from Mr. Wilkes' church; and that Mr. Wilkes and his church should in so cordial a manner approve the movement, and assist in it. Here is no jealousy, no strife. Here is blessed harmony and co-operation. "Oh, si sic semper!" It is impossible not to feel double joy in the prosperity of the labours and church of our beloved brother Mr. Wilkes, when he is seen to act on principles so truly generous and public-spirited. Let every reader breathe a prayer for increased blessings on the first church, and abundant grace on the second church in Montreal, with every token of divine approval on both his faithful servants, their pastors—

Extract from a Letter to the Secretary, from the Rev. H. Wilkes, A. M., Montreal, under date 22d February, 1843.

"The Lord has graciously blessed the work of our dear and honoured brother Mr. Miles. He wrote me soon after the opening of the year, thus:—On the

first day and first Sabbath of the year, I organized a church at this place, (Abbotsford,) and for the first time, administered the Lord's supper. It was to us an exceedingly interesting and solemn occasion. *Sixteen* united in Christian fellowship; several of which were very interesting cases. There are several more I expect to be added on the next occasion of commemorating the Saviour's death. During the last few months, the dews of heavenly influence have evidently descended on this part of God's heritage. It has been in sober propriety a time of revival. May the Lord continue it! Pray for us." As intimated in my last, I went out to Abbotsford on Monday morning, February 6th. It was in the midst of a snow-storm, which continued all next day. We feared the storm would spoil our meeting; but no! a large number came up for prayer at 10 o'clock, many had travelled several miles. Afternoon at 2, I preached. Many sentences had not been uttered before several of the audience were in tears; I never saw such anxious preparedness to hear. Mr. Connell, from Brome, preached in the evening. Next day I was honoured to declare the glad tidings twice, and Mr. Dunkerley, who had arrived the previous evening, preached in the afternoon. The place was crowded. People had come from 12 to 15 miles. After the evening discourse, Mr. Miles, after suitable cautions that such a procedure would not save the soul, &c., requested those to rise who were deeply affected by the state of their souls, and desired the special prayers of the Lord's people on their behalf. In a few minutes, twenty-two individuals, some of them old men were standing with heads and hearts bowed down. The scene was overwhelming,—we prayed, wept, and dismissed the audience. This evening Mr. Anderson arrived from Melbourne. On Thursday, brother Miles required me to preach twice, calling on Mr Anderson to officiate in the afternoon. Place crowded all day. A number of Franco-Canadian converts, who understand English, were present. The day was beautiful, and we trust a better sun, the Sun of righteousness, was shining upon the people. In the evening, we adopted the same course again, and a yet larger number arose, whom Mr. Dunkerley affectionately addressed, and for whom we united in prayer. I left on Friday morning, but the services were continued with undiminished interest on that day; brethren Dunkerley, Anderson, and Connell preaching. The Lord's day was a precious season, I have since learned; and on it being requested that inquirers would assemble in the evening, *forty* persons came forward. There are many scattered among the families, distant from five to fifteen miles, so that I have no doubt there are upwards of fifty asking earnestly, "What can I do to be saved?" It is very manifestly "the Lord's doing, and is marvellous in our eyes."

Our second church is formed! Before I went to Abbotsford, sixteen of our brethren and sisters, including the four students, had expressed their desire to unite in forming the nucleus of the second church, they all expressed affection for me, and towards the church, and their simple desire to be humbly instrumental in extending the cause of truth and righteousness in this city. One of them was one of our deacons, and one of the *fourteen*, who in 1832 united in the formation of the church to which I minister. My church affectionately dismissed them with expressions of fraternal confidence.

On my return from Abbotsford on Friday evening, we held a prayer-meeting in our lecture-room, for the blessing of God on this important movement. And on Lord's day morning the 12th instant, Mr. Anderson, of Melbourne, preached for me. I preached in the room where Mr. C. ministers, and at the close of the discourse, presided at the formation of the new church, brother C. was present. They received the right hand of recognition and fellowship in my own name, and in the name of the church, and some forty of my people united with them in the celebration of the Lord's Supper, the two pastors uniting in its administration. The season was happy and refreshing. And now a number who have been blessed under Mr. C.'s ministry, are beginning to seek union with the infant church. I have no doubt it will soon rise to importance. They have already purchased an admirable site at the eastern extremity of the city, on which to erect a house of prayer. May the Head of the church bless them, and make them a blessing. Let us take courage!

Looking over my church register for 1842, I find that we have received on credible, and hitherto well sustained profession of their faith in Christ, thirty-two persons; and by letter from churches in Europe, and on this continent,

thirty persons. Before the second church was formed, we numbered one hundred and eighty members. I think, therefore, that we have not been imprudent in thus giving forth our "stones" for another structure. But the family is *one*, and we, the pastors, are desirous that they should ever appear as *one* body; we would not have schism. At present, there appears no danger.

CHURCH OF ENGLAND MISSIONS.

NORTH-WEST AMERICA. RED RIVER.

THE following extracts are taken from the journal of the Rev. Mr. Smithurst, who visited the Cumberland station last year:—

Voyage to the Station.

May 30, 1842—We have got out of Red River, have advanced about ten miles along the western shore of Lake Winipeg, and are now encamped for the night at a place called the Willow Islands. I assembled the crew for evening worship; when, after singing, reading a portion of holy scripture, and prayer, we retired to rest, myself in a small tent, and the Indians each wrapped in his blanket upon the ground, with no other covering but the open canopy of heaven.

June 3—At our evening worship I was seated in a small tent, upon a high bank overlooking a large extent of water, my own Indians all upon the ground about the tent-door, and a small fire in the rear, near which were seated three heathen Indians with whom we met to-day. These miserable beings, two men and a boy, each clad in the remains of his old blanket, contrasted strongly with the Christian Indians by whom I was surrounded. When singing the hymn, "From all that dwell below the skies," the whole lake and the islands near us appeared to be enveloped in flame, from the brilliant lightning which, in almost continuous flashes, seemed to glide along the surface of the water, and to gather among the tall pines with which the various islands are covered. The peculiar locality and circumstances, the companions by whom I was surrounded, the voice of prayer and praise mingled with the pealing thunder, the roaring of the wind among the trees, and the dashing of the waves against the rocks, all conspired to raise feelings which I cannot describe.

June 11—During the voyage, it has been a pleasing feature in the Indians that they devote every spare moment to reading. The Bible, prayer-book, tracts, and the cottage hymn-book, have been in constant use. This is all done of their own accord; for never having travelled before with the Indians of my own flock, I had given them no orders on this head, wishing each to follow the bent of his own inclination, that I might be the better enabled to judge of their several characters. If the Indian Christian has some imperfections—and who, alas! has not?—there is nevertheless much in him that might put to the blush thousands in my own highly-favoured native land. Oh that the Lord would pour out his Spirit upon Britain, lest in the last great day, the poor Indian should be found to have improved his two talents better than she has improved her five!

At sunrise on the 14th they reached the mouth of the Saskatchawan river; having been brought in safety across Lake Winipeg, after a tedious passage of fifteen days. About two miles from the mouth of the river they reached the Great Falls, which Mr. Smithurst thus describes:—

In ascending the river, the boats have to be taken out of the water, drawn up a steep precipice by ropes, conveyed nearly two miles by land, and then lowered into the river above the Falls. The cargo has all to be carried the same distance. In descending, the boats go over the Falls, or rather through a narrow channel about the centre of the stream, which is more properly a rapid than a fall. At the Falls the river runs between perpendicular rocks, which rise from 50 to 100 feet above the level of the water.

Mr. Smithurst's tent was scarcely pitched before a brigade of twenty-one boats, accompanied by several officers of the Hudson's-Bay Company, arrived at the Falls, on their way to York. From one of these gentlemen, whose station

was near the Rocky Mountains, Mr. Smithurst obtained the following information:—

On inquiring how the Missionary of the Methodist Episcopal Church Missions was getting on at Edmonton, he replied, "Tolerably well."—"Has he," I further asked, "been able to collect a congregation of Indians to whom he can preach?" The reply was, "Yes; for on his arrival, he found a little knot of Indians who were disposed to receive instruction. Had it not been for these, he would have done but little."—My curiosity was somewhat excited by this statement; and I said, "But how did it happen that the Indians of whom you speak were disposed to receive instruction prior to his arrival among them?" The following interesting particulars were then communicated:—Some years ago, two boys from that quarter were sent to the schools of the Church Missionary Society at Red River. On returning home, their friends were so struck with the alteration produced in them, and so much affected by what they heard from the youths about the way of salvation, as taught in the Word of God, that all began to desire instruction. They went to my informant, to speak to him on the subject. He gave them such assistance as he was able; and, when the Missionary arrived, turned them over to him.

Here is an instance of *bread* cast *upon the waters* being found *after many days*—two youths, instructed in the Church Missionary Society's School, carrying the Word of Life a distance of more than 1,000 miles to their families, and several years after this a Missionary finding a little band prepared to receive them.

WESLEYAN MISSIONS.

THE subjoined extract will show the means put into operation by the Roman Catholics to gain their ends, and testify how their religion is not changed wherever its real character can with safety be exhibited. It is of a letter from the Rev. H. Hanson Turton, dated Beechan-Dale, Aotea, New Zealand:—

Popery.—This form of sin still exists in New Zealand. A fortnight ago I went across the bay to visit some Roman Catholic natives, who had just arrived from the interior. There I obtained a sight of the Breviary which the Popish priest had written out for their use, and found it contained many of those superstitious, idolatrous, and excommunicating clauses which fill their own Mass-book, directions for crossing, &c. They told me that they liked that system much better than ours, because it was so much like their own old heathenish worship, and because they were not obliged to forsake adultery. In the above-named prayer-book, I observed, that the prayers to the Virgin Mary were much more prominent, and, I think, more frequent too, than those addressed to God himself; which helps to prove the position laid down in the Wesleyan Methodist Magazine, for September, 1841, "That the Virgin Mary is the *great object* of Roman devotion." But as a certain proof that this is the case in New Zealand, Bishop Pompallier has engraven the evidence of it in letters of brass; for I have just now obtained one of the medals which he distributes amongst the natives, and which they hang in their ears for ornament; so that their very ears are heavy with "Mariolatry." On the face of this medal is embossed the full length figure of the Virgin Mary, (or Jesus Christ: I cannot decipher which; but I think the former,) in the act of treading on a serpent, and surrounded by this idolatrous inscription, "O Mary, of immaculate conception, pray for us, who have recourse unto thee." (*O Marie, conçue sans péché, priez pour nous qui avons recours á vous.*) On the reverse, is the capital letter M, (Marie,) over which is placed the figure of the cross. And thus are our poor natives deluded to think less of the Saviour than of the Virgin Mary, and even to carry about in their ears the notable lie of her "immaculate conception."

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1843.

DISRUPTION OF THE CHURCH OF SCOTLAND.

THE meeting of the General Assembly of 1843 was looked forward to with intense solicitude by the friends of civil and religious liberty. Events, pregnant with importance, were but dimly viewed by short-sighted man, and imaginations sometimes glowing, at other times gloomy, filled the mind. Grand principles were at stake; the characters of "men of God" were in the furnace; Christianity was to be elevated or receive a wound in the house of her friends; and the church, throughout the world, was to learn to what extent her primitive intrepidity rested on our times. The morning of Thursday, May 18th, dawned; the streets of the metropolis were thronged with countenances all indicating trembling anxiety; the pleasure and the pride with which of old the pomp and pageantry of royalty were hailed were kept in abeyance; and the sublime anticipated exhibition of moral courage swallowed up every other feeling. On entering St. Andrew's church we found the gallery crowded; many had been there from an early hour; and, having nothing to do, the general aspect was somewhat listless and apathetic. The benches on the right hand of the throne began to be filled up by Moderates, and were well nigh occupied, while those on the left hand were almost empty. For a little we were at a loss to account for the absence of the Non-Intrusionists; but soon discovered that they were listening to the sermon of Dr. Welsh the Moderator, at the close of which they came in very rapidly. The place of meeting was now densely crowded in every part. A hum of excitement prevailed. Dr. Welsh appeared, took the chair, and soon after Her Majesty's commissioner, the marquis of Bute, ascended the throne. The Moderator engaged in prayer, evidently labouring under powerful emotion, but in a tone so low as scarcely to be audible. He then said, that, according to the usual form of procedure, this was the time for making up the roll; but that in consequence of certain infringements on the liberties of the church, he protested against proceeding farther. Having taken up the Protest, he read it in the same tone of voice, which made the effect much less solemn than otherwise it would have been. The Protest recounted the various ways in which the civil courts had interfered with the exercise of discipline, and concluded thus:

"And, finally, while firmly asserting the right and duty of the Civil Magistrate, to maintain and support an establishment of religion in accordance with God's Word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland and the obligations of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached—we protest, that in the circumstances in which we are placed, it is and shall be lawful for us and such other commissioners chosen to the Assembly appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith and Standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of His glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to His holy Word; and we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation; but, at the same time, with an assured conviction, that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's Crown, and the rejection of his sole and supreme authority as King in his Church."

After finishing, Dr. Welsh lifted his hat, gave the Protest to the clerk, left the chair, and walked along the passage. Instantaneously a loud cheer burst from the gallery; but as instantaneously a silence, deep as death, followed. The sight of Dr. Chalmers, venerable from his years, illustrious from his talents, beloved for his amiability, revered for his piety, with the tears visibly chasing each other down his furrowed cheek, was inexpressibly touching as he followed the Moderator. The contrast between his eloquent eulogiums of the Church of Scotland, and his bidding farewell to it, presented to the mind of every one a scene fitted to excite the strongest emotion. Then, when Dr. Gordon rose, with his majestic brow and manly mien, his hoary head a crown of glory, we were resistlessly carried back to some consecrated hill, and thought that before us stood an old Covenanter. All eyes were fixed on him, but he faltered not. The Moderates seemed to be appalled. Not a whisper was heard. The Lord Advocate looked confounded, and his countenance said, I never expected such a Secession as this. The Protesters had all retired; their benches were vacant. What a change! Welsh, Chalmers, Gordon, Brown, Candlish, Macfarlane, Cunningham! these walls shall no more echo with your lofty denunciations of oppression; your eloquence shall no more tingle in the ear of Royalty's Representative; but your nobility of principle shall gem your brow with unfading wreaths, and encircle your memories with imperishable honour. But, in a moment, there was a rustling of feet; we looked, and saw a body of men hurrying to the empty benches. Who can they be? They were the Forty—the Middlemen—the men who try to please everybody, and please nobody, not excepting themselves. They remind us of well drenched barn-door fowls in a pitiless rain. There were cowering, quailing, sneaking, Egypt-flesh-pot-loving lineaments on their

meaningless faces, and lacklustre eyes. After some unimportant conversation, Her Majesty's letter was read, which contained nothing of importance.

Meanwhile the Protesters walked in procession, four abreast, along North Hanover Street, Dundas Street, Pitt Street, to the hall at Canon-Mills, accompanied by an immense and most enthusiastic crowd. Three thousand had assembled. Dr. Welsh engaged in prayer, and proposed that Dr. Chalmers should be Moderator, which was unanimously agreed to. Dr. Chalmers, after offering up prayer, addressed the meeting. He briefly stated the grounds of their Secession; urged the necessity of cultivating humility in the hour of triumph; maintained, in emphatic terms, that they were not to be looked upon as Voluntaries; and deprecated any union with the propagators of revolutionary political sentiments. The report in the Witness newspaper represents him to have said, "If, on the blank constitution of the free church, they were willing to inscribe 'No Voluntaryism,' they might then hold it up to the demagogues and agitators of the land, that they might read and learn, that, while free, they were not anarchists." Now, if the report be correct, we cannot understand how Dr. Chalmers can identify voluntaryism with anarchy. But we are unwilling to dwell upon this, and that the more especially as, in his concluding address to the Free Assembly, he completely nullifies what seems to be the meaning of the above sentence. "We have a friendly understanding with men of other denominations; *in utter and entire contradistinction to whom, there are the turbulent, and the disaffected, and the lawless, with whom we can have no sympathy or fellowship whatever.*"

On Friday evening, at 7 o'clock, the Free Assembly met, to lay before the elders, deacons, probationers, and students, a statement of the reasons which had induced the Assembly to withdraw from connection with the Establishment. We give the speech of Dr. Gordon entire. It will commend itself to all our readers. During its delivery many were bathed in tears. His blended firmness and meekness, his sterling honesty and uprightness, and his earnestness of manner and voice, were altogether overpowering.

"The deep solemnity and painful nature of these proceedings all must have felt,—the momentous consequences none can foresee; but it is some, nay, abundant consolation to think, that whatever consequences that step may involve, we had no alternative. We had no alternative, because I cannot state it as an alternative to Christian ministers and Christian elders to relinquish and abandon those principles which in our consciences we believe to be based upon the Word of God. We had therefore no alternative, and nothing but principle, and the consciousness that we were contending for principle and for the Word of God could have induced us to continue the painful and harassing, and I may now at last say, the hopeless contest in which we have so long been engaged. I can say for my reverend fathers and myself, in opposition to all the charges that have been made against us that we were leagued together in partisanship, that we were committed to no party, and never on grounds of principle could have abandoned our friends. It will not now do to say that we were actuated by partisanship, and that we were bound to each other as a party, and could not leave our friends; that would be a motive degrading even to the politicians of this world, and how much more unworthy would it be of Christian men and Christian office-bearers! We continued the controversy because we could not help it,—we could not surrender our privileges because they were not ours to surrender,—they have

been bestowed upon the Christian church by its great Head. He has conferred them upon us, and they are not ours to retain or relinquish as we might find it convenient. But more than this, we believe these privileges to have been secured by the State when it took us into connection with itself: we thought that the State gave effect to our liberties and privileges; we believed that it put us on vantage ground, because the State believed we would do her service while we were serving our Lord and Master; and, therefore, as Ecclesiastical Courts recognised by the State as an integral part of the constitution of this land, we would not surrender at the bidding of the Civil Courts what we believed the State had promised to protect us in. We refused to take the opinions of the Civil Courts, as determining whether or not the recognition of the State was to be continued or withdrawn. We would take no opinions from the Civil Courts on that question, till we went to the State itself, and asked the State whether she understood the condition of our Establishment to be what the Civil Courts had declared it to be. We went therefore to the State, and she told us that the statutes on which she founded should be interpreted as the Civil Courts had interpreted them,—that is to say, that the only conditions on which we could retain the advantage of an Establishment is this, that in the event of a collision taking place between the Civil and the Ecclesiastical Courts, the Civil Courts shall ultimately have the sole power of determining the question, not merely in their own matters and to dispose of civil matters involved, but also over the Ecclesiastical Courts themselves, so that the Civil Courts shall be entitled to coerce by pains and penalties Ecclesiastical Courts. This is the decision we have got. Now, the decision of the State does not alter our relation or our responsibility to Christ. The authority of the State does not authorize us to transfer to Civil Courts those privileges and that power which he has bestowed on the office-bearers in his church for the government thereof, distinct from the Civil Magistrate. And therefore, if the State says that the only condition on which we can retain the benefits of the Establishment, on the principles they have laid down; I say we have no alternative but to relinquish the connection. Sir, it is a most miserable subterfuge I have heard pled, that we might have remained in the Established church, and there retained intact our theoretical opinions, and that we might have there risen solemnly to protest as often as the Civil Courts actually interfered with ecclesiastical procedure, and that in this way our consciences might have been satisfied; yes, that subterfuge is one that I tremble to think of a Christian man allowing himself for a single moment to entertain. Why, the very fact of our drawing our stipends after the declaration which the State has made, is, on our part, a solemn promise, as honest men, to the State, that we never will make such a declaration, and is an acquiescence in the principle; and a protest after that would be a dishonest, a hypocritical protest. There is no other alternative. The conscience of every one of us has shut us out on both sides. On the one side, if we had remained in the Establishment, and held by our principles, to protest would have been dealing falsely and dishonestly with the State. We would have been taking the benefit on a totally different ground from that on which the State said it would give it. On the other hand, if we had remained in the Establishment, and submitted, we must have abandoned our allegiance to the great Head of the church. This I feel to be my position, or rather felt it to be my position; but, thank God, I breathe in a better atmosphere than I have done for years back. I was not insensible to the taunts with which we were everywhere met,—the taunt that, as honest men, we should leave the Establishment. It was very wearisome and fatiguing,—very exhausting even for the ablest of our men to be day after day defending us and themselves from that charge. It was still more painful perhaps for many like me, who had not the power nor the qualifications to make that defence, to be remaining in silence, and hearing ourselves treated as men rebellious against the powers that be. We were all conscious of the injustice of this charge; we had the *mens conscia recti*, and that was our consolation. Still the trials were severe. But I feel now that *I am a free man.* Nay, Sir, I am not only a free man, but I am entitled to say to my adversaries, who have twitted me so often with dishonesty, that whatever they may think of the bearing with which I say it, I say it with a very humble heart, and full of gratitude to Almighty God, I can say to them, I am an honest man. I have given what ought to satisfy *you* at least, that I am an honest man; I have sacrificed my all, except the promise of my heavenly Father, who will

bring me support for myself and my children through the beneficence of his own people, who have been turned from darkness to light. But the enemies who have twitted us with dishonesty, have no notion whatever of the trials of any principles, but simply of this, whether we will forego worldly advantages. By God's grace we have done that, and therefore we might say to them, 'You must admit at least that we are honest men, though we may be very weak.' There is just one other point to which I would advert, and it is one that fills my heart with many bright anticipations. I am beginning to feel, with many others of my fathers and brethren around me, that advancing period of life when the little energy I might have had is beginning to flag, and when various intimations are given me that, at no very distant period, my labours must come to an end. In looking forward to such a time, I am cheered and comforted with the thought that God, in his great grace and mercy, is raising up a noble array of our young friends ready to occupy the places which we must soon quit; and while I cannot but feel the deepest sympathy with my young friends in the prospect of the difficulties with which they must enter on their labours, compared with the peace and quietness with which I entered on mine, yet I do feel assured that the same gracious God who has enabled them, in spite of that hope so natural to youth, and which is far more calculated to lead away the mind than even the enjoyment of any of the good things of this life,—that God who has enabled them in the early part of their life to forego all the advantages to which they might naturally have looked forward, and to cast in their lot with their aged fathers and brethren, to comfort and cheer our spirits in the decline of life,—why, Sirs, when I think of that, I feel I should be chargeable with a distrustful and most ungrateful faithlessness to the Head of the church, if I did not look forward to bright days for this land, though they may be days of suffering and sadness; yet bright days, through the gathering in of multitudes who shall be to them a crown of joy and rejoicing in the day of the Lord Jesus. I believe that the trials through which they will have to pass at the commencement of their warfare will only have the effect of training them to that hardness which, as good soldiers of Jesus Christ, they will have to maintain when they are brought into the field. I congratulate my young friends on the prospect before them, and I would call upon them to be humble-minded, not to be carried by the mere feeling and excitement of the moment, but to make it matter of thanks to God that he has enabled them to throw in their lot, and to be ready for any service he may be pleased to call them to."

Dr. Gardiner, then, at the request of the Moderator, came forward and read the address of the adhering probationers, signed by about 200. He was followed by Dr. Welsh, who stated that, in the Edinburgh divinity hall, 93 students had adhered; and Dr. Candlish also afterwards stated that, in Glasgow, four-fifths of the students adhered, and in Aberdeen a majority.

The proceedings of this evening were fraught with importance. In addition to Dr. Gordon, Dr. Buchanan and Dr. Candlish delivered addresses. All the three spoke like men who had counted the cost, who, having borne the burden and heat of a long continued conflict, were glad to herald the pæan of victory. There were no symptoms of vacillation. They spoke like men nerved for high deeds. And no wonder. To see 200 probationers, and the bulk of the divinity students following them, proved to demonstration, that the movement was a popular one. When so many young men are ready to sacrifice the emoluments and the status of a parish minister at a time when so many alluring temptations are in the way, they deserve to be applauded, bidding farewell, at the shrine of principle, to honour almost in possession.

JOHN WILLIAMS THE MISSIONARY.*

Of the many illustrious names that adorn the annals of missionary enterprise, there is no one that more completely fills our imagination, and commands our esteem and reverence, than that of John Williams. His character and actions have now become the property of the church of Christ; and for all ages to come, will furnish matter of profitable and intensely interesting study to ministers and students of the gospel; but, especially to those, who, by preparatory study, are consecrating their talents to the same holy enterprise in the prosecution of which he fell. The extensive field over which his influence was shed—the number and importance of his achievements, and the almost constant and complete success that attended his efforts, render the analytic investigation of his character of the highest importance to the instruction and guidance of every one similarly engaged in the dissemination of divine truth. Happily, the materials are abundant, and the arrangement of them could scarcely have fallen into better hands than those of Mr. Prout. In the volume before us, he has shown himself possessed of some of the finest qualities of a biographer. He writes "con amore," yet in no instance does he permit personal regard for his subject to carry him beyond the limits of sober truth. From the excited state of mind evinced by the religious public, after the news of Williams' death arrived, and the all but universal attention drawn to him by the publication of the "Martyr of Erromanga;" we should not have been surprised, had his biographer been tempted to throw a dash of the romantic into his character and actions, and treat us with a little more of the Hero-worship so much in vogue. But Mr. Prout has manfully resisted the temptation; and Williams is here presented to our view, neither as an unapproachable hero, the intensity of whose excellencies repress a virtuous emulation, nor as divested of those numerous useful and attractive qualities for which he was actually distinguished. Mr. Prout's work reflects high honour upon himself, and is a valuable gift to the church of Christ.

It is not our object, in this notice, to criticise Mr. Prout's execution of the task assigned him by the friends of Williams. We have already said, that it meets our approbation. We prefer, therefore, to present our readers with a very brief outline of the leading events in Williams' life.

John Williams was born at Tottenham High Cross, in the vicinity of London, on the 29th June, 1796, and there, under the care of a pious mother, he spent the first years of his youth. In his boyhood, he was in no other way distinguished, than as a *handy*, active lad, who, without an education superior to that of those around him, *knew* a great many things, and could *do* a great many things which few of the same age could pretend to. His disposition was naturally amiable and winning. His mind, well-balanced, intelligent, and active, with a decided bend towards practical mechanics. With such

* Memoir of the Life of the Rev. John Williams, Missionary to Polynesia. By Ebenezer Prout. London: Snow.

a character, young Williams was, as may be supposed, a general favourite, and esteemed and respected in the circle in which he moved. His general education was of the commonest kind, and intended only to fit him for the pursuit of business. Had his religious *training* been equally defective, he might never have been known beyond the circle with which his mercantile transactions would have brought him into contact. But the same all-wise Providence, which, in after life, he so delighted to recognise and acknowledge, blessed him with the indefatigable attention, prayers, and instructions of a pious and devoted mother; and to her instrumentality are to be traced those mental habits, and that extensive acquaintanceship with divine truth, which fitted him so eminently for the missionary work. The labours and solicitude of his mother were not *immediately* rewarded with the fruits of evangelical piety; but, that his mind was so far affected and influenced by her excellent example and instructions, as to lead him, not only to adopt the outward forms of godliness, but even to make religion the subject of frequent and serious thought, is evident, from his *prayers and hymns* composed at this period, and still preserved.

At little more than thirteen years of age, Williams was apprenticed to Mr. Tonkin, a furnishing ironmonger, in City Road, London. In this situation he lived with the family of his employer, and conducted himself with so much propriety, as very speedily to gain the esteem and confidence of all around him. By the terms of his indenture, he was only to be taught the *commercial* department of the business; but his natural taste so strongly inclined him, and his talents so eminently fitted him for the mechanical department, that every hour he could spare, without neglecting his duties in the sale-shop, was spent either at the *forge* or the *bench;* and in this way, without any regular instructions, he became a skilful and superior workman. His connection with Mr. Tonkin was very providential, for not only did it enable him to acquire that aptness in the mechanical arts, which proved so useful to him in the islands of the South Pacific, but was the means, under God, of bringing his mind acquainted with the saving power of divine truth. This most interesting event took place during the *fourth* year of his apprenticeship, and at a time when his mind was fast settling down into a state of religious indifference. It is thus related by Mr. Prout:—

"In conformity with what had now become a common practice, John Williams had engaged to spend a Sabbath evening with several of his young associates at a tea-garden, near his master's residence, or more correctly, at a tavern connected with one of those scenes of Sabbath desecration and sensual indulgence. This appointment was made for the 30th of January, 1814,—a date which Mr. Williams carefully recorded, and one that is now engraven on monuments more durable than marble. But, happily, his giddy companions did not keep their time, and this simple circumstance was the occasion of his conversion. Had the others been as punctual as himself, there is every probability that that evening would have been passed in the tavern. But, providentially, while he was sauntering near the place

of meeting, greatly annoyed by their delay, and by the observation of others who knew his face, and were hastening to the house of God, Mrs. Tonkin came by, and, on discerning his features by the light of a lamp, inquired the reason of his remaining there. This he frankly avowed; and, at the same time, expressed great vexation at his disappointment; when, with affectionate earnestness, this pious friend endeavoured to dissuade him from his purpose, and to induce him to accompany her to the Tabernacle. And at length, although with considerable reluctance, he yielded to her importunity. This, however, as he afterwards confessed, was done rather from a feeling of mortification, than from any sense of the superior claims of the Sabbath and the sanctuary. Such a state of mind was anything but favourable to the serious consideration of sacred subjects, and few ever entered the house of God less prepared to profit by its services. The Rev. Timothy East, of Birmingham, occupied the pulpit that evening, and preached from the weighty question, 'What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' This solemn inquiry was pressed home by the preacher with all that point and energy which characterize his addresses; and 'the word came with power and with the demonstration of the Holy Spirit' upon the mind of his youthful auditor. This was a night to be remembered by Mr. Williams, and it *was* remembered with a vividness and an interest which his subsequent references to it clearly evince. Speaking of it from the pulpit, at the valedictory service held just before his second departure from the country, he said, 'It is now twenty-four years ago since, as a stripling youth, a kind female friend invited me to come into this place of worship. I have the door in my view at this moment at which I entered, and I have all the circumstances of that important era in my history vividly impressed upon my mind, and I have in my eye at this instant the particular spot on which I took my seat. I have also a distinct impression of the powerful sermon that was that evening preached by the excellent Mr. East, now of Birmingham; and God was pleased, in his gracious providence, to influence my mind at that time so powerfully, that I forsook all my worldly companions.'"

Those who have studied the character of Mr. Williams as it is displayed in his "Missionary Enterprises," will readily believe Mr. Prout, when he says: "Great decision of character was displayed by the young disciple from the hour when he first learned 'the worth of the soul.' His convictions were converted at once into *practical* principles; and his early piety was marked by the same simplicity and firmness which distinguished and dignified his more matured experience. At no period did he deem religion a matter of barren sentiment or mere feeling. In his esteem, it was the solemn business of man, and as such he pursued its objects and fulfilled its obligations."

In September, 1814, he became a member of the church assembling in the Tabernacle, under the pastoral care of Rev. M. Wilks, and there he first joined in the celebration of the Lord's Supper. There is something peculiarly interesting to our mind in the following short

reminiscence of his feelings and state of mind on such occasions. "Many a time," he wrote several years afterwards, "have my dear mother and myself surrounded that table, and enjoyed there seasons of refreshment and profit. And there, too, have I used the language which I now repeat, 'Lord, I commit my body, my soul, and my all into thine hands. Do with me what seemeth good in thy sight.'"

From the time of his conversion, Mr. Williams went on increasing in knowledge, grace, and usefulness; taking an active part in meetings for religious improvement, visiting the sick, instructing the inmates of a poor and alms-house, and distributing religious tracts. In 1815, the Auxiliary to the London Missionary Society, in connection with the church assembling in the Tabernacle, became unusually active in the missionary cause, and at one of the quarterly meetings which Mr. Wilks had established with the view of stimulating their zeal, and which he was accustomed to address, a strong desire was originated in the mind of Williams to go out to the heathen. The desire increasing, after much prayer and solemn self-examination, he was induced to apply to the directors of the London Missionary Society, and was at once accepted. From that time till his departure for the South Seas, he was diligently employed in preparing himself for the sphere on which he was about to enter. The time, indeed, was short; but the directors of the society had so many and such urgent calls for missionaries, that they felt themselves forced, either to send out such as presented themselves, although, upon the whole, deficient in education, or leave some of the stations to fall into decay, and the people to relapse into heathenism. Some of these stations, especially in the South Seas, were beginning, after a long night of cheerless and apparently fruitless toil, to yield a rich return in the conversion of souls. The directors, therefore, and, as we think, very wisely, decided to send out the missionaries. Mr. Tonkin gave up Williams' indenture seven months before the termination of his apprenticeship, which enabled him to devote his time more fully to preparatory study. In this he was greatly aided by his pastor, Rev. M. Wilks, who superintended his education, and gave him the advantage of attending in a class of young men who were anticipating the work of the Christian ministry. In the interval between his appointment and departure, Mr. Williams had the happiness of being united in marriage to Miss Chauner, a union that proved of the greatest consequence to his personal happiness and his success as a missionary.

In November, 1816, the missionary embarked on board the Harriet, for the South Seas, and after a prosperous voyage arrived at Eimeo, in Tahiti, on November of the following year. Mr. W. had taken a very common-sense view of his work from the first. To him the employments of a missionary were not a matter of romantic adventure, but of important business to which he had devoted himself, and in accomplishing the objects of which, he was willing to make any sacrifice that might be required. The work was in his heart. He was full of true enthusiasm, and was fully prepared to submit to any privation, however completely it might clash with all his previous habits; yet it was equally his disposition and resolve, not to

part with a single comfort of which the civilization and refinement of his country had put him in possession, if possible, but rather to retain and exhibit them, as a means of creating and cherishing the desires and habits of civilization among the barbarians, with whom his lot was cast. He was perfectly at home in almost any situation; not, however, by yielding himself up to the control of the circumstances in which he was placed, but by forcing them into accordance with his own feelings and purposes. These features of his character were developed largely throughout the whole of his career. We have a good illustration of them at the very commencement of his voyage. "As soon as we came on board," he writes to his sister, "we set to work at our cabins, put them in very nice order, made our beds, hung up our looking-glasses, drove hooks and nails in various places for our hats and coats, fixed our cabin lamps, laid down our little bits of carpet, and now it looks very comfortable indeed; so much so, that Mary was determined to sleep on board. Having read and prayed together, we retired to rest; and though it was a boisterous night, we slept as comfortable and undisturbed as possible. At Mr. Kent's, this morning, I was asked what it was o'clock, and felt for my watch. I said, I cannot tell, for I have left my watch at *home*. Mr. Kent smiled, and said, that he was glad we found it so already; and we do find it so, for it really is very comfortable." "He was deeply interested in the structure of the vessel in which he sailed. Until now, he had never inspected a ship; but he had not been long on board the Harriet, when her hull, and spars, and sails, and rigging, were subjected to a searching examination, which imprinted upon his memory a series of sketches in naval architecture, which were subsequently turned to profitable account."

In Eimeo he was engaged in acquiring the language, assisting the brethren already established there, and preparing himself for the enterprise he had undertaken. Here, also, he was fortunate in making the acquaintance of several chiefs from the leeward group of the Tahitian isles, which proved of great consequence in the furtherance of his subsequent plans. At the request of these chiefs, along with some other missionaries, he went to Huahine, for the purpose of establishing a mission. He had not been long there, when Tamatoa, the king of Raiatea, paid them a visit, and pled so hard for a missionary, that he agreed, along with Mr. Threlkeld, to take up his residence among the Raiateans.

Raiatea was henceforth the centre of Williams' efforts,—his *home* in the South Pacific. Its population was small, but it ranked *first* in point of political influence, and, for ages past, had been the fountain-head of the superstitions that debased the surrounding isles. It was, therefore, peculiarly fitted for being the head-quarters of a missionary whose influence was destined to spread so far. Williams acquired the language in an amazingly short time, and he had no sooner landed, than he began his work, not only in preaching the gospel, but in surrounding himself with, and exhibiting to the natives, all those social and domestic comforts resulting from the civilization which the gospel had conferred upon his native land. "Having selected a convenient plot of ground, Mr. Williams resolved to erect

upon it a dwelling-house in the *English style*, and in all respects superior to any building ever seen, or even imagined by the people around him. To this he was incited, not merely by a desire to obtain for himself and his family a commodious and respectable residence, but by the hope of elevating the standard and awakening the emulations of those whom he was anxious to benefit. Before this time the best native houses consisted of but one apartment, which was used by the whole family, and for all domestic purposes. This was covered with a thatched roof, but open at the sides, and carpeted with dry, and too frequently, *dirty* grass." Mr. W. accordingly built a house in the "English style."—"The furniture was in keeping with the house, and discovered in the missionary an equal amount of taste and skill. Tables, chairs, sofas, and bed-steads, with turned and polished legs and pillars, quite in English style, and carpeted floors, gave to the interior of this dwelling an appearance, equally inviting to the European visitor, and surprising to the natives."

To this line of conduct Mr. W. was not driven by any whim or accidental circumstance. The whole was in keeping with a previous resolution judiciously and deliberately made. "It was my determination," he writes, "when I left England, to have as respectable a dwelling-house as I could erect; for the missionary does not go to barbarize himself, but to elevate the heathen; not to sink himself to *their* standard, but to raise them to *his*."

The results of this conduct were soon apparent. The imitative propensities of the natives were strong, and they speedily became as ambitious of comfortable and elegant lodgings as their teacher. Less than twelve months after his arrival, he writes, "When we came to this place, there were only two native habitations, and it was difficult to walk along the beach for the bushes. But the former wilderness is now an open, clear, and pleasant place, with a range of houses extending nearly two miles along the sea-beach, in which reside about a thousand of the natives. We earnestly desire to see the moral wilderness present the same improved appearance." "Upon the whole, our prospects are indeed very encouraging, and, we doubt not, if blessed with faith, patience, and perseverance, we shall be made very useful. We shall give every possible attention to the instruction of the natives in useful arts, and shall urge them to works of industry, to which we ourselves devote as much time as we can spare; and perhaps the advocates of civilization would not be less pleased than the friends of evangelization, could they look upon these remote shores, and upon a portion of the natives, diligently employed in various useful arts; some sowing, some carpentering, some boat-building, some as blacksmiths, some as plasterers, &c. They have lately constructed two long bridges, which would do credit to any country village in England."

None of our readers, we apprehend, will grudge to Williams the praise of great practical wisdom, and good sense, in his efforts to *civilize* the heathen; especially, when it is remembered that his plans and efforts for their *conversion to Christianity* were equally judicious, vigorous, and successful. The truth is, the character of

Williams was distinguished for its *fulness* and *completeness.* It had no one feature so remarkably developed as to swallow up and destroy the others. He possessed no *one* talent, which even by cultivation could have attracted general attention; but all his powers of mind were good, well-harmonized, and completely at his service. His faith in the gospel exerted, an influence over his whole nature; so that in building a house or a boat, constructing a pair of bellows, or working at the forge, he seemed, and was, not less a Christian, than in preaching the glad tidings of salvation. He lived by faith. That these great improvements in the social condition of the Raiateans were not gained at the expense of neglecting their spiritual interests, will be obvious from a few extracts from the 'Memoirs.'

"The school was so full, that one of the brethren was obliged to teach outside. So general, indeed, was the attendance of adults, that an exception awakened surprise. A native on his way to school saw a man sitting in his house. Struck by a circumstance so unusual at that hour, he stopped, and thus addressed him,—'My friend, why do you not go to school, the bell has rung some time since?' 'I am discouraged,' replied the man, 'for I am still learning the B A, ba. I shall never be able to read the Gospel of Luke, and think, therefore, of stopping at home, and not going to school any more.' The other immediately said, 'That is a bait of the devil. When you go a fishing, you put on the bait so as to hide the hook, and the fish thinks not that he shall be pierced by it, should he seize the bait. The devil has a fish-hook in that evil thought of yours. Therefore have nothing to do with it, but let us both go immediately and learn.' The man arose, and accompanied his friendly monitor to the school." "The people," writes their missionary, "call loudly for books, and to obtain them they spare no time. Many have made considerable progress in learning, can repeat the multiplication table readily, and work the most difficult sums in long division and reduction, without a mistake. Towards their teachers they evince the most affectionate attachment."

Christian missions are, undoubtedly, in point of fact at least, the product of an advanced state of benevolence and knowledge. Our own country was many centuries in the possession of the gospel before it embarked in the enterprise; the Raiateans had commenced within a year from the time when Williams and Threlkeld carried the glad tidings to their shores; and although it is certainly easier to carry on a scheme, the practicability of which has been proved, and on which the light of experience has been reflected from all parts of the world, and from minds of every various shade, than to begin it; yet it must be allowed that the formation of a society so soon, and the display of promptitude, vigour, intelligence, and piety, which it called forth, speaks volumes in favour of the diligence and success of the missionaries in their own peculiar department of work. The formation of the "Missionary Society" seems to have been the spontaneous desire of the natives.

"At an early hour of the appointed day, the place of worship was thronged; and so intense was the desire to be present that some, who had been confined to their habitations for years, were on that

day brought into the assembly. One of the natives, on seeing these borne by their friends to the sanctuary, cried aloud, 'This is a day of rising from the dead. See: here are sick, the lame, the blind, all coming out to-day!' But long before the hour of service it had become evident that the chapel would not contain the congregation; and no sooner was this ascertained, than a general cry was raised, 'Take out the sides of the house, that we may all see our teachers and hear their voice.' And in a short time this was actually done, and nothing was to be seen of the former walls except the pillars which supported the roof. Singing, prayer, and an explanatory address opened the proceedings; and it was then moved by Mr. Williams, that an Auxiliary Missionary Society should be formed, with Tamatoa as its president. When Mr. Threlkeld had seconded the proposal, he requested all who approved of it to hold up their hand. In an instant a forest of naked arms was raised high in the air, a spectacle which the brethren beheld with the liveliest emotions, while contrasting it with the savage and sanguinary deeds which those very hands had often perpetrated in the former days of their ignorance."

Our space does not permit a single extract from the highly interesting "little speeches" delivered on the occasion. That of Tamatoa, the king of the island, and chairman of the meeting, was truly worthy of him; and, as we have introduced his name, we shall conclude the present paper with an anecdote relating to him, which does him honour as a *man*, and does no dishonour to "*his majesty*."—"On one occasion, as Mr. Williams was passing near his house, he saw Tamatoa and his queen sitting outside, preparing arrow-root. On observing them thus engaged, Mr. W. stopped, and expressed his surprise. "Why are you doing this," asked the missionary, "when you have so many servants who could do it for you?" "Oh," replied the king, with a pleasing smile, "we are preparing our subscription to the Missionary Society." But why not let some of your people do it for you?" "No," he rejoined, "we would not give that to God upon which we bestowed no labour; but would rather prepare it with our own hands, and then we can say as David did, 'Of our own proper good have we given unto thee.'"

HISTORICAL SKETCH OF THE DOCTRINE OF DIVINE DECREES.

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It is the object of this paper, not to *prove* the doctrine of Divine decrees or predestination, but to present a brief account of opinions and discussions in the church of Christ respecting it.

I assume, therefore, in the outset, that the inspired writers held and taught the eternal and universal purposes of God. "He doeth according to his will *in the army of heaven, and among the inhabi-*

tants of the earth: and none can stay his hand, or say unto him, What doest thou?" "Being predestinated according to the purpose of him *who worketh all things after the counsel of his own will.*"

Such, indeed, are the teachings, not only of the Bible, but of *nature* and *reason.* We may infer as conclusively, from the light of nature, the eternal and universal purposes of God, as we can that there *is* a God of infinite wisdom and goodness. For in the possession of infinite wisdom, he must have discovered in eternity the best end, and the best means or plan of accomplishing it. And in the possession of infinite goodness, he must have preferred this plan, rather than any other. And this boundless plan of providence for accomplishing the noblest end, is but another name for the eternal and universal purposes of God.

But how has this doctrine been held in the church? What diversities of opinion, what discussions have been had respecting it?

From the days of the apostles to those of Augustine and Pelagius, there seems to have been no great dispute, no controversy on the subject. The early Greek fathers were strenuous advocates of *the freedom of the will;* but they held this idea in close connection with another, to which they often refer, that God had before him, from eternity, a perfect plan of all future contingencies and events. It must be admitted, however, that several of the Greek fathers, as Justin, Clement of Alexandria, Origen, and Chrysostom, insisted more frequently and earnestly upon the unembarrassed freedom of the will, than did the Latins of the same age; and probably for this reason: they were brought more directly in contact with a class of philosophers, as the Stoics, the Gnostics, and the Manichees, who denied human freedom and responsibility, and bound the whole moral world, as well as the natural, in the chains of resistless necessity and fate. The philosophical tendencies of the age, more especially in the East, were all adverse to human freedom; and from this circumstance, the early Christian writers were led to insist more upon the freedom of the will, and less upon the divine predestination, than they might otherwise have done. Still, as I said, they seem never to have doubted that God saw the end from the beginning, and had before him, in eternity, a perfect plan of all future circumstances and events.

The tide of worldly prosperity which flowed in upon the church after the accession and conversion of Constantine, had, as might have been anticipated, a disastrous influence upon its spirituality. The honours which were heaped upon the higher dignitaries of the church, were such as they were ill able to bear. A spirit of worldly ambition was infused, which spread through the several ranks of the clergy, and deeply contaminated the church. The consequence was, that there was a manifest decline of vital piety, through all the latter half of the 4th century. Christians were not as humble, as spiritual, as dead to the world, and as deeply engaged in the things of religion, as they had been while passing through the fires of persecution. There was much now to tempt worldly men into the church, and into the ministry; and in too many instances the temptation prevailed. During this period of declension, the great

doctrines of grace, such as the entire corruption of the natural man, regeneration by the Holy Spirit, justification by faith, and others of a kindred character, were lost sight of or discarded.

But God had promised not to forsake his people, and in due time his gracious promise began to be fulfilled. Appropriate instruments were raised up, and the slumbering church was revived and quickened. Among the instruments of this revival, which occurred in the early part of the 5th century, the first place is due, unquestionably, to the celebrated Augustine of Hippo. This man was born at Tagaste, an obscure village in Numidia, A. D. 354. His father was a pagan till near the close of life; but his mother was an eminently devoted Christian. His advantages of education were good, and his talents of the highest order; but his early life was one of continued debauchery and wickedness. In philosophy, he was a Manichee, and in profession a teacher of rhetoric and oratory. In the exercise of his profession, he came, at length, to Milan; where, under the searching and powerful ministry of Ambrose, he was brought to repentance. His convictions of sin were deep, painful, and abiding. In his own experience, he learned effectually the solemn lesson, that the heart of the natural man is full of evil, and fully set in him to do evil. His conversion was eminently satisfactory—very like those which frequently occur in our best modern revivals. Old things passed away with him; all things became spiritually new: and he was prepared, at once, to devote his cultivated and brilliant powers to the service of God and his church. He was thirty-three years of age at the time of his conversion. Subsequent to this, he lived more than forty years, and was, under Christ, the great luminary of the church. He was specially instrumental in reviving and diffusing spiritual religion. He brought out the distinguishing doctrines of the gospel, gave them prominence and power, and defended them against the errorists of the times. His controversy with Pelagius was no other than a struggle for evangelical religion against one who impugned it, and was secretly labouring to subvert it.

Among the great doctrines which were taught by Augustine, was that of the Divine purposes, or predestination. This was a necessary part of that system of truth which he had learned in his own experience. If mankind in a state of nature are universally and totally corrupt, then the reason why some are saved, rather than others, cannot be that in themselves they are better than others, but must be owing entirely to the sovereign grace and purpose of God.

It has been often said, that Augustine was led to adopt his peculiar sentiments respecting predestination and grace, in consequence of his controversy with Pelagius. But the truth rather is, that he was led into this controversy, in consequence of his holding and revering these sentiments. It may be proved, historically, that he publicly taught them, at least ten years previous to the Pelagian controversy.

I would not be understood to adopt or approve all that Augustine wrote on the subject of predestination. He may have expressed himself too strongly, in particular instances. My impression however is, that taking all he has written on the subject together, and

qualifying one statement by another, he has left the matter very nearly as it was left by the Apostle Paul, and as it is now understood by our best Calvinistic writers. It may be further added, that perhaps no individual has lived since the days of Paul, the influence of whose writings upon the religious world has been so great, and happy, and enduring, as those of the celebrated Bishop of Hippo.

It happened to Augustine, as it often has done to other master spirits of the ages in which they lived, that his disciples did not understand predestination so well as he did, and did not express themselves with the same care and caution respecting it. The doctrine was so represented by certain monks of Adrumentum and Gaul, that Augustine himself was constrained to cry out upon them, and defend himself against the statements of his too ardent and officious friends.

The doctrine of Augustine respecting predestination was confirmed by several councils, and became the general belief of the church, more especially in Africa and the West, for several centuries. There were those, undoubtedly, who did not receive it; but there was little more controversy respecting it, till the time of Gotteschalk, who flourished in the 9th century.

Gotteschalk was of Saxon origin, and was educated in the monastery of Fulda. When arrived at manhood, he wished no longer to lead a monastic life, but was compelled to it, on the ground that his father had devoted him to such a life, and that no human power could vacate the transaction. He now removed to Orbais, where he was ordained a presbyter, and so distinguished himself as a scholar that he was surnamed Fulgentius. Augustine was his favourite author, and he freely advanced the opinions of Augustine respecting Divine predestination and grace. Many favoured these views, but others opposed them; among whom was Hincmar, archbishop of Rheims, to whose diocese Gotteschalk belonged. Through the influence of Hincmar, Gotteschalk was arraigned before the synod of Chiersey, was condemned, degraded, publicly whipped, and shut up in prison, where, after a confinement of twenty-one years, he died. He persevered to the last in his opinions, and because he would make no retraction, was denied Christian burial.

Gotteschalk was a learned, able, conscientious, good man, and deserves to be enroked in the catalogue of martyrs. But though he died, the cause which he espoused did not die with him. Numerous and powerful advocates were raised up for it during his imprisonment, and after his death, and it was confirmed by several provincial councils.

From this period, the doctrine of predestination was almost continually agitated in the Romish church, during the next eight hundred years. It found a powerful advocate in the celebrated Thomas Aquinas, in the 13th century; and an opponent equally subtle and powerful in Duns Scotus, in the century following. From this time, it furnished a standing topic of inquiry and controversy between the Scotists and Thomists for a long period—a topic on which all the subtleties of scholastic logic and ingenuity were expended in vain. Nor was the controversy confined to the Scholastics;

but as Aquinas was a Dominican and Scotus a Franciscan, it embroiled and agitated these two great rival orders of monks—the Dominicans and Franciscans—down to the time of the Reformation. The Dominicans and Augustinians were the decided advocates of predestination; while the Franciscans, and subsequently the Jesuits, opposed it with all their art and strength.

The controversies respecting predestination and grace were rather evaded than decided in the council of Trent. Consequently, soon after the termination of the council, they broke out again in the Romish church, with renewed violence. The Jesuits were now the leading opponents of the doctrines in question, while the Dominicans and Jansenists were their advocates. With regard to these disputes, the Pontiffs were slow to decide any thing. They were often appealed to, but as often put off the parties with fair promises, which were never intended to be fulfilled. At length, however, about the middle of the 17th century, Alexander VIIth, the reigning Pope, being overcome by the numbers and clamours of the Jesuits, consented to issue a formal condemnation of the Jansenists, and of the doctrines which they espoused. From this time the Jansenists, among whom were some truly pious and devoted, as well as learned men, became the objects, not only of opposition, but of relentless persecution. They were miserably harassed with banishments, imprisonments, and other vexations; and the church of Rome at length settled down in a quiet rejection of the doctrines of predestination and grace. While the members of this church professed to revere Augustine and Aquinas, and to regard their opinions as of almost equal authority with holy writ, they formally rejected these opinions, and miserably persecuted those who embraced them.

But it is time that we turn from the Romish church, and contemplate the history of the doctrine under consideration among the Lutherans. Luther, while a Catholic, was an Augustinian monk, and was converted during his residence in the monastery at Erfurth. He had a deep sense of his entire sinfulness and helplessness while out of Christ, and the work of grace upon his soul was thorough and abiding. Next to his Bible, he best loved the works of the great Augustine. He read them with intense interest, entered into the spirit of them, and was prepared to become their advocate and defender. When his sentiments as a Reformer began to be made known, he was a decided believer in the doctrine of predestination. But Melancthon, with whom he was intimately associated, hesitated on this point, and would not receive it without material qualifications. And as Melancthon was chiefly concerned in drawing up the Augsburg Confession—which has ever been the symbol of the Lutheran church—the doctrine in question was left out of it. In consequence of this omission, the subject became one of controversy among Protestants of that age; and most of the Lutheran clergy since, not excepting the more evangelical of them, have failed to hold and teach the doctrine of predestination.

In recent times, there have been indications of change in respect to this doctrine, in the Lutheran church; whether for the better or the worse remains yet to be seen. It is now generally admitted by

the more learned of the Lutheran clergy, that their standards are not quite consistent with themselves. Many do not hesitate to acknowledge that they must either reject (what their standards inculcate) the entire corruption of the natural man, and his inability, of himself, to perform any thing good; or that they must receive (what their standards reject) the Calvinistic doctrine of predestination. In this dilemma, some are for steering one way and some the other. The late Dr. Bretschneider preferred the former course, and discarded the doctrine of native depravity; while Schleiermacher adopted the latter alternative, and frankly acknowledges that, as a Lutheran, he can no longer sympathize with most of his cotemporaries, in condemning the doctrine of predestination as irrational and unscriptural.

Among those who, in the 16th century, separated from the church of Rome, all the communities not Lutheran were commonly classed together under the appellation of *the Reformed*. These constituted, not one church, but a great many churches, scattered over the north and west of Europe, having almost no bond of union, except their opposition to the religion of Rome. In these reformed churches, the man who, of all others, exerted the widest and most enduring influence, was the celebrated Calvin.

Calvin was a Frenchman by birth, and was educated as a Romish priest; but becoming disgusted with the superstitions of his church, he early abandoned it, and devoted himself to the study of law. In this profession he made rapid progress, and published several works of distinguished excellence. He could not be satisfied, however, to spend his life as a civilian, and when about thirty-six years of age, he began to preach openly the Protestant doctrines. The providence of God soon directed him to Geneva, where, with slight interruptions, he spent the remainder of his days. He greatly distinguished himself, not only as a pastor, a scholar, and a preacher of the gospel, but as an author, and theological teacher. His school of theology was the most celebrated at that time in the world, and was the resort of students from almost every country in Europe. I hardly need say, that Calvin was a strenuous advocate of what are commonly called the doctrines of grace, including that of predestination. By means of his school, and of other channels of influence which were opened around him, he was the means of disseminating these doctrines through all the reformed churches. The doctrine of predestination was incorporated in the standards, not only of the Swiss churches, but of those of England, Scotland, France, Holland, and of several of the Protestant states of Germany.

For the first half century after the death of Calvin, his peculiar sentiments continued to be taught with little contradiction in most of the reformed churches. But in the early part of the next century (the 17th), a powerful antagonist arose in Holland. This was James Arminius, Professor of Divinity at Leyden. In his published writings he expressed himself cautiously; but in his more private instructions, he was understood to depart widely from the teachings of Calvin, and from the standards of his own church. His pupils carried out his principles farther than he did, and a lamentable schism was occasioned in the churches of the Low Countries.

After various fruitless attempts to adjust the difficulty, it was concluded to convene a synod, to be composed of delegates from all the reformed churches. This synod, which was called by the authority of the States-General of Holland, assembled at Dort, A. D. 1618. Delegates were present, not only from the United Provinces, but from England, Scotland, Hesse, Bremen, and the churches of the Palatinate. The synod held, in all, one hundred and eighty sessions; near the close of which the Arminians were condemned, and deprived of their ministerial and academical functions, until they should renounce their errors and return to the faith of the church.

The civil authorities proceeded much farther than this. They banished the leading Arminians, and suppressed the assemblies; and when found assembled in disobedience to the laws, they were dispersed, in some instances by force of arms, and punished with fines and imprisonments.

These violent proceedings brought great reproach upon the synod of Dort, and destroyed all the good effects which might otherwise have resulted from it. Very soon there was a reaction in favour of the Arminians. They were recalled from banishment, restored to favour, and were in a situation to spread their peculiarities even more rapidly than before.

As a distinct sect, however, the Arminians have never been numerous. They have sought to prevail, not so much by setting up for themselves, as by silently mingling with other sects, corrupting their churches, and (without changing their name or form) bringing them over to their views.

In this way, the originally Calvinistic church of England became substantially Arminian, under Archbishop Laud. The articles remained as before—essentially Calvinistic—while a majority of those who subscribed them, and promised to defend them, were Arminians. The infection was slower and later in its operations in the kirk of Scotland, but we fear it has not been less pervading or sure. The Protestant churches of France became first Arminian, and then Socinian; and the same has been the melancholy issue, even in Geneva. There has been a reviving, indeed, in most of these countries, since the commencement of the present century; but the revival, for the most part, has not been carried forward through the instrumentality of the old Protestant churches. On the contrary, it has sprung up *without* these churches, while its advocates have been opposed and persecuted by them.

The first settlers of New England were strict Calvinists. They held the doctrines of predestination and grace, much as these were taught in the original school at Geneva. And for more than a hundred years after the settlement of this country, there were no important changes of religious opinion. The Arminian errors began to appear here, and to be the occasion of alarm to serious Christians, about one hundred years ago. These errors received a check by the great revivals which were enjoyed in New England, near the middle of the last century; but at the close of these revivals they sprang up afresh, and assumed a more alarming aspect than ever. During all the latter part of the century, not a few of the churches of the Pil-

grims, or more properly the ministers of the churches, especially those in the eastern part of Massachusetts, were Arminian. They have since become, in most instances, Unitarian.

The forms of Arminianism of which I have spoken were generally cold, barren, and lifeless. The abettors of the doctrine were decided opposers of evangelical truth, and of every thing which had the appearance of warmth and eagerness in religion. They discountenanced special religious meetings, and of all things were most afraid of what was called by the bad name of enthusiasm.

There is a form of Arminianism, now prevailing in this country and in England, which is of quite a different character. It is embodied chiefly among the General or Arminian Baptists, and the followers of Mr. Wesley. These are proper Arminians, so far as opposition to predestination and some other connected doctrines is concerned; while they retain in their system enough of truth to give it life, warmth, and vigour, and to entitle them to be classed with evangelical Christians. They have been, in general, much engaged in religion, and have undoubtedly carried the salvation of the gospel to many souls.

A history of the doctrine under consideration would be imperfect, did it not include some account of the more common *abuses* or *perversions* of it.

This doctrine is continually perverted by its opposers. They seldom, if ever, represent it fairly. They draw conclusions from it which its friends would reject with as much abhorrence as themselves, and then reason from these conclusions as though they constituted an essential part of the doctrine. In short, they state the doctrine as no one believes it, and thus contend, not against the real doctrine, but only a fiction of their own imagining.

But there are other perversions of the doctrine of Divine decrees, besides those which proceed from its avowed enemies. It has been often misstated and abused by erring and inconsistent friends. In some instances, it is so held and taught, as to be of a decidedly Antinomian character. "There were those in England, in the time of the Commonwealth, who denied that it was necessary for ministers to exhort their hearers to *obey the law;* because those whom God, from all eternity, had elected to salvation, would of themselves obey the law; while those who were destined to eternal punishment, though admonished and entreated ever so much, could not obey it. Others, at the same period, insisted that the elect, because they cannot lose the Divine favour, do not truly commit sin, or break the law, even when they go contrary to its precepts;—that adultery, for instance, in one of the elect, though to us it appears a sin, is in reality no sin in the sight of God." I qupte here from the history of the times, to show to what lengths of perversion and abuse erratic minds have sometimes wandered, in their reasonings on the doctrine of election.

By a portion of its advocates, the doctrine of Divine purposes has been perverted in another way. They not only admit but insist, that this doctrine is opposed to human freedom, and that there is no such thing as free agency or moral accountability in the uni-

verse. "One man," they say, "does the will of God as truly as another; and the distinction between right and wrong, holiness and sin, is merely nominal or conventional." Of this stamp are the Necessarians and Fatalists of modern times—the abettors of a philosophical mania, which is hardly less to be dreaded than downright atheism.

Those abuse the doctrine of Divine purposes who make it a means of inducing sloth and discouraging effort on the part of Christians. Abuses of this sort, there is reason to fear, are not unfrequent. Christians believe that God has purposes respecting the salvation of individuals; that those purposes will certainly be accomplished; that all his elect will be gathered in; and in these views they find a pillow for their consciences, and an excuse for their sloth. While they are engaged and active for the securing of other objects, which they believe equally settled in the purpose of God, they quietly resign a world lying in wickedness to be disposed of according to his pleasure.

Of a similar perversion of the doctrine in question, impenitent sinners are perpetually guilty. How many are there, and among these not a few who ought to know better, who, when pressed on the subject of religion, are ever ready to reply, "Why should we give ourselves any trouble about it? If it is God's purpose to save us, we shall be saved, and if not, we cannot be, let us do what we may."

The moral tendency of the doctrine of God's purposes, when held in its just connections, and stated with proper qualifications, has been uniformly happy. And this has frequently been acknowledged, even by its opposers.—A learned infidel, while expressing a decided preference of the Arminian to the Calvinistic system, admits that "the modern Calvinists have, in no small degree, *excelled their antagonists* in the practice of the most rigid and respectable virtues. They have been the highest honour to their own age, and the best models for imitation to every succeeding age."

A writer some years ago in the Edinburgh Review, who was probably an infidel, asks, "What are we to think of the morality of Calvinistic nations, especially the most numerous of them, who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated with its spirit? Here, if anywhere, we have a practical and decisive test of the moral influence of predestinarian opinions. In Protestant Switzerland, in Holland, in Scotland, among the English Nonconformists, and the Protestants of the North of Ireland, and in the New England States, Calvinism was long the prevalent faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic opinions, yet *where are communities to be found of a more pure and active virtue?*"

I add one more testimony to the good moral tendencies of Calvinistic predestination. It is that of Tholuck, a Lutheran, and not a professed believer in the doctrine. In his Treatise on Oriental Mysticism, he says, that "the doctrine of predestination, so far from producing the despondency and inaction often ascribed to it, on the

contrary, *moves and excites the inmost soul,* by the self-surrender which it demands to the all-prevailing will of God." To the influence of this doctrine, he attributes whatever of seeming religion there is among those who receive the sensual dogmas of the Koran. "And Calvinism," he allows, "is *incomparably more favourable to the deeper religious life,* than that doctrine, by which the will of God is limited or conditioned by the human will."

From these concessions, as well as from other and more obvious considerations, it appears that the doctrine of God's universal and eternal purposes is not one of idle and unprofitable speculation. It is rather one, when properly stated and explained, of high practical influence and importance. It gives us the most exalted ideas of God and his truth. It humbles the pride of the sinner; tries the feelings of the human heart; sustains and comforts the people of God in seasons of darkness and affliction; and stimulates and encourages them in the performance of painful self-denying duties. It gives them a deep sense of obligation to God for his distinguishing goodness and mercy, and thus promotes their gratitude, their humility, and their growth in grace. In short, when properly represented and urged, the influences of the doctrine are *good—all good,* and so they have showed themselves, always and everywhere. It becomes Christians, therefore, to hold the doctrine fast, and to rejoice in it, as an important branch of that holy system of truth by which they are to be sanctified and made meet for heaven.

POETRY.

WHAT IS A CHURCH?

What is a church? Let truth and reason speak,
And they will say, the faithful, pure, and meek,
From every fold, the one selected race
Of all communions and in every place.

CRABBE.

What constitutes a church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle.
These only mock thy search;
Fantastic sepulchres, when all is said,
Seek not the living church among the dead.

What is a church indeed?
Not triple hierarchy, or throned priest,
The stolen trappings of the Roman beast,
Altar, or well-sung creed,
Rites magical, to save, not sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side, or lone glen,
To hear the counsels of his holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a church, such as in pristine age,
Defied the tyrant's zeal, the bigot's rage;
For where but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ's presence, is a church complete.

JOSIAH CONDER.

REVIEW.

Discourses on the Nature and Extent of the Atonement of Christ. By Ralph Wardlaw, D. D. Glasgow: James MacLehose. 1843.

WE intimated in a recent Number our intention to reply to the charges of a reviewer in the Secession Magazine for December last. Circumstances have occurred which have led us to give up this intention. The review itself is of a character which deserves nothing but contempt. What will our readers think of the following: "The main design of it" (that is, of our article on Dr. Marshall's work on the Atonement) "manifestly is to vilify Dr. Marshall, and to wound his feelings." "While, therefore, we are not willing to confound the spleen of one angry and incompetent reviewer with the sentiments of a whole body, we must request an explanation of the fact, that an article, so obviously dictated by the spirit of enmity, has found a place in the magazine, which is understood to speak the sentiments of the Scottish Congregationalists. Why a whole denomination in a fury? and why their avowed organ pouring forth an effusion of angry vituperation? Surely they do not regard Dr. Wardlaw as infallible, nor his writings as sacred, nor his fame as so intimately bound up with the stability of their churches, that the detection of a mistake in any part of his very voluminous works is a dagger sent to the heart of Congregationalism!" "Must we not conclude that they deem their champion overthrown,—that they reckon his cause hopeless,—that they feel the foundations of their city beginning to give way, and are convinced, that since its keeper is slain, it will not stand till their children attain the age of puberty?" We hope the reviewer's friends have looked after him, for there evidently is a danger of a secession among his faculties. We wondered that such ravings could find a place in the Secession Magazine; but our wonder is lessened on being informed that the Secession Magazine

is not the magazine of the Secession. We are to attach the less importance, therefore, to any thing it may contain, as it is disowned as the organ of that respectable body. When we penned our brief article on the work of Dr. Marshall, we did so in the calmest mood. We stated plainly and faithfully our estimate of him in the position which he has publicly assumed, and we do sincerely regret that recent events have proved our estimate not only to be correct, but would justify far more cutting terms of censure than we employed, and are such as must lower Dr. Marshall exceedingly in the esteem of all who love truth, candour, and *good temper.* We shall not attempt to express our opinion fully upon the scene in the Secession synod, which we presented to our readers in our last Number. We have been endeavouring to find a plausible excuse for the reckless slanderer of our denomination; but we really cannot. Dr. Marshall should blush to the crown for his ignorance and rashness, or he should blush for something far worse. Indeed, he *must* know that the sentiments with which he has charged us we regard with abhorrence. What are we then to think of him? We almost wish we could find an explanation even in the plea of mental unsoundness. If Dr. Marshall still adheres to his charge, we demand the proof. In the meantime we throw back the slander with feelings of unutterable loathing, not unmingled with regret and pity, that a man who once gained no mean position in the esteem of the friends of scriptural truth and freedom, should have fallen so deplorably, as to become a public slanderer of a Christian body, whose great fault in his view is, that they do not swallow the whole of his dogmas as propounded in his work on the Atonement—portions of which, it appears, even he himself cannot now swallow; and to be so regardless of all that belongs to Christian—not to say ministerial—propriety and courtesy, as to be checked only by the remonstrance and authority of his own brethren, just as an enraged watch-dog should be chained and silenced by his masters. Happily the Christian public have long ago learned what weight to attach to the bitter and sarcastic effusions of Dr. Marshall; and in the present case he has so completely overdone the thing, that his greatest admirers, not even excepting the reviewers in the Secession Magazine, will scarcely have the hardihood to express approbation. Let him, for the sake of his own reputation, publish to the world his regret, and retract his calumnies. If not, we can only regard him beneath further notice, save that it will be our prayer that he may be blessed with a greater measure of Christian candour, and a sweeter temper.

These brief remarks will not be regarded as out of place, in introducing to our readers the volume before us. The circumstances which led to the delivery and publication of these discourses are stated in the Preface thus:—

"In the Scottish Guardian Newspaper, of the 5th August, 1842.—in editorial remarks on the opinion given by Dr. Brown and myself, on the propriety in the then existing state of parties of the English dissenting ministers opening their pulpits to the Non-intrusion clergy of the Scottish Establishment, for the purpose not of preaching the gospel, but of pleading their own special cause, there appeared the following sentence:—'The only two of any distinction who have come forward to dissuade their dissenting brethren in England from admitting

us into their pulpits, are Dr. Brown of Edinburgh, and Dr. Wardlaw of Glasgow,—men who, to a certain extent, are unsound on the cardinal doctrine of the Atonement.' This drew forth a disclaimer and remonstrance from each of the parties thus assailed. In the editor's subsequent comments on the letter from myself, he says, he 'did not regard himself so much to be making a discovery, as to be directing attention to a fact already known;' and, in evidence of the rectitude of his impression, he makes reference to the then recent work of Dr. Marshall, and the 'elaborate refutation' contained in it of my views of the Atonement. And this reference to the work of Dr. Marshall leads me to the second of the considerations by which my determination to treat more at large on the point at issue was influenced. I do not feel myself to have the smallest reason for personal dissatisfaction with Dr. Marshall's treatment of me in the volume referred to. Quite the contrary. I sincerely thank him for his good opinion, and his friendly courtesy. But still, when, although without attaching blame to me for it, but rather reflecting on the unsteadiness of some of his own brethren, he represents me as to a certain extent (to use the phrase of the *Guardian*), a kind of *origo mali* in the Secession church; as having contributed to shake the orthodoxy of its ministers, to introduce as a consequence painful and schismatic controversies, and in a word (though that word is not Dr. Marshall's), to poison the springs of truth in that large, respectable, and eminently useful body of Christians,—it will not be denied that in this, too, I had a pretty loud and imperative call to self-defence."

The call was certainly imperative, and the response is triumphant. Surely Dr. Wardlaw, and the body to which he belongs, must have made rapid strides in heresy since the publication of Dr. Marshall's work. It was not to be expected that Dr. Marshall would speak in courteous terms of any who "taught that the decrees of God might be altered, and that the purposes of the Almighty might be frustrated;—that original sin was a mere misfortune,—an evil incident to our present condition;—that a large portion of mankind needed no repentance, and no regeneration;—that infants who died young entered heaven absolutely spotless, and without the necessity of being born again;—that it was doubtful whether all mankind were descended from Adam or not, and the question could not be decided until after hearing the result of Dr. Pritchard's researches!" If Dr. Marshall believed all this to be held by Dr. Wardlaw and the Congregationalists when he wrote his book, his bland words were penned in any thing but sincerity, and merit not the thanks due to "friendly courtesy;" and if, on the other hand, Dr. M. has *since* made the discovery, we are entitled to demand the evidence. Our "champion," as he is designated by the reviewer already referred to, is not yet slain; and we are not ashamed to own that we are proud of him, not indeed as *our* champion, but the champion of *truth*. In the production before us he exhibits no symptoms of decaying vigour. He displays a mastery of his subject, such as a knowledge of his other numerous productions should lead us to expect. In the midst of much that was calculated to irritate, he enters upon his subject with that perfect composure so necessary to the clear discernment of truth, and to its exhibition in a form fitted to produce conviction. The arrangement is admirable, and conducts the reader not as through mire, and over styles and ditches, but on a broad highway, and with a firm step, to scriptural and satisfactory conclusions. We have no exhibitions of silly dogmatism, no bitter sneers, no notes of defiance, and no flourishes of triumph. There is nothing puerile to indicate that the writer is only beginning to investigate his subject,

and giving us the process of his crude thoughts rather than the measured and matured results of that process. We have a masterly exposition of cardinal truths, held and taught during a long and successful ministry, and not the hurried and confused statements of a mind in a transition state, catching glimpses of truth, but not yet capable of discerning and exhibiting its harmony. The opinions of Dr. Wardlaw on the subject of these discourses could be inferred from his other writings, some of which bear directly on the points at present so keenly agitated in the Secession church; but in the present work we have the topics brought to view in a form suited to the times,—we have a searching examination of the arguments of opponents, and an admirable exposure of their mistakes and misrepresentations. The author has conferred a boon of no slight value upon the friends of truth in presenting them at such a juncture with a work so fitted to correct misapprehensions, to check excesses, to remove doubts, to harmonize seeming contradictions, to conduct wavereers to an enlightened and scriptural decision, and to advance the cause of evangelical truth.

The work consists of seven discourses.—I. *Atonement. The Christian Atonement.*—II. *Value of the Atonement. Import of Satisfaction to Divine Justice. Extent of the Atonement.*—III. *Divine relations. Corresponding designs of the Atonement. Universality of the Calls and Offers of the Gospel.*—IV. *Obstacles to the Sinner's Salvation existing in the Sinner himself. Relation of the Atonement to them. The Sinner's Accountableness. Nature of his Ability and his Inability.* —V. *Further remarks on Moral Inability. Divine Decrees. Bearing of these on the Doctrine of the Atonement, and on Human Responsibility. Summary of Agreement and Difference.*—VI. *Apparent discrepancy but real Harmony of Scripture statements.*—VII. *Practical Improvement. Inferences from the Atonement respecting the final Condemnation of the Impenitent. Application to different Descriptions of Character.* This will give our readers some idea of the extent and variety of the topics discussed. The following extract from the second discourse is at once characteristic and valuable:—

"Now, the whole controversy between the advocates of a limited and the advocates of a universal atonement, has been summed up in the one question,—*Whether, in the purpose of God, according to the* order *of nature, election precedes atonement, or atonement precedes election.*

"That election stands first, has been argued on the plausible ground,—a ground which, I grant, very naturally suggests itself,—that the purpose of the *end* should reasonably be considered as preceding the purpose of the *means.* We first determine our object, it is alleged, and then set about devising the means of effecting it.—I might observe, in reply to this, that it assumes more than can be granted,—namely, that God's sole purpose in the provision of the atonement,—or in the stupendous plan of salvation,—was the recovery from sin and its penal consequences of the definite number of sinners of the human family comprised in 'the election of grace.' But without enlarging, as we might, in the illustration of this remark, I prefer taking other grounds.—The whole question appears to me to turn upon a distinction, which I conceive to be sufficiently simple, and which yet I have never seen introduced on the subject. It is the distinction between a *purpose* and a *desire.* You will at once be sensible, that we may *desire* the attainment of an object, without *purposing* it. Let me suppose that between us and the attainment of the object there are certain obstacles, —obstacles of a moral character, without the removal of which it cannot be legi-

timately and honourably accomplished;—we may desire, and desire earnestly that accomplishment, but unless we can see a way by which these obstacles can be overcome, and the end can be attained consistently with correct principle and unimpaired credit to our entire character,—we can never *purpose* it. Thus there are cases, in which the discernment of the means, though it need not precede the desire, must precede the purpose.—I may illustrate this from an instance which has been happily introduced in elucidation of another part of this subject,—the case of king *Darius* and the prophet *Daniel*. 'When the king, too late, discovered the malignant artifice of his courtiers in their conspiracy against the life of his justly favourite minister, and his own weakness and folly in allowing himself, through the power of vain-glorious self-elation, to become their dupe,—his *desire* to deliver Daniel was intensely strong: so that it is said, 'he laboured till the going down of the sun to deliver him;'—that is, he set all his wits to work, to devise means by which his own foolish decree might be set aside, and his servant's deliverance effected consistently with the constitutional principle in the law of the realm, which declared all enactments, duly ratified by the signature and seal of the king, irreversible.—The labour,—the mental plodding, of the king, was in vain. He could devise no expedient by which, on grounds consistent with the 'laws of the Medes and Persians,' the thing could be done. And therefore, though there was *desire*, there was *no purpose*.

"Now, there is one point, in which all illustrative examples, drawn from the affairs of men, necessarily fail. When we apply them to divine transactions, we must beware of imagining time consumed in meditative and inventive thought. With Deity, all is intuition. But still, if we guard against such conceptions, and bear in mind the strictly intuitive character of all the Infinite Mind's operations, and the true distinction between the order of nature and the order of time,—there is a *principle* in the example adduced that is manifestly applicable to divine purposes as well as human. We might conceive the *desire* of divine mercy as bent on saving sinners;—but in order to this desire becoming a *purpose* in the mind of the Godhead, there must of necessity be the discernment of a way in which the salvation may be effected in consistency with the full honour of every attribute of his character and every principle of his government. To suppose God to purpose salvation, and to ordain sinners to the possession of it, previously to such discernment (speaking, as we necessarily must, after the manner of men) and independently of it, is to suppose him doing what it is morally impossible for him to do—The language of Scripture, accordingly, is in beautiful harmony with the principle laid down, of the necessity of such discernment and determination of honourable means, in order to the formation of the purpose to save. The Mediator, or atoning substitute, is not represented as chosen and appointed *for the elect*,—but the elect as chosen *in the Mediator*. Thus in Eph. i. 4—7, 'According as he hath *chosen us in him* before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Here the choice, and the predestination to the adoption of children and its privileges, are *in Christ*, as well as the subsequent actual acceptance, redemption, and forgiveness.—Thus too in 2 Tim. i. 9, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was *given us in Christ Jesus*, before the world began:'—and in Eph. iii. 10, 11, 'To the intent that now, unto the principalities and powers in the heavenly places, might be known, by the church, the manifold wisdom of God: according to the eternal purpose, which he *purposed in Christ Jesus our Lord*.' To such passages I may add those in which the names of God's chosen are represented as having been 'written, from before the foundation of the world, in *the Lamb's Book of Life*.'—Nay, more than one of the texts which are adduced on the other side of the question, I may fairly bring forward as satisfactory proofs on mine. For example:—the words of our Lord in John xvii. 6, 'Thine they were, and thou gavest them me,' have been cited as subversive of the doctrine of the atonement's having, in the purpose of God, preceded the election to salvation. That doctrine, it has been alleged, renders the words self-contradictory; because if Jesus, when his people were 'given to him,' was contemplated as having made

the atonement, then, in virtue of the right of property in them which the atonement gave him, he would at once have said—'*mine* they were.' Now this, I must confess, does appear to me very extraordinary. 'Thou gavest them ME.' Who speaks? The Son of God. In what capacity? Beyond a doubt, in his capacity of *Mediator*. How, then, could they be given him in that capacity, unless he was first regarded in that capacity? He behoved to have been contemplated *as Mediator*,—that is, the plan of mediatorial substitution must have been before the eye of the Father, ere they could be given to him, as the stipulated reward of the work which, in the fulness of the time, he was to accomplish."

Most gladly would we follow our author through his course of lucid and convincing reasoning on the great subject of which he treats, but our limits forbid. Of all the stirring controversies of our times there is none more important than that on the Atonement. The Secession church is in our view the scene of a conflict not less important in its bearings upon the cause of evangelical truth in our land than the exciting movements in the national church. The mock bulwarks of ecclesiastical statutes and creeds have yielded before the tide of truth. They have never been found to stand the test, and never will. The diversity of opinion within the Secession church is now matter of notoriety. It is to us matter of deep interest. We wish the peace and prosperity of that portion of the Lord's vineyard. We have no pleasure in strife and debate, but when these tend to awaken from a state of torpidity, and lead to an earnest and thorough investigation of the leading principles of the plan of salvation, we cannot regret their existence. A few have been excluded from the fellowship of the Secession on the ground of their maintaining opinions which are deemed heretical. We would not be apologists for the extremes to which some of these have gone, both in sentiment and expression; but we cannot shut our eyes to the fact prominently presented in the debates of the synod, *that many are retained in the fellowship of that body who hold avowedly the leading principles advocated by the parties excluded.* On what principle these are retained, or on what principle they themselves can justify their position, we presume not to say; but this is evident, that the views advocated in the masterly work before us have obtained a strong hold in the Secession, and that no power of ecclesiastical statutes and censures can check their progress. Every effort to put them down serves only to illustrate the weakness of those who make these efforts, and to stir up to more strenuous exertions the advocates of those views which are designated *new*, but which we believe to be as old as the gospel. If Dr. Wardlaw, by means of any of his former works, has been the means of exciting attention to the subject of the extent of the Atonement, much more will the present work contribute to the same result. It will be read with eagerness by thousands whose minds are in a state of suspense, and it will, we doubt not, lead many of them to an enlightened decision and to solid peace. The work, though of a controversial character, is not one of mere local or temporary interest. It will be regarded permanently as one of the author's best works, and as a *standard*, in a sense infinitely superior to any Creed, Confession, or Testimony.

BRIEF NOTICES.

The Crisis is Come; or, the Crisis of the Church of Scotland; the Apostacy of the Church of England; and the Fall of the Church of Rome. With an Appendix, containing the Speeches and Decisions of the House of Commons on the Petition of the Church of Scotland. By the Rev. B. D. Bogie. Edinburgh: Oliphant. 1843.

This is a work of very great interest. It presents a very fair and accurate statement of the events which have led to the recent revolution in the Church of Scotland, and of the present condition of the Church of England. It is written with great force and clearness of style, and will richly repay a careful perusal. Without pledging ourselves to all the opinions of the author, we can, with great cordiality, recommend the work as one calculated to inform and enlighten, and in which the principles of Evangelical truth and liberty are exhibited in their proper light. The particular topics discussed are, "The Crisis of the Church of Scotland"—"The Apostacy in the Church of England"—The Schisms in the Roman Catholic Church"—"The Fall of Rome"—and "The Future State of the Church."

Outlines for the Pulpit; or Short Illustrations of Select Texts for Evangelical Discourses. By Adam Thomson, D. D. Edinburgh: Oliphant. 1843.

We do not much approve of "outlines for the pulpit," when intended for the use of those who occupy the pulpit. They are inducements to sloth, and hurtful to independent thought and research. Such outlines, however, when presented in the form of those before us, may serve other important ends, and, as doing so, are to be considered of some value. When addressed by a faithful pastor to his flock, they recall to memory his instructions, and tend to deepen the impressions which may have been made on their first delivery. The present volume is well adapted to this end, and will, besides, be found profitable as an exposition of many interesting portions of divine truth. They are highly creditable to the author as a specimen of his pulpit ministrations; they abound in scripture illustrations, and cannot be carefully perused without promoting at once scriptural knowledge and purity. They are fitted to be of essential service to many who engage in social religious exercise, but whose previous training does not enable them to arrange their thoughts with that order, or to express them with that propriety, which are necessary to profit.

A Practical Exposition of the Book of Jonah, in Ten Lectures. By James Peddie, D. D. Edinburgh: Oliphant. 1843.

These lectures, we are informed by the venerable author, were delivered in Bristo church, on the evenings of the Lord's day, upwards of ten years ago, without the most distant idea of future publication. They were afterwards, in consequence of solicitation, permitted to be printed in the United Secession Magazine in detached portions; and having thus become a public property, they are now collected and published in a separate small volume, without more than a few slight verbal corrections. Dr. Peddie has done well to rescue these lectures from the oblivion to which they must be doomed in the pages of the Secession Magazine. They are written in a perspicuous and impressive style, and will tend to impress deeply the moral lessons intended to be conveyed by the very important portion of divine truth upon which they are founded.

The Duty and Liberty of a Christian Church, asserted against Popery, Puseyism, and Erastianism. By the Rev. Andrew Gray, A. M., Perth. Edinburgh: John Johnston. 1843.

This little treatise was, in substance, delivered before the synod of Perth and Stirling, and is now, in a form somewhat extended, published at their request. It gives a fair exhibition of the principles of the Non-Intrusionists. There mingle, with the sweet and cheering notes of freedom, the clanking of the old chain. Yet are we delighted to peruse such a work, and still more delighted to know that the great principles of religious liberty which it so manfully asserts, are the principles now of so large a number of men who have proved their sincerity by their sacrifices.

The Church Member's Monitor. By the Rev. Charles Mouse. London: James Dinnis. 1843.

It is enough in commendation of this little work, to give the language of Dr. Pye Smith, in a letter to the author. "I have read the 'Monitor' with much attention, and am impressed with a sense of its excellence and valuable tendency. I feel myself under deep obligations to you for this contribution to the greatest of all objects. I have ordered 100 copies, and trust they will be the means of most important blessings to my own beloved flock, among whom I shall distribute them."

The Question, "Is it the Duty of the Government to Provide the Means of Education for the People? examined. By George Payne, LL.D. London: John Gladding. 1843.

This is a very powerful tract, written in Dr. Payne's best style. On the perusal of it, we almost ceased to regret that Sir James Graham had brought forward his obnoxious measure. Good comes out of evil. The perusal of this tract, in which the noblest principles of religious liberty are asserted in the most manly and masterly style, will do more than excite a hatred to Sir James' hateful measure: it will disclose to thousands the root of our worst national grievances, and lead to strenuous exertion for the overthrow of ecclesiastical oppression. It is one of the best voluntary tracts we have ever perused. Let our readers procure and circulate it.

Memoir of Jane Martin, and her little Brother. By a Lady. Edinburgh: John Johnston. 1843.

A very interesting and pleasing record of youthful piety in humble life, and well fitted for circulation among the young.

Exercises on the Geography and History of the Countries and Nations of the Old and New Testaments. For the use of Bible Classes. With Maps. By Joseph Hay, M. A., Arbroath. Edinburgh: Oliphant and Son.

"This class-book was first announced as 'Outlines of the Geography of the Land of Israel and Neighbouring Nations,' it being intended to be only a reprint and publication in an enlarged form of a 'Geography of Canaan and the Neighbouring Nations' which the author had, four or five years ago, prepared and printed for the use of his own congregational classes. But, in revising and enlarging it, the interest of the subject increased, and he was led to embrace the whole Geography of Scripture. Much care has been bestowed upon it, and upon the Maps

by which it is illustrated: the best authorities have been studied on any point in which authority was of value. Only those places have been introduced which are of importance in scripture history: and it is conceived that few, if any such, have been overlooked. The chronological dates given are chiefly those of Hales." The work has our hearty recommendation.

Thoughts Suggested by the late Ecclesiastical Movement in Scotland; Being a Discourse, the Substance of which was Delivered in York Street Chapel, Dublin, May 28th, 1843. By William Urwick, D.D. Dublin: John Robertson.

It is enough to say of this discourse that it is worthy of its author. It contains a clear and connected statement of the causes which led to the recent disruption in the Church of Scotland, and a sound estimate of the principles developed in that important event. It is dedicated, in appropriate terms, to Dr. Chalmers; and any profits arising from its sale are to be given to the Free Presbyterian Church of Scotland. The following extracts will show the character of the discourse, which, we doubt not, many of our readers will immediately procure for themselves:

"As I have said, the ministers who have seceded from the Scottish church, still profess themselves the advocates of an establishment, and some repudiate the thought of being voluntaries. Well! we will not strongly censure them, if their opinions do not quite keep pace with their circumstances. Agents in great providential movements, often place themselves by their *acts*, much a-head of their *intentions*. It was so with Luther in beginning the Reformation; when he was dealing death-blows against the Papacy, he was unconscious of doing otherwise than became him as 'a good son of the church.' Whatever our Scottish brethren may be in *theory*, undeniably they are complete voluntaries in *practice*. And they are nobly pressing the exercise of the 'voluntary principle' in all directions through their country, forming organizations for working it wherever they can obtain a footing for the purpose. Their very existence depends on the sufficiency of the 'voluntary principle;' nor can we doubt its adequacy to meet the exigency, great and perilous as some may think that exigency to be. It is an experiment on a grand scale in the face of Christendom, showing what the doctrine of Christ's grace and authority can do, when brought properly to bear upon the hearts of his people, for inducing bountifulness in them. Examples of the 'voluntary principle' have for years been standing out before us, in the support of all religious denominations not established by law, and in the operations of our Bible, Missionary, Tract and School Societies at home and abroad. But if our Scottish brethren go on as they have begun, their case, all circumstances considered, will give to the world a demonstration of that principle gloriously triumphant. Little as they may now calculate upon it themselves, I expect that when they have once fairly tested the voluntary principle, by honestly, heartily, and confidingly throwing themselves upon it—and when they shall have felt the comfort, the dignity, the independence, the freedom, the consciousness of love and fellowship, the soul, spirit, and nerve for holy enterprise, which that principle brings with it—they will be found among its ablest and most zealous advocates, as well as among the brightest illustrations of it in modern times.

"Let their conduct be represented or explained as it may, they have formally *dissented* from the established church of their country; they are now to all intents and purposes, 'Dissenters,' as truly as we are so ourselves; the 'Free Presbyterian Church of Scotland' is as really a 'dissenting body' as is the 'Secession,' the 'Relief,' the 'Congregational,' the 'Methodist,' the 'Baptist,' or any other denomination in the empire, excepting the 'Episcopalians' of England and Ireland, and what is now the established Kirk of Scotland. Their conduct may be described as *schism*, and they may be stigmatized as *schismatics*, with as much propriety as the terms will apply to the conduct or members of any other dissenting community—that is, indeed, with no propriety at all, for according to the scripture use of the word, 'schism' intends a division among persons continuing to be members of the same church, and must not be applied to the members of a community that is united and harmonious in itself. Our Scottish friends will now be accounted 'sectaries' as properly as we are; but neither they nor we will much care for being so called, when it is remembered that the first Christians

were described as a 'sect everywhere spoken against.' The General Presbyterian Church of Ireland also has materially changed its position, in consequence of the late movement in Scotland. Heretofore it has professed itself to be in connection with the Established Church of Scotland, and on account of that connection its ministers and members have been hardly pleased to number themselves as 'Dissenters.' But they have now formally and publicly renounced that connection, and have, by their delegates, identified themselves with the new dissenting community. If they derived any glory from the connection—'I-chabod?' where is it now?

"If our friends in Scotland have done well, to dissent from an established church must in some cases be right and binding. They had throughout refused to conform to the English establishment. Charles the Second settled it as the establishment of Scotland, about the time of the uniformity act in England. That period proved a memorable one in Scottish history. Were they who refused to concur in the imposition justified or not in refusing? or were the nonconformists, in 1662, right in separating from the Church of England, when the act of uniformity came into operation? If what was done in England and Scotland were right then, the same must be right now; and if Scottish Presbyterians are justified in declining to identify themselves with the Church of England, others are justified in declining also. Conscience and the scriptures are the same things on both sides of the Tweed, on both sides of the channel, on both sides of the Atlantic, and all over the world. But our friends in Scotland now have dissented from the establishment of their own country, which is not an Episcopalian but a Presbyterian body—a church with whose constitution and services as a church they still fully accord. They have thought themselves obliged in duty to God their Saviour, to come out from it and form themselves into a separate body, 'merely,' as some would express it, 'because the government interfered a little in their church proceedings, and would not allow the people quite as much power as they wished in the appointment of ministers to congregations.' Manifestly the things on which they rest their dissent from the Church of Scotland, exist to a much greater extent in the Church of England; state authority and patronage have a far more complete ascendency in the latter than in the other. Irrespective, therefore, of what else conscience may be stumbled at in the framework and forms of the episcopacy, here is enough, on the showing of our Scottish friends, to justify and require our separation from the establishment of South Britain and Ireland, as they have separated under solemn protest from the Presbyterian establishment of their own land."— Pp. 24—27.

INTELLIGENCE.

ORDINATION OF MR. MILLER AT INVERURY.

On Friday, the 31st March, Mr. John Miller, son of the late Mr. Miller, who was pastor of the church in Gatehouse, was ordained to the pastoral office over the Congregational church in Inverury.

Mr. Wallace, of Aberdeen, commenced the service with reading the Scriptures and prayer. Mr. Watson, of Musselburgh, delivered an introductory discourse on the nature and order of apostolic churches, from 1 Thess. ii. 14, first clause. Mr. Thomson, of Aberdeen, asked the usual questions, to which suitable and satisfactory answers were given by Mr. George Elmslie, deacon, in the name of the church, and by Mr. Miller, their elected pastor. Mr. Thomson then offered up the ordination prayer, with imposition of hands, all the pastors uniting in commending our brother and his charge to the special blessing of the great Head of the church. Mr. Kennedy, of Blackfriars-street chapel, Aberdeen, delivered the charge to the pastor from 2 Tim. iv. 5, last clause: "Make full proof of thy ministry." Mr. Gowan, late of Blackhills, delivered the address to the church from Acts, v. 33, last clause: "And great grace was upon them all." And Mr. Rennie, of Culsamond, concluded with prayer for the Divine blessing. Messrs. Calander, Craigdam, of the Secession, and Brooks, Inverury, of the Methodist denomination, besides many other friends from other churches, were present at the ordination.

In the evening a public meeting was held in the chapel, which was numerously attended, and sustained in a manner calculated to be profitable to all classes. Mr. Miller presided, and addressed the meeting, along with Messrs. Thomson, Wallace, Kennedy, Rennie, Brooks; and Mr. Watson concluded.

On the following Sabbath, Mr. Miller was introduced to his charge, by Mr. Watson, who preached in the forenoon, to a large and attentive congregation, from Eph. iv. 1. After which, Mr. Miller dispensed the ordinance of the Lord's Supper, when nearly the whole of the congregation remained to witness its observance. Mr. Watson preached again, in the evening, a deeply impressive discourse from 1 Peter iv. 17, last clause. The house was crowded, and the audience listened with deep attention. On the same evening Mr. Miller preached at Kintore to a large and deeply-interested congregation.

EVANGELICAL CHURCH AT LYONS.

If the work of evangelization had been of human institution, it would have ceased long ago. It has met with so many obstacles that the patience and strength both of its labourers and its protectors would soon have failed. The difficulties of commencing the work in a locality are no sooner overcome than new ones arise. Sometimes it is enmity from without that creates hinderances, sometimes infirmities within; sometimes it is sickness or other providential events that stop the work by striking the workman; and sometimes even the results discourage, by their apparent disproportion to the labours and sacrifices which have preceded them. The simple fact that the work of evangelization exists and prospers in the midst of so many hostile elements proves, if any proof were required, that it is not the work of man but of God.

Our present object, then, is simply to set before you the difficulties we meet with in cultivating the vast field, the evangelization of which the Lord has committed to the little church of Lyons, and if we speak to you of our embarrassments, it is only because the sympathy you have already manifested for the spiritual wants of our immense population, makes us hope that you will still be interested in them.

It is painful to us again to make our wants known to you, but we feel that we ought not to be discouraged, since it is not success that fails, but only pecuniary resources. And, nevertheless, the want of these resources makes us feel still more painfully, that the fertility and the extension of our field of labour renders them still more necessary than ever. The accounts of this work, after being balanced by a deficiency already considerable, at the end of the last year, present now a debt of 5,000 francs, whilst the present expenditure, reduced as much as possible by economy, comes to 1,000 francs every month. Though the Lord says to us to *lengthen the cords of our tents*, yet, in spite of the continued efforts we have made to obtain contributions in the midst of the flock, it is only necessary to know their circumstances, to understand that they cannot raise enough for themselves.

Those among them who are able to give, do it liberally; and even among those who can only give with difficulty, there are those who willingly part with some article of food, &c., that they may have something to offer. One of our sisters, the mother of a family, and often obliged to nurse her sick husband, has not feared to take from her hours of repose, to devote the money made by her midnight work to buy a second plate for the communion, which the number of the flock made necessary. We could give many recitals of this kind, but we abstain; and it is with much regret that we add, that the resources of the flock for the maintenance of the work fall far short of the expenses. They are only able to give about a fourth, 250 francs in a month, besides the expenses of the house, which are given by one generous person. Alas! we must add, that the distress among the working classes during the past year, has not only prevented the greater number of the flock from putting the least sum into the box of the church, but we have been obliged to assist them and to give them, chiefly in coals, food, and medicines, a sum of more than 16,000 francs. How could we have been able to look at such want without seeking the blessing of the Lord and the compassion of our brothers? We acknowledge with gratitude that we

have been heard by God and assisted by his children. And now, that our wants are renewed, and we are obliged again to pray and ask for aid, will not our requests be welcomed with the same benevolence?

The progress of the work itself since the opening of the new chapel, is an evident proof of the love of our heavenly Father; and the many Christian friends who have generously helped to build it, will, with us, bless the God of all grace, because he has deigned to hear the prayers and assist the efforts of his children. The number of hearers has doubled; there are generally from 500 to 600 each Sabbath, and nearly 1,000 on extraordinary occasions. In the past year, we have seen the flock increased by 80 new communicants, and 50 adult catechumens receive instruction on Wednesday evening. Never before have we witnessed so many conversions.

Our adult Sabbath schools, for both men and women, are considerably increased. The number of pupils in the former, which was only from 20 to 25, is now from 35 to 40; and in the latter, instead of 10 or 12, it is now more than 30.

The class that we have opened for young German workmen, that they may have on Sabbath evenings agreeable and Christian society, is attended by 30, who, instead of amusing themselves at taverns, come to read the word of God and other good books, or converse with pious persons.

In the Sabbath school for children there are from 30 to 40 young pupils, and from 50 to 100 adult hearers, which is nearly three times more than before. The primary schools suffered a very sensible diminution, when we were obliged several years ago to replace the gratuitous system by the paying system. The boys' class contained only 7 or 8 pupils, and the girls' class 4 or 5. Now we have 25 or 30 in the former, and 15 or 20 in the latter. A good many of them make very encouraging intellectual progress, and some rejoice us still more by their good religious dispositions. The Infant Asylum receives from 50 to 60 little scholars, who receive there from the first days of their life on earth, instructions to prepare them for a heavenly life. We are happy to be able to add that our schools, all directed by pious people, have, by the mercy of God, led to the truth several of the pupils both adults and children. The same blessing rests on the labours of a little evangelical committee which we have formed conjointly with several other members of the flock. This committee directs the following labours:—

"An association for domestic visiting, and for distributing the Bible and religious tracts." A means of evangelization which sows the first seeds of eternal truth in many families of our town, and by which many have already passed, either in whole or part, from darkness to the glorious light of the Gospel. All that we have to regret is, that we have not means to visit more regularly the 200 houses which expect and even claim our instructions. A hundred and sixty-two Bibles and New Testaments, besides a great many religious tracts, have been sold during the past year by the members of this association.

2d. "Preaching in the neighbourhood," by which we have carried the gospel of peace to five or six different places. In the most of these places, if not in all, we see marked fruit of our labours. With the aid of a Christian society at Geneva, we have placed an Evangelist in a town near Lyons, peopled by 10,000 inhabitants, where the meetings are attended already by a very attentive audience of 70 persons. The new converts in this place are looking for a schoolmaster, whom they will pay partly at their own expense. In another of our stations the work makes daily progress, and over all our field of evangelization there blooms many a flower, which, though isolated, does not the less shed around it the good odour of Christ. You will be happy to learn that an English chaplain, and a German evangelist, have been established among us for some time,—the one at the expense of an English society, and the other at that of a Christian committee at Geneva and some private friends. The worship of both is conducted in the evangelical chapel, which we have offered them gratuitously. Thus, every Sunday, in three languages, the walls of the new chapel resound with the gospel of Christ.

Another branch of the work at Lyons, which has not been least prosperous, remains to be noticed—*the Circulating Library*. The number of readers, which had fallen below 10, is now more than 60. We have also founded a Christian Reading-room, which is frequented by 12 or 15 readers.

If we did not fear to overpass the limits of this report, we might tell you of the obstacles we meet with from different quarters. We might tell you of chil-

dren taken from their parents, of servants separated from their masters, of proselytes pompously rebaptized in the churches and in the hospitals. But we only point them out, that you may feel that we have not less need of the prayers of our brethren, than of their pecuniary aid.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

THE ANNUAL MEETING, EXETER-HALL.

THE Forty-Ninth Annual Meeting was held at Exeter-hall, on Thursday, the 11th of May. The chair was taken at ten o'clock, by the Right Hon. SIR GEORGE GREY, Bart. The proceedings commenced by singing the 84th hymn, Missionary Collection, and the Rev. Dr. PATERSON implored the Divine blessing.

The CHAIRMAN then rose and said,—My first feeling, in entering this hall, and in looking round on the crowded assembly which it contains, is one of heartfelt gratification, that, after the society has been established for nearly half a century, there exists an undiminished interest in the prosecution of that great object which it was established to promote. I am assured, that the numerous friends now present will not be wanting in their efforts to maintain the society in the position it now occupies, and to enable its Directors to avail themselves of the new openings which the providence of God is presenting, for making known the glad tidings of salvation to populous parts of the world, hitherto almost entirely closed against the reception of the truth. The lead which this society has taken in availing itself of the opening to China, will, I hope, be followed by measures corresponding in some degree to the importance of the object. I trust, that in answer to the prayers offered up, and the exertions made by this and kindred institutions labouring in the same cause, for the advancement of the same philanthropic and truly Christian object, we are not too sanguine in anticipating that the millions of China may, at no distant day, become partakers of the benefits arising from Christianity in this country, and join us in singing hosannas to our common Lord. I cannot, however, omit referring to one other peculiarity attaching to this society—its catholicity; and in noticing this I would only say, that I do it not in the slightest degree to depreciate the efforts of any kindred institution; for I am sure there is not an individual here who will not bid God speed to every society which has the same great object in view, and who would not hold out the right hand of fellowship to the missionary, of whatever denomination, who goes forth with the Bible in his hand and the gospel in his heart, to preach the glad tidings of salvation to the world. Here we are met upon common ground; and I rejoice to know that there are upon this platform the representatives of other societies, who are labouring with zeal, diligence, and true Christian philanthropy in their respective spheres, but who are here, as I am, to bear testimony to this great truth—and I think it is a truth which cannot be too boldly stated in the present day—that the great object of missions should be that which this society, in its fundamental rule, sets before you, namely, to preach the simple gospel of Christ.

The Rev. A. TIDMAN then read an abstract of the report, which commenced by noticing the society's proceedings in the South Sea Islands. After referring to the French aggression upon Tahiti, it stated, that, in the islands where the gospel had been introduced in later years, and which had hitherto been preserved from the evils of popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers; and the best endeavours were now being made to engage men duly qualified for the enterprise. Though still called to mourn over

the obstacles to the progress of the gospel in India, presented by the debasing idolatries of the country, the Directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of Divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Additional martyrdoms had taken place during the year. The Directors had sent forth to various parts of the world, missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total amount of receipts had been £78,450 18s. 8d.; the expenditure, £85,442 5s.

Rev. J. J. FREEMAN then rose, and spoke to the following effect:—It has been my privilege since the last annual meeting of this society, to visit its stations in the West Indies, and I feel quite aware that, on the present occasion, it is reasonably expected of me that I should endeavour to render some report of that visit. So long had our missions been established in one portion of that field, British Guiana, and so rapidly and largely had they increased in another portion, Jamaica,—so complicated were some of the details of our operations, and so desirous were our missionary brethren themselves, of a visit from the direction at home, that the Directors of the society deemed it wise to resolve on sending a deputation to those regions, and their hope was that I might in some measure fulfil their wishes. I have cheerfully made the attempt. How far I have succeeded, remains yet to be ascertained by the results of the visit. It was with inexpressible delight, that, having been safely conveyed, within little more than three weeks, by a noble vessel, across the Atlantic, I found myself first on the luxuriant plains of British Guiana, and then amidst the magnificent scenery of Jamaica, mingling with congregations of men so lately in bondage, and now so *free*, so *happy*, so *grateful*, so capable of appreciating the blessings they enjoy, so worthy of all that humanity, justice, and religion have done for them, and so manifestly affording the earnest of the future prosperity of those countries as the industrious, sober-minded, and increasingly intelligent and religious peasantry of those portions of the British empire. To have witnessed the gratifying and rising condition of those people, was an ample reward for the toils and anxieties of the voyage and the tour, and the absence from family and home. To me it was perhaps more deeply interesting, for I had seen slavery. I knew it as it exists in Madagascar. I saw it in Mauritius, and the colony of the Cape; and in both I had seen apprenticeship too—that anomalous thing which neither masters nor apprentices ever comprehended, but of which the poor negro himself has often said in his perplexity, "Dem say we slave no longer, and yet we no free. Ah, dem Buckra!" And so having seen both slavery and its twin-sister, apprenticeship, I rejoiced to be permitted to see freedom, and examine its working and bearing among those same people, and to watch among them the progress of Christian institutions.

I cannot but advert to this subject, and on this occasion, because it is so intimately blended with Christian missions; and although this is not, in one sense, an anti-slavery meeting, I am sure in the highest sense it is. How could I but feel and entertain strong convictions too, as, in my visit to Jamaica, I passed along the shores, and quite in sight of Cuba, Porto Rico, and Hayti? The last, indeed, is free, but without the Christianity of Jamaica, and so without its peace or its prosperity. Cuba and Porto Rico have neither its freedom nor its Christianity. Tyranny, oppression, fear, anguish, and death are there the doom of the wretched captive. While slavery lasted, Christianity *could* not flourish in our colonies, and now that slavery is abolished. Christianity *does* flourish. Often when I entered the well-filled Mission-chapel, and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men and their families, well clad, well behaved, eager to listen, to understand, to believe and be saved, I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law; but now free, grateful, industrious, and happy,—many of them pious and devout, an honour to any community,—the joy of our missionaries, and the destined crown of their rejoicing in the great day.

If a general view be taken of the results of emancipation—the happiness which

it has poured into the bosoms of tens of thousands—the peaceful cottages and hamlets that are rising, many of which I visited—the new scenes of domestic and social peace and enjoyment I witnessed—the multiplying signs of intelligence, comfort, and improvement—then there bursts before us not the fictions of a poet, but the sober and delightful realities of Christian truth, which not the pen even of a Montgomery could fully describe, though it once told well the darker scenes of the picture. For how much of all this they are indebted to the efforts of the humble Christian missionary teacher, no man can calculate. Happily, when freedom came, the restraints of the gospel, and the moral influence of the Christian teacher were there; and now the wide experiment, such as the world had never witnessed before, may challenge an impartial investigation by any government or society on earth. One feature in the character of the churches—the mission churches—made up of those emancipated men, is their liberality. They have speedily learned the great lesson of Christian liberty. I look with admiration on the large amounts they have so cheerfully contributed, and are contributing, towards the support of the institutions of religion. They have received freely, and they give freely. I know not the sum total raised by them since 1834, alone, in connection with the missions of the various denominations in Jamaica and Guiana; but surely it cannot be less than the magnificent sum of £250,000! A magnificent voluntary effort for church extension! Of course I am not now speaking of our society alone; I include all, and I think I am far within the limits. But so far as this society is concerned, there is one fact I must name,—it proved to me the liberal spirit of the people, under the judicious guidance of their ministers. They cheerfully paid, and more than paid, all the expenses connected with my visit as a deputation, so that no portion of it should fall on the funds of the parent society,—a circumstance which, I flatter myself, proves tolerably well that the measure of a deputation was acceptable both among the people and their pastors.

To give a public and definite opinion on the religious state of the mission churches, would be a delicate and difficult task. Yet I must confess, that my full conviction is, that a large amount of *real*, though not of *highly enlightened* piety, exists among them. As a whole, I am not impressed with the belief that there is any *extraordinary* piety—anything approaching to the miraculous, either in our own or any other religious community there. The one characteristic feature is attachment to religious ordinances. The vast majority seem to act as if under some common and powerful impulse, as though they must have their own minister, their own chapel, and be identified with a religious party, and do something to sustain it by personal effort and sacrifice. With many, I fear, this is all. There is, however, a large average amount of good moral character,—a surprisingly happy amount, considering under what disadvantageous training they had been placed. My conviction also is, that the present condition of the churches is not permanent or final. The transition state is not yet completed, but the changes are working favourably. As intelligence spreads among some, others begin to seek it for themselves, and these again act on others, and thus the influence will be augmented, and a favourable issue anticipated.

After these general observations on the state of the missions, may I be allowed to advert very briefly to a few particulars? I commenced my tour in Demerara, where I found springing up an important institution for the training of native teachers and catechists, under the diligent care of our respected and devoted missionary, Mr. Wallbridge, and where a new chapel is immediately wanted to meet the growing demands of an increasingly populous city, and the desire of the people to hear the word of God placed before them with fidelity and simplicity. In George Town, also, I had the delight, and it was great delight, of visiting my old friend Mr. Ketley, formerly this society's faithful and laborious agent there. He occupies a large field of labour, and is indefatigably and successfully occupying it. Few missionaries have been more honoured in doing good; and there are few stations, in my opinion, of greater usefulness in Great Britain, or any part of the world. His people showed much kindness with reference to Madagascar. Among other things they contributed £50 for a boat to be employed in aiding the escape of the persecuted native Christians.

I felt a deep interest, too, in visiting the congregation formerly under the charge of our devoted, but martyred, missionary, Smith of Demerara. Many of his old friends came around me, with expressions of the liveliest joy and grati-

tude in the recollection of his faithful and incessant labours on their behalf. Among these were men who had oft travelled all Saturday night, that they might obtain his instructions on the Sunday morning; then hasten back to the estates where they were slaves; cut their due portion of grass in the afternoon, and reach home by the allotted time; and yet, on the Monday morning, were flogged and placed in the stocks, for having dared to attend the missionary. And here may I state a fact honourable to the negro character? I conversed with many who had suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named; but I have never heard one vindictive syllable escape their lips. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition. How changed the scene! Now they can assemble in broad daylight, and bring their wives and children, and call them their own, as they never could before. They crowd to the sanctuary, listen to the sounds of mercy, none daring to make them afraid. On the west coast, our excellent missionary, Mr. Scott, is rearing a suitable and substantial place of worship at the estimated cost of £2,000. This sum the people are raising by their own efforts—every dollar the result of personal labour. We held a missionary meeting there during my visit;, and when the people had heard our plain statements respecting the demands made on the society from various quarters where the people are less able to contribute than they are, they at once responded to the appeal of the minister, and offered to relieve the society from the promise of its donation of £100 to help them in building their new chapel. By an additional effort, said they, we can raise the sum ourselves, and we waive our claims for the £100; "yes, massa, we able—we will."

It would be long and tedious to specify every case. I pass to Berbice. In the principal town there, I found a great and glorious missionary work in progress. Few men are more abundant in labours—persevering and systematic labours—than our missionary in New Amsterdam. There, also, the people are raising an excellent chapel. Within two years they contributed specifically for it £2,500. It will cost double that sum, and they will raise it all. The people determined on building, not a slight flimsy structure, just to last their own lifetime, but for their children too—such a one as a poor pious sufferer, Fitzgerald, (of whom you heard a year or two ago, as remarking, when he paid his money, "God's work must be done, and I may be dead,") described to me: We want build chapel, massa, large, strong, make him last for ever and ever—amen." It displays also the liberality of the people, that at another station, Rodboro' in Berbice, a chapel has been reared at an expense of £3,500, including school and dwelling-house. Others are also in progress, and others are completed, of which I could find much to say, but time would fail me.

From British Guiana and its vast alluvial plains, I crossed to Jamaica—the beautiful, magnificent, and salubrious island of Jamaica—with its stupendous mountain-ranges, and luxuriant plains of rich colonial produce. If the success attending a missionary enterprise be a legitimate proof of the Divine approval of the measure that introduced it, and the means that have carried it forward, that proof is incontrovertible there. I do not mean that I would try every individual station by that test, but I speak of our Jamaica mission as a whole. And I do not fear to say it has been a blessing to Jamaica, and will be a blessing still. Possibly, if all the other societies which were there before ours obtained a footing in the island, had doubled their energies, everything might have been done for Jamaica that could have been desired. But Episcopalians who were there left ample room for Nonconformists—Moravians left ample room for Wesleyans—Wesleyans for Baptists—Baptists for Presbyterians, and Presbyterians for Independents; and still there is work enough to be done, and ample space for all, without any party wishing another to be out of the way. Few spots exist in the world more favoured with a zealous Christian ministry than Jamaica; and I am sincerely thankful for it. In the progress of the great cause of emancipation in the world—for onward that cause must proceed—many eyes will turn towards Jamaica. *Its* prosperity will accelerate the freedom of other lands, and that prosperity is identified with the progress of pure and enlightened Christianity. May I add, that I think, for the religious interests of Jamaica; for truth, peace, and prosperity—one great desideratum is, a visit from some of our wealthy, intelligent, and religious lay gentlemen. Just let them pass the winter months

there—a delightful escape from English inconveniences, as I found it. Instead of taking a tour of mere gratification along the Rhine, just let them cross to Kingston, pass Mont Diavolo, and feast on the rich and varied scenery of those enchanting regions, and the good they would effect is incalculable, even though it might not be all they wished. But, by advice to churches and pastors, the expression of sympathy, and mingling with the congregations, they would, under the circumstances I have alluded to, do more good than all the speeches made on the platform of Exeter-hall, or the pamphlets that issue from Paternoster-row.

One important thing I must be allowed to add in relation to our mission churches in the West. I anticipate their being in a position to support themselves ere long, without pressing on the funds of the parent society. Many of them have become so already. Some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions I think they will shortly be self-sustained; so that the resources hitherto expended on them will henceforth be available for other fields. In conclusion, I would say, this society has ample reason for devout acknowledgment in the manifest blessings which God has bestowed on the labours of its agents in all that portion of the missionary field which I have been permitted to visit. Had the society existed for nothing else than to do what it has done in Guiana and Jamaica, it has existed for great and noble objects; it has accomplished a service worth existing for; and it may at this moment turn from the dark and afflictive scenes of Tahiti and Madagascar, and rejoice over the bright and prosperous scenes of the West,—there, thank God, and take courage.

The Rev. W. BUNTING said,—I have the pleasure of moving the following resolution:—

"That this meeting most cordially unites with the Directors of the London Missionary Society in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities secured by the treaty of peace for the introduction into that vast empire of the multiplied blessings of Christianity. It reviews the various preparatory labours of the Society on behalf of China through a period of nearly forty years with sincere satisfaction, and it hereby records its hearty approval of the measures adopted and contemplated by the Directors for strengthening and extending its Chinese Missions."

The resolution states that you regard with peculiar interest particular fields of missionary labour, in which God has especially honoured your society—I look upon many of them with very pleasing, or, at any rate, with very stirring emotions. Whether we look at their religious state and prospects, their geographical position, their political relations, or at any other secular considerations, I cannot but view them with feelings of the deepest interest. For instance, I turn to Africa, and though the missionary stations in the south of Africa are but specks in comparison with the vast territorial possessions of Mahomedanism and heathenism beyond, still they are very important, as being next to the interior of the most neglected quarter of the globe. I associate Africa, not only with the prospective reformation of the greatest national wrong which man ever endured from his fellow-man, but also with the most interesting enterprises of civilization and of discovery which have been undertaken during the last few years; and there it is remarkable that those two objects are in a fair way of being accomplished in direct subserviency to, and in connexion with, your religious missions: not the light of enterprise, not the light of science, but chiefly the gospel of Christ is penetrating the darkest population of the earth; dark as to themselves, ignorant, dark, and unknown as to us: there civilization, agriculture, and letters, and social order and happiness, are progressively and triumphantly being established.

I cannot but advert, with peculiar alarm, to the spirit and progress of Popery, as exhibited in its aggressions upon Tahiti. Why do I sympathise with the feelings of the fathers of this society, in relation to the outrage upon that island? Not, I candidly confess, so much for the sake of liberty and peace, as for the sake of truth, and holiness, and salvation. What is to become—I do not say of your devoted missionaries, nor of their well-earned rewards—but what is to become of evangelization—the great end about which we are of one and the same mind? what is to become of Christianity? what is to become of the safety of souls in that great archipelago, if Popery is to supplant the gospel?—if, I say, your faith-

ful and effectual preaching of salvation by grace alone, is to be superseded and set aside by the wretched, Christless, soulless, sacerdotalism of Rome? For the constancy and steadfastness of your converts in Tahiti, I have confidence in God; especially when I remember the martyrs of Madagascar. But when I think of the myriads who occupy unrecognised and unreclaimed territory—of the myriads of Polynesia, China, and elsewhere—the myriads of heathen whom the ministry of pure Christianity, through the instrumentality of this and of other societies, was in a fair way to have reached and reclaimed—when I think of them; when I behold them stolen upon and circumvented by a Christianity falsely so called, just as the word of God was hovering over these heaps of slain humanity, and the Spirit of God coming from the four winds of heaven to breathe upon these slain, that they may live—when, instead of hearing of this delighted work, I hear of a sort of galvanic process, by which a system that makes no use of the truth, and which has no promise of the Spirit—will cheat men into the mockery of a kind of convulsive devotional life, and yet leave them as it has left the papalized masses of Europe, in spiritual death and in real corruption—when I think of all this, my feelings are not those of hope and confidence; I am rather disposed to take alarm, not merely for the liberty of Nonconformity, or the liberty of Protestantism, but for the salvation of the souls of men.

The Rev. JAMES PARSONS rose to second the resolution, and after some prefatory remarks, said,—In order that such a resolution as that which I now hold in my hand may be properly and intelligently carried, let it not be forgotten by us, that we are contending, in connection with this, and kindred institutions, against the greatest evil that has ever yet afflicted and deformed the world,—I mean the apostasy from God under the title of heathenism. There was, only some little time ago, a very imperfect apprehension on the part of Christian men respecting the nature and results of heathenism; but religious Missions have effectively dispelled that delusion. They have removed the veil with which heathenism was shrouded; they have exhibited features of sullen and monstrous deformity, and placed before us a series of attributes which can be contemplated only with loathing, disgust, and hatred. And, therefore, however modified and various may be the external forms of heathenism, its essential features are invariable, whether we view it in the elaborate system of Hindooism in the empire to which the resolution alludes, or whether we view it in the wider or more savage regions of Australasia, and Tartary, and Africa. We find that, after all modifications, the characteristics and results of it are the same. We do not declaim—we only describe—when we say there is not one truth which it does not oppose, or one falsehood which it does not promulgate; that there is not one virtue which it does not banish; that there is not one vice which it does not cherish; that there is not one blessing that it does not destroy, or one curse that it does not inflict. It spreads its withering blight over both worlds; and after having inflicted upon the present the elements of bitterness and pain, its consummations reign beyond the grave, amid the souls it has placed in destitution, darkness, and despair. This is the apostasy which now reigns over at least six hundred millions of beings, immortal as ourselves.

Again, in order that this resolution and others of a kindred nature may properly be passed, we must fix it further in our minds, that in attempting to communicate evangelical Christianity, we are attempting to communicate that which will precisely remove the evils incident to man, and restore him to the enjoyment of happiness. What is the evidence from the West Indies, from South Africa, from Hindostan, and from the South Sea, of which we have heard this morning? What is the evidence from those islands where our Society unfurled its earliest banners—where it endured its earliest toils, and where it has achieved its largest triumphs, and around which such an intense and fearful interest is now gathered, lest their fair and beautiful manifestation should be blighted by the touch and breath of that spoiler, who never moved but to exterminate, and never lighted down but to destroy? In each and all of these have been accomplished results, in which not to rejoice would be an insult not only to religion, but to philanthropy. The missionary in his humble guise has far outstepped, and *will* far outstep, the philosopher, and the lawgiver, and the statesman, in the strength of his Divine Master. He is the emancipator, the benefactor, the great deliverer and restorer; and blessings follow in his train. Where *he is*, the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose; and

when he shall have completed his progress and closed his career, then he will have realized the beatific vision of the prophetic poet, and have given back to the disordered earth the splendours of her golden age.

May I, in connection with the order of thought upon which almost of necessity I have entered, remind you of the reason which we have for abounding and devoted gratitude on account of the facilities with which we have been favoured for extending among the nations the Gospel of the grace of God? But let us remember that all these facilities must be regarded as opportunities committed to us by the universal Governor, the neglect and abuse of which constitutes a guilt beyond measure flagrant, a guilt which will expose the nation and the church to overwhelming judgments. Let us know the day of our visitation, and let us acquit ourselves as good stewards of the manifold grace of God. Then we shall exhibit a practical patriotism—and I speak it most respectfully in the presence of one who has consecrated high senatorial eminence by the spirit of vital godliness and piety—we shall exhibit a practical patriotism far greater than can be manifested in the senate or the field. We shall stay the sun of our national glory at its meridian; we shall create around it new elements of prosperity and of honour; and, moreover, beyond local and temporary benefits, we shall have acted as the almoners of Heaven. Heaven has opened the blessings of mercy to mankind; let the infidel deny, and let the indolent postpone, the time to favour Zion is *now*—the time to build the house of the Lord is *now*.

I think of the duties which are incumbent upon the whole body of the faithful, and which the whole body of the faithful are now awakening to fulfil. I remind you of them as follows. The study of the claims of Christian missions is your duty; to indulge, to cherish, and to display all the emotion which rightly arises from your connection with the claims of missions, is your duty. To contribute largely and cheerfully of our pecuniary property is a duty. The necessity of pecuniary contribution is obvious; there is now a demand yet more urgent still, to take our stand as generous supporters of the cause. The East Indies pleads for it; the islands of the South Sea plead for it; India pleads for it; China, especially, with her three hundred and sixty millions, pleads for it; and we must learn to contribute not merely out of our abundance, but out of our poverty; not only out of our luxuries, but out of our conveniences and comforts, rejoicing if we can make sacrifices for Christ and for souls. Again, to exhibit fraternal kindness and good will towards the exertions of other Christians, is our duty, as well as to pray earnestly for the enlarged bestowment of Divine influence. Let the spirit of prayer be carried into every domestic circle, and into the deep and holy recesses of the closet, and, retiring, let us determine that we will give God no rest, till he make his Jerusalem a praise and a joy in the earth, and at length we become armed with his omnipotence. Then He will bid the seventh angel sound his trumpet to tell that the mystery of God is finished, and we shall hear the Eternal speaking from his shrine, and saying, "As I live, the whole earth shall be filled with my glory."

The consummation to which I have adverted is one which I conceive we are not, by scriptural principles, permitted to doubt. There is, indeed, much that is adverse; there are many foes that bar the entrance to wide and effectual doors; on various occasions we have to lament falsehood and treachery among those who should have cheered us on; and from other causes there may be some labouring under the depression of fear, while not a few have announced their conviction that the interests of the church of Christ are now in jeopardy and in peril. What! the church of Christ in jeopardy and peril! No. False systems which have usurped the name may be in danger; but the true church—never! The preservation of the church is pledged for the purpose of its universal empire; all its movements are intended for the salvation of the world. If there be occasionally retrograde steps taken, they must be regarded—to use the elegant language of a friend who still remains a glorious memorial of the generation of the ministry that has well nigh passed away—"they are but like the stepping back of a giant, that he may strike the weightier blow." Every movement, apparently insignificant in our missions, is to be regarded thus, as the fore-shadow of the future, precisely as the root is the promise of the tree—as the bud is the promise of the flower—as the first tender streaks of the dawn are the promise of the meridian day. The word hath gone forth, and it is the promise of the Father to the Son, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Here,

then, is our great end—an end to promote which we have convened ourselves, under the divine permission, this day, and this meeting cannot but resolve to advance it. There is not a Christian word, there is not an expression of principle, but will advance it. There is not a thought that enters and illuminates the understanding of a Christian man or woman but will advance it. There is not an emotion which throbs, or kindles in any bosom, but will advance it. There is not a resolve of more determined dedication for the future but will advance it. There is not a gift that shall be dropped into the treasury of mercy, however small and insignificant, but will advance it. And so we have not assembled in vain! Lord Jesus, we offer ourselves to thee. Thou hast made us already thine agents, in propelling the progress of the chariot in which thou art going forth, conquering and to conquer. This is our recompense and our joy. I have great pleasure in seconding the resolution.

The resolution having been put and agreed to,

The CHAIRMAN said,—Other duties will now compel me to withdraw. I cannot, however, leave without expressing my gratitude for having been permitted to take the chair, and to associate, for a brief time, with these honoured men, many of whom have devoted their lives and best energies to the prosecution of this,—the highest object to which the energies and the talents of the Christian can be devoted.

W. A. HANKEY, Esq., then took the chair.

The Rev. JOSEPH ANGUS, after a few remarks, moved,

"That this meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the native government have been deprived of independence. It reprobates, as it deplores, the forcible establishment of Popery among an unwilling but defenceless people; and it presents to the missionaries and churches in the island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy."

The Rev. J. B. CONDIT, from Portland, in the United States, after expressing the pleasure he felt in attending the meeting, said, I desire to direct my remarks chiefly to the single sentiment of the resolution, and that is the expression of sympathy with our brethren in Tahiti, prefacing it, as Protestants faithful to our principles, with a protest against the offensive aggressive action of the French government. I may be permitted here to speak somewhat in the name of the American Board. Our history has been to some extent alike, not only in successes but in tribulations. I trust, when I speak of the Sandwich Islands, I mention a spot which has a claim to the sympathy of British Christians. You know that when, a few years ago, our missionaries went to that part of the world, the way had been previously prepared by the providence of God; the islands were opened to them, as it were, by an invisible agency from above, prompting the spirit within. The work was done in the Sandwich Islands in the most rapid manner. I have sometimes compared it to the quickness with which the barrenness of northern regions is turned into the verdure of spring; where there seems to be scarcely any interval between the frost and the flowers, so suddenly does the desert bud and blossom as the rose. We counted twenty thousand members of the Christian church in those islands. And then, just at the time when it really seemed to us as if Christians at home and Christians there had reason to rise with gratitude to God, and to stronger hope than ever, a dark cloud came over the prospect. The cannon's mouth was pointed there; demands like those made at Tahiti were there made. The demands were to some extent yielded: concession was made. The Roman Catholic priesthood found an entrance, and have now for nearly four years been acting in that region. I suppose the result of such things must be to keep the Christian church where she ought to be, down in the dust. We can bear very little success; and it is often noticed that just when we begin to think that all is open and plain, God puts an obstacle in the way, and makes us feel that our strength is not in man, but in the Lord of hosts. With respect to the intrusion of the Romish heresy and all its machinery into the Sandwich Islands, permit me to inform you, that, in a long letter received just before I left my native shores, from one of the missionaries, I learned that the Romish church was a very little too late; that the press in these islands had circulated so many Bibles—one edition of ten thousand exhausted, and another going on—that the missionaries had reason to believe that Romanism could not achieve its

victories there. The success which has attended the Roman Catholic priesthood has been in two departments. A number of persons had been dismissed for bad conduct from the Christian churches; chafed in spirit, some of them have fallen into the arms of Romanism. In those sections of the island where Bibles have not reached, and Christian schools have not been planted, they have found some success; but repeated cases are recorded in which persons who had been previously instructed in the gospel have gone into the Romish chapels, and looked round the walls, and when they have come out have exclaimed, "Why, this is our system of idolatry over again, and we cannot have it." There is one fact from which hope may be derived. One of the chiefs of the Sandwich Islands, in connection with the Rev. Mr. Richards, has been lately upon the American shores, and has addressed a letter to the American government, asking a recognition of the independence of the Sandwich government, &c., that the people of these islands may be in some degree protected henceforth from any such invasion as that which has been recently made upon Tahiti. To that application a favourable answer was given, and I heard that they were going to France on a similar mission; but how they are likely to succeed there I cannot tell.

The Rev. A. TIDMAN: France has consented to it.

The Rev. R. B. CONDIT. I was not aware of that fact. It is the remark of Milner, that "to believe, to suffer, and to love, was the primitive taste." The missionary, in the exercise of faith, leaves his native land, goes to the destitute, and plants among them the standard of the cross. Nothing else will sustain him in his work. There is faith, but there is hope too; in the horizon, in the distance, it shines bright, and beckons us onward. I cannot give up hope. Whatever may cause other minds to yield to alarm, hope is still left, and let us cling to it. But a greater than these is love. I do feel that we have not yet known the full power of love, though I admit that love has presided at all your meetings which I have attended. It is love that can touch misery and handle wretchedness. Love will go out and embrace the object about which faith and hope are exercised. Faith and hope have no tears, but love can weep. Love is the very heart, the vital element of your enterprise, and let it be infused more and more into all your operations. The resolution proposes that you should give the testimony of your sympathy with your brethren in their afflictions. How shall we testify it? Oh, my dear friends, it is very easy to shed tears here, but let us remember that our brethren want something more than tears. I remember that when that venerable man, who is now almost become a patriarch in our history, the Rev. Daniel Temple, after returning home some years ago to bring his children back and to leave them in America, was about to bid them farewell, one of them, a little son nine years old, said to him, "Father, why do you go away and leave us here?" "My son," said he, "my duty calls me to go." "Father," said the child, "can't you bring your duty here?" Oh, my friends, I hope you have settled this matter conscientiously; and if you cannot bring your duty here, I pray you to take care that you do it at home. It was your own Fuller who said, that after some have gone into the mine, we must remember that it is our duty to hold fast the rope.

The resolution was then carried unanimously.

The Rev. A. F. LACROIX, prior to his departure for India, spoke to the following effect:—I cannot allow this opportunity to pass without expressing my heartfelt gratitude for the kindness with which you have received me. Nothing can be more gratifying to my feelings than that my feeble endeavours have, I hope, in some measure, tended to increase the interest which is felt in this country for India. If this has been effected, the fondest wish of my heart has been realized. My heart was full of India—full of its claims; and you know that from the abundance of the heart the mouth speaketh. Therefore, whenever an opportunity was afforded I spoke about it, not only in this country, and in Scotland, but in my own native land, in Switzerland, France, Belgium, Germany, Holland. Wherever I went, India held the uppermost place in my thoughts. While, however, I have constantly held forth India as a most promising sphere of missionary operations, I cannot conceal the fact, that there does exist in that country numerous and very formidable obstacles, that will require the persevering efforts of British Christians to overcome. Your Thames Tunnel was not completed in a few days, as a road over a meadow of the same length would have been. Why? Because of the numerous obstacles that were to be sur-

mounted; they were so great that many thought the undertaking absolutely chimerical; still, by arduous and persevering efforts, they were all surmounted, and now that work, in its finished state, attracts the admiration of all, and forms a splendid memorial of British enterprise and perseverance. Let British Christians but manifest the same unflinching exertion in reference to India, and I doubt not that in his own good time the Lord will cause the stupendous work of the conversion of the myriads of its inhabitants to be accomplished.

I will not trespass further on your time, but sit down, commending myself and my dear brethren of the Indian mission to your most earnest and fervent prayers and remembrances. I cannot tell you how consoling it is to your Missionaries in heathen lands, amidst all the trials to which they are exposed, to enjoy your sympathies, and to be remembered by you at a throne of grace. We also shall pray for you and sympathise with you. You may stand in need of our prayers. Times are becoming critical in Europe. From what I have observed during my late travels through this country, and in various parts of the continent, I feel that a mighty struggle between light and darkness is at hand. Oh! may you all, when it arrives, acquit yourselves of your duty manfully and faithfully, as it behoves Christians to do. And what shall I say more? I will only add, let us then all pray for each other; you, for us in heathen lands, and we for you in Europe; and let us all in the strength of God believe, that, wherever we may be placed, and whatever be the spheres which the Lord has appointed to us, we will be faithful to him to the end. We will fight the good fight, keep the faith in the firm hope that his kingdom will soon be established, and that when the conflict is past, truth, holiness, and happiness will fill that world which too long has been the seat of error, sin, and woe.

ADJOURNED MEETING.

THE adjourned meeting was held at six o'clock, at Finsbury Chapel, and the attendance was again very numerous. F. Smith, Esq., took the chair. The services having been commenced by singing the sixty-fourth Hymn (Missionary Collection), the Rev. J. ROWLAND, of Henley, supplicated the Divine blessing.

The Rev. W. STALLYBRASS, Missionary from Siberia, having offered a few introductory remarks, said:—It is now twenty-six years since I first left my native land; twenty-four of which have been spent in actual service, in different departments of Missionary labour, among the heathen in that part of the world. Siberia is peopled by two classes of inhabitants. It is a land of banishment and exile, but none except ourselves have ever been banished from it. The aborigines are of the Mongolian race, and to them our efforts were directed; they are the votaries of Bhuddhism, and have gods innumerable. I laboured there for sixteen years without seeing any fruit of my ministry; but one day, a little boy had a frame round his neck, in which there was his god—he had learned that portion of Scripture, "The gods of the heathen are no gods"—and he applied this to his own. When surrounded by his school-fellows he said to them, "I do not believe this is a god, I shall throw it in the fire, and if it will burn it is not God." His companions trembled; they expected the god would jump out of the fire and devour them; nevertheless, curiosity led them to witness the carrying into effect of his determination; he threw in the god, and it was burnt. This is a delightful proof of the effect of simple instruction from the word of God.

The Rev. S. HAYWOOD, from Berbice, said;—I have come from a land, where I have had many difficulties to encounter; but there is no trial which we ought not to be willing to endure, if we can but carry a cup of cold water to the meanest disciple of the blessed Redeemer. The first sermon that I preached at my present station was on the blessed and glorious day of negro freedom. You may well imagine what my emotions were on that occasion. I stood in the midst of 6,000 black people, and I felt that the fields were fast ripening unto the harvest. At that period not one of the people could read, not one was married, not one was baptized, and none knew anything of the Gospel except what they had heard from the people on the estates of New Amsterdam or Demerara. While I was preaching the most important truths, such was their inattention, that they went round to each other with wooden bowls filled with water, that they might drink.

But, after a short time, one and another began to listen, and to look to Christ for mercy. A man came to me and said, "I cannot get away from the story you have told. I tried to walk, and he kept by me; I ran, but he kept close; I went to bed, put my hand on my eyes, 'go to sleep,' but my eyes still open, and story come again. When the story come so fast, I said, now, boy, (a term they use when speaking of anything,) to-morrow there is my shovel and my cutlass, I will go into the field, and I will pass you then. I go into the fields, and begin to work, and I find the story go into the ground as fast as the shovel." I inquired what was the end of his story, and he replied, "I feel that I must love the blessed Redeemer; that I must be married, instead of living as I now do; that I must be baptized, and give my heart to Christ." Multitudes thus came forward. God made himself known among the people, and it appeared as if a nation were being born in a day. When laws were passed at the time of freedom, every Dissenting minister was allowed to marry those connected with his own congregation, and numbers came to me to have this rite performed. Some of the congregation then said, "We must have a chapel." I inquired where they would get the money; to which they replied, "Never mind that; we will put up bit by bit, till we get it." The building was ultimately erected, and cost £1,000. We formed a church consisting of fourteen persons, that continued to increase, and for the last three or four years we have had from 300 to 350 people in Christian fellowship. I cannot tell you their gratitude to the Christian people in England for the kindness shown them. During the last year we have refunded to the London Missionary Society every farthing that we have received. We held meetings in Berbice; but we reverse the plan adopted by you; we make a collection before the speeches are delivered, and I have known £200 deposited at one meeting.

LETTER FROM THE REV. JAMES RUSSELL.

Nagercoil, March 17th, 1843.

On Tuesday, the 7th inst., we had the usual Anniversary of our Tract Society. It was not quite so numerously attended as on former years, on account of the people being, for the most part, exceedingly busy in their various employments at this season. Still, however, there could not be less than three thousand souls assembled within the walls of the spacious chapel; and the speeches delivered by the natives were, undoubtedly, more interesting and encouraging than on any former occasion within my recollection. The meeting was opened by praise, and the oldest reader in the Mission then engaged in prayer, after which, a report containing some interesting information was read, which also gave an account of the tracts which had been published during the past year, together with the state of the funds. The first speaker was Masillamany, one of the oldest readers in my district, having under his care one of my largest congregations, for whose spiritual welfare he labours most faithfully and indefatigably. He spoke shortly on the usefulness of printing and circulating tracts. Many of the Christian people, said he, are unable to speak in a correct manner on the important truths contained in the scriptures, who, by reading a tract to their neighbours, are enabled correctly to make known these truths to them. Again, the heathen often make objections to Christianity, which the poor people are not able to answer from their own mind; but the knowledge communicated in the tracts enables them to meet and answer many of the objections; and in this way, he said, much good had been done by means of printing and circulating tracts. The next speaker was Solomon, a faithful devoted reader in Mr. Mault's division, and who has under his care one of the largest congregations in the mission. He related several anecdotes illustrative of the advantages which have resulted from the circulation of tracts and the scriptures. He appealed to the assembly concerning some of the practices to which they had formerly been addicted, and in which they had indulged. How had they been led to abandon those practices of which they were now ashamed? Was it not by means of the knowledge communicated by the scriptures and by tracts? Such being the case, he called upon them to come forward and give of their substance for the support of this society,

that, by the blessing of God, others might be benefited in their souls as they had been. The next speaker was Davadasar, (that is, servant of God,) the young Brahmin convert. He has the superintendence of all my schools, which, though about forty in number, and scattered over a portion of country of more than twenty miles in length, by about ten in breadth, he visits and examines regularly twice every month, sometimes alone, sometimes in company with me. Besides which, he seldom conducts less than three public services on the Lord's day. He is a most sincere, upright, zealous, and devoted Christian. He gave an account of a family of devil-dancers—that is, worshippers of the devil—which had been led to abandon idolatry, and to embrace the Christian religion, by means of a woman, a schoolmistress belonging to one of my congregations, who had been in the habit of visiting their house, speaking kindly to them about the truths of the gospel, and the way of salvation through Jesus Christ, and of reading the scriptures and tracts to them. The speaker then appealed, in a most touching and earnest manner, to the heathen who were present. He reminded them that they also had read, and heard read, tracts and other good books which make known the only way of salvation, but without having derived any benefit from them. He called upon them to imitate the woman of whom he had spoken, to repent of their sins, abandon idolatry, and believe on the Lord Jesus Christ that they might be saved. He next addressed the Christians who were present. He exhorted them to embrace every opportunity of speaking to their heathen neighbours about the salvation of their soul, and, above all things, to set continually before them an example becoming the gospel.

Before proceeding to the next address, I would just state concerning the family spoken of by the last speaker, that I know the family well. They were once the most determined opponents to Christians and Christianity, the mother of the family in particular. She would not, on any account, allow the reader of the village to enter her house, much less listen to his instructions. The whole family are now connected with one of my congregations, and are most regular in their attendance at public worship, and attentive during the services. There is something peculiarly interesting about every member of the family, the mother especially. She has, within the short space of three months, learned the whole of Watts' First Catechism, and appears, from her answers, to possess a considerable degree of knowledge of its meaning. Besides which, both herself and her daughter are now learning to read in the female school, under the care of the woman who was the means of leading her to abandon idolatry. The conduct of the entire family up to this time, I am truly thankful to say, has been most pleasing, satisfactory, and encouraging. O my dear father! pray that they may be established in the faith, and be kept by the power of God unto the day of redemption. I now resume the addresses. The next speaker was Joseph, a truly pious, talented, and useful reader, having under his care a large congregation in Mr. Mault's division. He also began by speaking of the advantages which had resulted from the circulation of tracts and the scriptures. He appealed to those present in proof of what he said. They knew well that they never had had such meetings as the present among them, where so many were assembled from all parts decently clothed, and in a quiet, orderly manner, listening to the accounts of the good which was being done among them by the tracts of this society. He next related an anecdote of two poor ignorant females who had been led to abandon idolatry, and place themselves under Christian instruction by means of the reading of tracts. He said they were now both learning to read, that they might be enabled to make known the same truths to others. After this, he gave an account of a heathen man, whom he one day found reading a tract to some of his neighbours. The man having finished reading the tract, began to speak to his neighbours of the great difference between the conduct of the Christian missionaries, and that of a man in the neighbourhood who has given himself out to be a "swany," or god. The swany takes all your gifts and offerings, and gives you nothing in return but a little earth; (referring to the white earth which this man gives to his disciples to *mark their foreheads*, to show whose disciples they are, and to preserve them from evil;) while, on the other hand, the missionaries establish schools in every village, pay a great many readers and schoolmasters, print and send among the people a great many tracts and books, and are at great pains to teach the people good knowledge, and ask nothing from us, but that we should forsake our sins, and attend to the salva-

tion of our souls. The speaker then concluded by saying, that as the compass guides the mariner in safety to his wished-for port, so the word of God is the sure and only guide which will lead all who faithfully follow its directions safely to heaven. The meeting was next addressed by Yesudian (that is, servant of Jesus), one of the native teachers in our seminary for training young men for the office of readers. He is a well-informed, pious young man—very steady, and devoted in the discharge of his duties. He began by informing the people that the Lord Jesus had laid down his life, that they might be redeemed from the punishment and power of their sins; and because he had done this, they, themselves, and every thing which they had, belonged to Jesus; and that they were bound to glorify him by their conduct, and also in giving of their substance to spread abroad throughout the world the knowledge of the way of salvation through him. He told them that they were not to think it enough to come here and give their cash and their chuckrans (two species of small native coin), but that they must give their heart to God; because, without this, nothing else they could give would be pleasing to God. He next gave an account of a family in which there was a blind boy. Some person informed his brothers that there was a particular kind of medicine which, if they applied for a certain number of times to the eyes of the blind boy, sight would be obtained. The family, he said, though they were wealthy, were unwilling to incur the necessary expense to restore to sight even their own brother. Now, said he, we are all spiritually blind. The Brahmins are the persons who are appointed to teach us the Vetham, or Scriptures, which they say makes known the way of salvation. They, however, act the part of the brothers of the blind boy. Though our spiritual blindness might be removed, they will take no trouble, nor be at any expense to do so. Nay, they tell us, that to teach the word of God to Sharars and Pariars (the lower classes or castes of the people), is a sin; and thus they leave us to perish in our blindness. Thanks be to God, however, that which our own brothers would not do for us, the all-wise, good, and merciful God has put it into the heart of his own people in England to do, by sending his holy word, and teachers, and tracts, to explain it to us, that the eyes of our understanding may be enlightened, and that we may be guided into the way of everlasting life, through repentance and faith in the Lord Jesus Christ. He said the tracts were like little cups which contained the medicine which would remove the spiritual blindness from the mind of the heathen; and called upon those present to give of their substance, that this remedy might be more and more widely distributed among the heathen. He concluded by reminding them of the promise, "that the heathen shall be given to the Redeemer for an inheritance, and the uttermost parts of the earth for a possession." The world, he said, does not belong to Bramah, Vishnu, Siven, or any of the gods of the heathen; they never died for it; but Christ died for its redemption, and to him it shall be given.

Before concluding, I would bring another subject to your notice, in which I want mother and any of the ladies with whom you may be acquainted, to render me some assistance, with as little delay as possible. The case is this; in the neighbourhood of my own village, there are a number of very poor families who cannot afford to send their little girls to school, because, while they are at home, besides helping their mothers, they can spin in a day as much cotton as will bring them in somewhere about a halfpenny! About a month ago I came to the knowledge of this, and it occurred to my mind, while thinking over the matter, whether the parents might not be induced to send their children *regularly* if I gave to *each child* a little *sustenance* during part of the day, *a clean cloth every week*,* and in addition, gave those children who *were able to work*, as much as they might be able to earn at home. Soon afterwards, I made this offer to the parents, and I have now the pleasure of seeing daily under Christian instruction no fewer than 30 female children. Thus far it has more than answered my expectations. The children are regular in their attendance. Two days ago I examined them, and was truly gratified and delighted with their progress. And I am sure had the ladies, whose aid I solicit, seen their cheerful and grateful countenances, they would have been delighted also. The whole expenses are at present borne by myself; and, therefore, I wish you to solicit a little assistance from the ladies of your acquaintance for this object.

JAMES RUSSELL.

* This cloth, fastened loosely round the body, is their only article of clothing.

WESLEYAN MISSIONS.

Extract of a Letter from the Rev. W. M. HARVARD, *dated Odell-Town, La-Calle, Canada.*

THE Roman Catholic Priests of this province are making a considerable movement, and have been doing so for two or three years, ever since it was visited by a Bishop of Nancy, a man of considerable power as a public speaker, and who often preached to overflowing churches for several evenings and days in succession. In some places he elevated and consecrated, with great pomp, large crucifixes, which remain as memorials of his visit, and as motives to the Canadians to increase their attentions to their church ceremonials. On one high mountain he placed a very large one, which, on a clear day, can be seen shining in the sun (having been cased in tin) for many miles around. It has become a practice of piety to make pilgrimages to this mountain-cross; and it will, without doubt, bring no small gain to the craftsmen. Since then a number of Jesuit Priests, from Europe, have been imported. The last time I went over the St. Lawrence, more than a dozen of them crossed in the same boat; and these hold successive meetings, of some days' duration, about the country, in connection with the native Priests, preaching, hearing confession, and, it is said, burning the copies of the holy scriptures which have been circulated among the inhabitants. Satan hath great wrath, because his time is short.

It is gratifying to be able to give a more encouraging account from the same communication.

I heard, from a very respectable minister of the Methodist Episcopal Church, when I was lately out on the district, an interesting account of the conversion of a Canadian gentleman, with whom I had formed a slight acquaintance, during my last winter's tour, attending the Missionary anniversaries. I have not the least reason to doubt the narration, from my knowledge of the parties. He is a merchant from Canada, and resides in the States, just over the boundary line. Being a man of some educational attainments, he commenced the profession of teaching, which led to two of our ministers becoming his pupils, with one of whom he boarded. In the course of teaching, the Canadian Catechism was introduced, from which one of the ministers pointed out the rejection of the Mosaic second commandment which has taken place in the Romish version of the decalogue. He was surprised at the assertion; but told them he would lose his head rather than change his religion. He, however, asked if it was the same in the French Romish version of the Bible. They promised him one to examine for himself; which on perusing, and on being fully convinced that in this particular his church had mutilated the word of God from the original Hebrew, lest it should testify against her idolatrous ceremonies, he became affectingly silent with astonishment. He was evidently abashed and ashamed at having been so deluded by a church and by a priesthood in which he had ever reposed such unbounded and unquestioning confidence, and regarded his Methodist pupils as his truest friends, in having thus assisted him to detect the fatal secret. His prejudices being removed, he soon learned from them the nature and necessity of being born again; and his "honest and good heart" received such light from the word of God, by the teaching of the Holy Ghost, that he was found with sincere contrition, earnestly inquiring, "What must I do to be saved?"

He is now a very happy and humble Christian; and his conversion to God has made a considerable impression on the public mind. A friend reminding him of his former expression, that he would rather lose his head than change his religion, he replied, with a sweet simplicity, "O, I found out that *I had no religion to change.* I had only forms and ceremonies. But now I know what we want. We must have the love of God in our hearts!"

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

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A CALM REVIEW OF THE LATE SECESSION.

We have been struck with the varying estimates which have been formed of the recent Secession from the Established Church of Scotland, by persons equally favourable to evangelical truth and spiritual freedom. There are who can scarcely speak of it with charity, far less with confidence. They saw in the great controversy of these late years, nothing but a struggle for power, and they regard the demission of the parochial offices of nearly five hundred men as more the fruit of pride than of principle. Now that the Rubicon has been passed, they are satisfied that the Protesters are unchanged, and will show themselves to be what they think they have always been, aspirants after spiritual despotism. Another class are disposed to view the formation of the new church somewhat more favourably. They see little in the previous steps taken by the Non-intrusionists which they do not condemn, but they grant that the bold stroke with which the drama has been concluded "covers a multitude" of former sins,—and that the members of the Free Presbyterian Church may be put now on a fresh trial, with the prestige in their favour of being entitled to the character of conscientious and honest men. To a third class of onlookers the past seems to be as if it had never been; all their recollections of it have been suddenly obliterated; the future is not; fears and misgivings never trouble them; they are possessed of one sentiment which seems exclusive of every other, admiration of the noble conduct of the seceding ministers. These persons have very exaggerated notions of the sacrifice which has just been made; and if they have ever heard of, they have forgotten, the day when two thousand godly men were ejected to poverty and bitter persecution—or if they have not forgotten it, they think it eclipsed by the eighteenth of May, eighteen hundred and forty-three. Their notions of the immediate consequences of the Secession are likewise exaggerated. Antichrist in all his forms seems almost already fallen, and the millennium begun.

There is much in the sentiments of all these classes that needs correction. Indiscriminate censure and indiscriminate eulogy are alike undeserved and misplaced. It may conduce to sober and ac-

curate thinking on the subject, to recall the history of the last ten years, and this may be done without awakening one unpleasant feeling.

It is well-known that the arguments of Voluntary writers drove the evangelical men, in the Established church, to the avowal of very strong sentiments on the headship of Christ, and of the conviction that if establishments were not compatible with the exclusive authority of Christ in his church, they were indefensible. The necessity, in order to self-preservation, of regaining the affections of the people, and placing the church in a more favourable relation to them, was very manifest. And to these causes the historian will ascribe the enactment of the Veto law. That the church, so called, thought they were not exceeding their powers in placing a veto on patronage in the hands of the people, we firmly believe. And if we are not prepared to say, likewise, that we firmly believe, that even had they anticipated from the beginning the unsuccessful issue of their struggle with the civil powers, they would have begun it and persevered in it, it is only because we remember the fervour of their attachment to the Establishment as such, and their impression of its necessity to the religion of the country. Their minds required preparation to reconcile them to the idea of dismembering the Establishment. And with their conviction of the abstract lawfulness of a civil Establishment of religion, and of the benefits of such an Establishment when properly constituted, unchanged, the absolute hopelessness of gaining their wishes, and the absolute necessity of relinquishing their state connection, must be proved before it could be expected of them that they should take the final step. The interposition of Providence, once and again, when there seemed scarcely a hair's-breadth between the ecclesiastical and the civil negotiators, throwing some fresh obstacle in the way, or rendering the minds of both parties singularly unyielding, while at the same time intensely anxious for a settlement, has been very striking, and has often excited our devout thanksgivings. The highest praise of our brethren who have now left the Establishment, is that when the crisis arrived, they were, by the grace of God, found equal to it. We were often disposed, indeed, to find fault with them for not accepting the decision of the highest judicial tribunal as the voice of the state. But had we been in their circumstances, and pre-occupied with their opinions, we too would probably have waited for the decision of the legislature. We grant that such a principle, if acted on in ordinary litigation, would be dangerous, and productive of universal confusion. And, moreover, we doubt if the decision of the legislature in this case can be considered the voice of the state, so properly as the decision of the supreme judges of the realm. The question to be determined was not the present will of the state, but its previously enacted will as found in pre-existent law, and that could be determined, not by parliament, but by the judges. Still we do not know that we should have pursued a course materially different from that which has been pursued; and we mean no offence when we say that the Non-intrusionists acted up to the light which they had, and more we could not have done.

It was our happiness to be present at the first assembly of the Free

Presbyterian Church; and before we proceed farther, it may not be out of place to state some of our impressions. Our readers have already been furnished with a narrative of the circumstances from another pen, and, therefore, we shall not now repeat the tale. The Moderator's opening speech was certainly injudicious and ill-timed; but it has been, we are satisfied, greatly misunderstood. We can be regarded only as one witness, but so far as our testimony can go, we give it spontaneously and advisedly,—and it is, that Dr. Chalmers did not identify Voluntaries with anarchists, and did not, while disclaiming Voluntaryism, disclaim fellowship with Voluntaries. We thought the Doctor's remarks uncalled-for; but knowing the man, we were not so much surprised at him as we have been since at those who have felt them as a grievous offence. Letting this unfortunate affair alone, we avow that we felt a moral grandeur in the whole scene. We plead to no weakness when we confess that our feelings overcame us when we saw the heroes of the day entering the hall amidst solemn silence—more conquering than conquered. On some occasions a hearer, not prepared by previous sympathy and a measure of excitement, might charge the speakers with wildness and extravagance. But one of our most frequent feelings was deep self-humiliation. The tone of devotedness to God, and of confidence in him, to which we listened, put us to shame. We were assured that the men who breathed that tone had been with God; in their perplexity they had fallen back on Him as their refuge and their strength; and now they were manifestly enjoying the fulfilment of his word—"As thy days, so thy strength shall be."

In proceeding to speak of the position now occupied by the seceding body, the first thing that strikes us to be remarked is, that *they have assumed the old Confession of Faith entire, unmutilated, unchanged, as their standard*—to be interpreted, of course, in the light of their protest. We feel no surprise at this. They have maintained all along that they were contending for the doctrines of the Confession: and it was not to be expected, that in the very act of giving up their status and emoluments in the Establishment for the sake of these doctrines, any question of reform or change should be mooted. Though not surprised, however, we cannot but regret that such a question was not entertained. Waiving at present all inquiry into the propriety, or lawfulness, or utility of such a standard as the Westminster Confession, we cannot forget that that Confession contains a chapter which goes in the very teeth of the spiritual independence, to enjoy which the seceding body have made so great a sacrifice. That chapter—the well-known twenty-third—cannot be reconciled with the exercise of spiritual independence by the church, without a system of interpretation, as tortuous and sophistical as that by which Newman, in number ninety of the Oxford tracts, endeavoured to reconcile Catholicism with the thirty-nine articles. And such a system of interpretation is essentially dishonest,—its dishonesty being the more dangerous, for being, to some extent at least, unintentional. Anything which blinds our perception of the boundaries which separate differing opinions—anything which tempts us to choose forced constructions, or to wish the worse to be the better

reason, inflicts a deep injury on the mind. And the mind which is habitually, or even frequently, subjected to the operation of such influences, can scarcely remain unvitiated. Those who confess the inconsistency to which we now refer, and are willing to brave the reproach of it, occupy a position more to be desired by far than those who are unwilling to sacrifice their own consistency to the inconsistency of the Confession, and labour to remove the latter for the sake of the former. The only means by which they have any apparent success in this effort, is not only injurious to themselves, but is fitted to foster scepticism on the part of the common mind around. When ordinary men observe the tact with which clever professional writers can make black white, they are apt to lose confidence in the arguments on which the evidence of Christianity itself is based. And when, in their indisposition to the leading truths and claims of the gospel, they wish to get rid of their authority, it is not unnatural for them to persuade themselves that much of the apparent strength of the Christian evidence arises from that same logical juggleries which they have seen employed so successfully in lesser matters. Where actual scepticism is not thus either produced or encouraged, the common mind still receives deep injury. It is apt to become sophisticated and rationalizing, to lose habitual honesty to its own perceptions, and to place more reliance on clever than straightforward reasoning, and to find more pleasure in it. In all times, and more especially in these, it is of incalculable importance to renounce the hidden things of dishonesty, and not walk in craftiness, nor handle the word of God, or truth and reason in general, deceitfully. Could our words reach the ears or eyes of the Free Presbyterians, we would entreat them to pause. Why not immediately appoint a committee to report on the best means of removing all ambiguity from the Confession of Faith, if they consider it only ambiguous—or of producing *bona fide* reconciliation, if there be undoubted inconsistency? The man who will dare to propose a revisal, must lay his account, indeed, to a fierce and passionate opposition from many believers in the immaculate purity and perfection of the Westminster symbols. He may raise a storm in which his own reputation will perish. But future ages will do him justice, and the advancement of truth will be his reward. Bold things have already been achieved—why may not this be attempted when demanded by truth and honour? We could indeed, we think, point out a better way than even this. We would recommend the Free Presbyterians to build on the apostles and prophets alone. We would have them consult the Westminster divines only as they would consult others, for such information and instruction as uninspired, and therefore unauthoritative, commentators can furnish. But if this state of things be yet too good and too happy for the Presbyterians of Scotland, we would have them at least to assume a position in which their theological honesty will be subject to no suspicion.

Passing from this topic, we have to congratulate the New Church on the advance they have made in regard to *the election of ministers and other office-bearers.* All male communicants have a voice in such election, unfettered by any previous limitation of choice. This,

indeed, is but a temporary arrangement, and there are some among themselves who consider it too popular. Without arguing the matter, we would submit that popular as this scheme is, it is still defective. Why should women be excluded from a voice in the choice of their pastors? Are they less intelligent or less pious? Have they not been the most steadfast adherents and promoters of the great cause of spiritual independence, and are they now to be treated as unfit for the exercise of any higher function than that of collectors of money? We do not hesitate to say that the Presbyterian women of Scotland have more piety among them than the Presbyterian men. We consider scripture and woman dishonoured by the present arrangement of the protesting communion. And we entreat the females themselves to agitate their wrongs in their own quiet but almost all powerful manner. We may add that we are not without serious fears that too much power is reserved in the hands of the Presbyteries in the matter of election—although we confess that we did not thoroughly understand the technicalities of the new law in the course of our one reading of it.

But, oh! above all things, why *leave the elective body itself, the membership, unreformed?* We are not aware that the remotest allusion was made to this subject in the late Assembly. And we know what their practice has been since in not a few cases. The admission to ordinances has been as indiscriminate as ever. Even in parishes where Moderatism has reigned undisturbed for many years, all and sundry have been admitted into the communion of newly-formed Protesting congregations, on the simple ground of their previous membership in the Church of Scotland. This is not as it ought to be. In the joy with which we have welcomed the Protesters into the ranks of Dissent, we must not lose sight of the painful fact that they are either ignorant or neglectful of scriptural discipline. Would that some Jonathan Edwards appeared among them to enlighten and awaken them, even at the hazard of another "disruption!" Meanwhile our churches must maintain the position of a "protesting and witnessing people" in reference to this point.

We congratulate the Free Presbyterians on *their home missionary zeal.* We rejoice to observe their resolution to spare no effort to carry the gospel over the length and breadth of the land. At the same time, the best service we can do them—we speak honestly and in the most brotherly spirit—is to remind them of their past neglects in order to produce a spirit of deep humiliation. They knew before that in many parts of the country the gospel was not preached from the parish pulpits, and that the people were perishing while none of them cared, or were allowed by their system to care, for their souls. Had they succeeded in patching up the Establishment, it would have been so still—and they would still have frowned on the missionary efforts of evangelical dissenters. Of all this they are conscious—and the confession of it, not to men but to God, will be the most fitting preparation for the holy work they are now undertaking. Giving them credit, as we do, for the general purity of their zeal, we must warn them likewise against certain dangers. They are in danger, for example, of hating Moderatism, and of directing their missions

against it rather as a party symbol, than as the enemy of evangelical light and truth. We are sometimes compelled to fear, not uncharitably, that their minds are inflamed against it more because it has thwarted them than because it is inherently evil. They must beware of this. The style of their platforms and of their pulpits must be purified of much that is unseemly—unseemly, especially, in the lips of men who were willing, to the very last, to reckon the Moderates brethren, had the legislature but granted spiritual independence. And nothing would be more injurious to their missionary labours, or more dishonouring to evangelical truth, than to transfer the style and spirit of which we complain into the labours on which they are now entering. It is because we place a high value on these labours, and are concerned that they may be as efficient as possible, that we deprecate everything that can mar and dishonour them. There is another danger of which they must beware—counting themselves as the only or specially chosen ministers of good to the destitute parts of the country, and treating others as if they were not, or were to be got out of the way. We attach little importance to the apparent exclusiveness of the first burst of their missionary zeal—and, on the other hand, nearly as little importance to the more recent avowal by some of their leaders of a wish not to interfere with other evangelical labourers. Generals do not always find it easy to transfuse their own noble spirit into their subalterns. Every protester is at present intensely devoted to his party as such, and would compass sea and land to promote its glory. But many thus ardent, find in their way certain meetings on which they looked in former times with an evil eye, but whose existence now thwarts their purposes more directly than ever. And in these circumstances, what between their all-devouring zeal for the Free Presbyterian Church, and their old dislike to Dissenting meetings, it is not easy for the best of them to act in a just, far less in a generous spirit. We speak what we know when we say that this is no imaginary danger. Things have already been said and done, especially in country places and small towns, which, we are satisfied, noble-minded men among the more prominent of the body would greatly deprecate, and which have already in such places chilled the warm cordiality with which evangelical dissenters were prepared to hail and assist them. Let their zeal be catholic, and it will meet with its own reward. At the same time we would entreat our own brethren, when exposed to the annoyances we refer to, to possess their souls in patience, and not to speak lightly of the character and probable consequences of the whole movement. There has never been a great party which has not had occasion to say, "Save us from our friends!"—and there has never been a great change, even gloriously to the better, which has not been disfigured by over-zealous partisans.

A serious question may be entertained by some of our readers as to the continued necessity of the missions of the Congregational Union—but it can be entertained only by such of them as know little of the matter and look at it very superficially. Our missions are as needful as ever. We do not know how it may be with the country when the new church will be more settled and its various schemes in more regular operation. But as it is now, our relation and our

duty to the country are unchanged. And it does not appear to us that the new church is capable of prosecuting labours which will render any of our available resources unnecessary. We anticipate not merely that our veterans shall have to "climb the hills" of Scotland with the glad news of the gospel to the end of their ministry, but that their places shall have to be filled after them with men of like mind, who will count it their highest honour to imitate the Saviour in "going about" doing good. Meanwhile we have a duty to discharge to our weaker churches and stations—not to withdraw our sympathy and aid, but greatly to increase them. The Secession, which we doubt not will form an era in the history of this country not to be forgotten, tries some of them at present severely. The public mind is unsettled, and many are drawn away after novelty. Where injury is sustained, we trust it will be only temporary,—yea, we believe that what has happened will turn out for the furtherance of Congregational church order as well as of evangelical truth. Let us meanwhile be faithful to our principles and our churches. Let us not give sleep to our eyes, nor slumber to our eyelids, till we have delivered ourselves from the crushing yoke of Chapel debts, and till our missionaries and pastors are so supported, that they can give themselves "wholly" to their work, freed not merely from worldly callings, but from worldly cares.

There is another score on which we have to congratulate the Free Presbyterians and ourselves:—they will henceforward be *ranged on the side of religious liberty.* They retain principles, it is true, which are adverse to religious liberty. They consider it lawful for a magistrate to compel his subjects to support a system of religion to which they are conscientiously opposed, provided, at least, that system be what *they* regard as the truth. Their views on the general subject of freedom of conscience, if we may judge by some of their most popular writers, are ill-digested, confused, and varying. Still their circumstances, as dissenters, make them practically, notwithstanding erroneous theories, the friends of unlimited freedom. And the spontaneousness and cordiality of their opposition to Sir James Graham's attempt to enthral the children of England, show that we may depend on their sympathy and co-operation in the defence of our most precious birthright.

Our space is more than exhausted, and we must omit all reference to not a few interesting topics:—one word, however, as to *future co-operation with the Protesting Presbyterians.* Many of our churches have already given them practical proof of friendliness by allowing them to share their places of worship. We are, further, willing to "eat salt and bread together," if, when by this sacred pledge we abjure all enmity and hostility, we are still left publicly and freely to advocate every doctrine and practice we hold to be divine. It is one of the laws of Christ, that whereunto we have already attained, we should walk by the same rule, and mind the same things; it is another, that we should contend earnestly for every portion of the faith once delivered to the saints. We have not to choose between them, and comply with whichsoever we will. They are equally and cotemporaneously binding. We dare not be offended if our neighbour set himself to-day to disprove some of our most cherished theories,

but must prepare to-morrow to unite with him in promoting the common salvation.

In avowing our readiness thus cordially to co-operate with the Protesters in all practicable ways, it is not that we forget past injuries, but that we forgive them. And it is not amiss that they should know this. Our co-operation would be unsatisfactory to both parties, and interrupted by frequent misgivings, if it were founded on indifference to what is wrong, or prompted by haste or ambition on our part to regain their smile and favour. Be it known that it is not so. When circumstances bring Christian friends together, after having "fallen out," they do not comply with the requisitions of the gospel, by merely consenting to forget, and henceforward to live in harmony; they may thus save their pride, and escape mortification, but the breach cannot so be soundly or scripturally healed. Mutual confession, and mutual forgiveness, form the only satisfactory basis of mutual harmony. We, of course, as one of the parties in former strife, cannot be regarded as impartial judges of the proportion of criminality belonging to each,—the proportion, that is, of uncharitableness, and bitterness, and wrath, which were mingled with the controversy. We must leave it to every man's own conscience to judge him and his words. A sceptical poet, himself the impersonation of pride and the victim of headstrong passion, has said—"The weak alone repent." Taught as we have been, however, by the gospel, we should regard it most magnanimous, as well as most Christian, in not a few men of honoured name, to make a more explicit avowal than we have yet seen of the regret with which they review the part they acted but a few short years ago. At the very least, let them bring forth fruits meet for repentance. But why now, it may be asked, occasion any soreness of feeling by reviving the remembrance of what is past and gone? For no other reason than that already given, that future cordiality and co-operation cannot be expected, and cannot have the divine blessing, by eschewing what would wound our pride. And we believe that there is enough of Christian principle in the bosoms of those from whom we have differed most on ecclesiastical matters to bear our remarks, plain but well-meant as they are.

If we do not now enlarge on the honour which is due to the men who have recently left the Establishment, it is because our pages have already done so. We must not, however, forget the honour that is due to Providence. And in rendering it, not a few of our brethren will join us heartily. They can contrast the circumstances into which success would have thrown them with those into which disappointment has brought them. By success, their amity with the Moderates, and their enmity to Evangelical Dissenters, would have been confirmed; another war with Voluntaries, and another church-extension scheme, would have been prosecuted with renewed vigour, and perchance with renewed bitterness; and much of the time and strength of the most laborious and useful men would have been wasted in angry disputations with one another. Not a few of our brethren will join us in thanking God that he has delivered them and us from conflicts so injurious and unseemly, and that his provi-

dence, pointing us to a better way, says, "This is the way, walk ye in it." Obedient to the heavenly vision, we would gird us for a race of well-doing in holy and friendly rivalry with all who love our Lord Jesus Christ in sincerity. May God speed his servants of every name, and enable them to stand between the living and the dead, that the plague may be stayed!

O. Y. E.

JOHN WILLIAMS THE MISSIONARY.

From 1819, to 1822, Williams' labours were nearly confined to the Island of Raiatea. He and his coadjutor, Mr. Threlkeld, bestowed unremitting pains, both on the civilization and conversion of the natives. They knew, indeed, that their *conversion* was at once the basis and the only security of their *civilization*. The latter, it is true, was more extensive amongst the Raiateans than the former, just as in all ages the secondary effects of the gospel—the changing and improving of the domestic and social habits and forms of communities, have always travelled faster and beyond the primary and more important effects—the regenerating of the moral nature, and the fitting of the mind for perfect communion with God. The peculiarity in the case of these islanders, lay in the rapidity with which the change from barbarism to civilization had been effected, and the striking contrast which their present state made with their former, at a very recent date. Our readers will bear in mind, that when Williams landed on their shores, the natives were in a state of perfect moral and social degradation—addicted to child-murder, and accustomed to expose their aged and infirm parents to deaths the most heartless and brutal. Their only occupation was war, and the whole community was under the domination of uncontrolled passion. The rapidity of their advances toward civilization will be seen, when we state, that, ere the gospel had been from two to three years preached amongst them, war had ceased,—instead of unfeelingly murdering their children, and the infirm and aged, they had acquired, and were cherishing, strong and tender domestic affections,—they lived in good houses, cultivated cleanly and agreeable habits, and had formed and enacted a code of laws, on the model of the British constitution. The bulk of the inhabitants could read well, and were acquainted with the scriptures; and it is no mean proof of the impression they had of the value of Christianity, and of the effect it had had in infusing into their minds a spirit of philanthropy, that at the first annual meeting of their Missionary Society, they contributed no less a sum than £500 to its objects.

Williams experienced considerable difficulty in settling with himself, how far it was right for a missionary to interfere with the political organization of a people who had grown up into that state of intelligence which created the desire of having a written and defined code of laws. The question was forced upon him by the exigencies of his own case. The Raiateans had no sooner obtained a just idea of the rights and value of property, and of the theory of a state, than

they perceived the necessity of a general system of law, with sanctions fitted to enforce obedience, and placed in the hands of an authorized executive. They naturally asked the advice of their missionary; and after mature reflection, Williams determined not to interfere *authoritatively*, but desiring them to call a meeting of the people, he gave them an outline of the British constitution, exhorting them to consider the matter and decide for themselves. For our own part, we think that the whole of this transaction was characterized by great wisdom and prudence.

It was some time, of course, before the natives fully understood the practical working of the system they had adopted. An instance of this occurred "in the very first case of trial by jury. The evidence against the accused party had been heard, together with his defence, when the judge, no doubt fully satisfied in his own mind of the prisoner's guilt, was proceeding forthwith to pass sentence upon him, in complete oblivion of the new law, and of the twelve honest jurors who had been empannelled to try him." "The mode of dealing with an accused person was simple and prompt. As in this country, an information was first laid against him before a magistrate, who then authorized his apprehension. As soon as he was taken into custody, he was tied to a tree. But he was not kept long in this *durance;* for the judge, the jury, and the king, were immediately summoned to the court-house, and a bell-man went through the settlement to announce the pending trial, and to invite the people to assemble. In about an hour after the capture, the proceedings commenced. The witnesses were then heard, but not sworn. No oaths were administered on any occasion, but a false affirmation was severely punished. If the prisoner was condemned, the judge then read, with great solemnity, the law relating to his crime, and awarded the punishment, which was inflicted immediately. Thus, a man, if guilty, felt at once the supremacy and power of the law; but if innocent, his captivity was short, and his character promptly cleared."

During this period, amid the joys of success, and the obvious favour of his Master, Williams had many painful personal and domestic afflictions; and on two occasions, the health of himself and Mrs. W. so far gave way, as to induce him to resolve either to return to England, or seek some field of labour in a cooler climate. Nor was the idea of leaving Raiatea entertained on the score of ill health alone. He had not been longer than two years in the island, till he began to think of leaving it with a view to a larger sphere. His mind was too enterprising, and his views too comprehensive, to allow him to "content himself within the narrow limits of a single reef." It was while in this state of mind, that the arrival of a chief, with thirty of his people, from the Island of Rurutu, opened up a prospect of disseminating the gospel in the Austral and Hervey groups. The readers of the "Missionary Enterprises" are aware how fully this prospect was afterwards realized. In the meantime, however, his efforts were cramped by the want of a vessel of sufficient tonnage to enable him to make the various voyages he had in contemplation. The Directors of the Society, to whom he applied for

one, did not feel justified in acceding to his request. His spirit seems to have been a good deal chafed with this obstruction to his progress. He was once more attacked with disease, and "was again compelled to entertain the unwelcome topic of returning to England. But most providentially, while his thoughts were thus anxiously exercised, a vessel, bound for Sydney, touched at the settlement, and as the captain consented to take them, Mr. and Mrs. Williams resolved to visit the colony, hoping there to obtain such medical advice as would supersede the necessity of their returning to England. But this was not their only motive for undertaking the voyage. Besides health, Mr. Williams had two other objects in view, which he hoped thus to accomplish. In the first place, he resolved on his way to convey teachers to Aitutaki. Of this island he had learned something from Auuru, and here the captain agreed to call. And, in the second place, he designed, while at Sydney, to advance and consolidate the civilization of the Society Isles, by establishing a regular communication between them and the colony, and opening a market there for native produce. These objects he expected to secure by the appointment of an agent, and the purchase of a *ship*." The Society's agent at first opposed the purchasing of the ship, but afterwards relented. And as he saw that Mr. Williams was resolved to have a ship, even if he should incur the entire responsibility himself, he proposed to divide the cost between him and the Society. Accordingly a vessel was soon purchased, called 'The Endeavour,' which name, however suitable, was changed by the natives for another deemed by themselves still more appropriate, *Te Matamua*, 'The Beginning.'

With this vessel Mr. Williams soon made a voyage to the Herveys. His reception at Aitutaki, and the results that followed, are deeply interesting. Here he "saw the natives of Rarotonga, of whom he had previously heard; and as he was anxious to discover their island, and place teachers there, he set sail in the direction in which it was said to lie, taking with him the Rarotongans and Papeiha, who had nobly offered himself as a pioneer to his brethren. But this first search for Rarotonga proved unsuccessful, and they therefore directed their course to Mangaia. Here they found the natives in the same rude state as when Captain Cook discovered their island. Having attempted, but in vain, to open a friendly communication with them, the devoted Papeiha swam on shore, and induced a chief to receive teachers; but these had no sooner landed, than they were seized, pillaged, stripped, and placed in extreme peril. Happily they were rescued from the savages; but all further attempt to introduce the gospel to Mangaia was, for the present, abandoned. They then proceeded to Atiu. Here a different reception awaited them; and both at this island, and at Mauke and Mitiaro, remarkable success rewarded their efforts."

He was resolved, however, to find out Rarotonga, about which he had heard so much from the natives. And, accordingly, "after five days' unavailing search, and when within half an hour of the time at which, by the captain's earnest entreaty, he had consented to abandon his object, the clouds which had veiled the island were dispersed, and the majestic mountains of Rarotonga stood revealed before him."

Appearances at first were very unfavourable. The teachers put on shore were abused in the most barbarous manner, and forced to leave it and come on board next morning. But "the indomitable Papeiha having offered to remain at Rarotonga alone, provided a colleague were sent to him, the 'Endeavour' bore away for Raiatea; and, after five weeks' absence, re-entered the harbour decorated with the idol trophies of their moral victory at Aitutaki."

On his return he made another short voyage to Rurutu and Rimatara, where he was gratified with tokens of great success. He planned also another and still more distant voyage to the Navigators' and other islands. This design, however, was frustrated by the governor of Sydney's imposing a high duty on South Sea tobacco, and thus rendering it impossible for them to retain possession of the 'Endeavour.' The loss of their ship greatly dispirited both the natives and their missionary, and, for a time, his efforts were reluctantly confined to Raiatea. He was always on the watch, however, for any opportunity that might offer, of extending his efforts beyond this limited sphere; and, accordingly, in 1827, on occasion of Mr. and Mrs. Pitman sailing for Rarotonga, to which they had been appointed, he and Mrs. Williams took advantage of it to accompany them. This was a most providential occurrence. On arriving at Rarotonga, he found idolatry abolished, and almost the whole people *professedly* Christian—a fact the more remarkable and interesting, that it was entirely brought about by the agency of native teachers. For want of a conveyance he was detained here much longer than he either wished or intended; but his detention proved a great blessing to the inhabitants. During his stay there were acted over again, and on a still larger scale, the scenes of moral, social, and political improvement that had taken place in Raiatea. The natives were instructed in reading, writing, and the mechanical arts. They acquired and cultivated a taste for the elegancies and comforts of civilized life, and embraced and put in force a code of laws similar to that embraced by the Raiateans. "And when the previous circumstances of the people are considered, and it is recollected that the supremacy of the law would divest the chiefs of their most valued prerogatives, abolish polygamy, protect property, destroy despotism, and punish with heavy penalties crimes which had grown into customs, it must awaken wonder that any stranger could, in so short a time, and by moral means alone, have acquired sufficient influence to effect so extensive a revolution. And what may reasonably increase our surprise, is the circumstance that, unlike the majority of great and sudden changes, this should have proved so permanent, that the code of Williams continues to be the law of Rarotonga."

It was here, also, that without tools, ropes, pitch, nails, or any of the et ceteras that are needed in naval architecture, he planned and executed the building of a ship—"The Messenger of Peace." We are at a loss whether to admire most the results of this bold experiment, or the coolness with which the ingenious missionary speaks of it as a mere matter of course. Every one of our readers, we hope, is acquainted with the laughter-moving account he has given in the

"Missionary Enterprises," of his efforts (successful at last) to make a pair of smith's bellows to enable him to "raise the wind," and work at the forge. "But the exemplification of Mr. Williams' genius will be found, not so much in any single invention, as in the circumstance that it proved equal to every exigency, and enabled him to answer every demand. 'None but a Williams,' writes Mr. Pitman, 'would have attempted such a thing as to commence building a vessel, not having wherewith to build her. I have often been amazed to astonishment to see with what coolness he met the difficulties as they successively arose in his undertaking. The cordage, the sails, the substitutes for nails, oakum, pitch, and paint, the anchors and the pintles of the rudder, made from a pick-axe, an adze and a hoe, are all striking illustrations of this remark. Nor should the fact be overlooked that, within the same limited period, Mr. Williams constructed the lathe which turned the sheaves of the blocks, the machinery which span the ropes and cordage, the forge and its furniture, as well as all the numerous smaller tools required by himself and his native assistants in this remarkable undertaking.'"

From this period, till his return to England, in 1834, the transactions in which he was engaged were interesting and brilliant beyond anything we have read of, except, indeed, it be the African scenes depicted by Moffat. These transactions were so numerous, that it is quite impossible, in the limits allotted us, to give even an outline of them, however brief. Our advice to our readers is, that they possess themselves of Mr. Prout's Memoir. We may only mention, that before returning to England, in addition to much active and successful exertion in Raiatea and the adjacent isles, he visited Mangaia, Atiu, Rarotonga, Aitutaki, Savage Island, Tongatabu, Lefuga, Upolu, &c., &c. Some of these islands he visited several times, and with few exceptions his exertions to introduce the gospel, and further the work where it was already begun, were crowned with signal success. Let it be recollected, that all this was accomplished in the "Messenger of Peace," with her quilted mat sails, and wooden nails, every timber of which, too, had been placed and fastened by his own hands; and, that the voyage from Raiatea was equal in length to a voyage across the Atlantic, and we will not wonder that some in England found it difficult to give full credit to the statements he made, and published at his return. There is nothing strikes us more forcibly, in the history of this period of his life, than the proofs it affords of an overruling Providence. His frequent and most remarkable preservations from death, the state of the natives when he visited them, and the fact that he should have been led to visit them at all, at that time, and in their peculiar circumstances, are all most satisfactory proofs, that God had prepared a soil, and sent the sower with the seed, at the 'set time,'—the time best fitted to accomplish his own merciful designs.

Our readers are acquainted with the intense interest excited by Williams' return to Britain in 1834, the effect produced by his own recital, and the publication of the "Missionary Enterprises," as, also, that he obtained at last, what he had so long and so ardently

desired—a mission ship. This vessel, named "The Camden," cost about £3,000, which was raised by private subscription and collections, and put under the command of Captain Morgan. And in it Williams again sailed for the South Seas, accompanied by several missionaries destined for the same field. Arrived once more at the islands, Williams recommenced his labours with redoubled vigour and spirit, and with not less success than had formerly attended him. Instead of returning to Raiatea, however, he placed his family at Upolu, in the Samoas, as more central and convenient for the voyages he designed to make. He visited, indeed, all the scenes of his former labours and triumphs, but not with any intention of remaining permanently amongst them; for his mind was now filled with the plan of a new voyage, more distant from his former residence than any he had yet undertaken; and one, too, attended with greater anxiety, and far more difficult and dangerous than any of his former ones, inasmuch as it was amongst a people of different habits and language from those he had hitherto mingled with. This was his last—the voyage to the New Hebrides, in the prosecution of which he fell. As this was an untried field, the mind of the missionary, notwithstanding all his courage, was troubled with frequent misgivings; and the entries in his journal, as well as several expressions in his letters, would seem to indicate an inward state of things, that might almost be regarded as premonitory signs of the awful catastrophe about to terminate his career.

In Fatuna and Tanna he succeeded in landing teachers, not altogether without difficulty, but yet with such prospects as greatly cheered his spirit. The latter was the last isle at which he called, previous to landing on the fatal shores on which he fell, and the following is supposed to be the commencement of a journal of the events that transpired on that occasion. They must have been written within forty-eight hours of his death, and are the last words he ever penned:—"Monday morning, 18th,—This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired, will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be———." How interesting this unfinished sentence! How fit an emblem of the suddenness with which he was snatched away, in the midst of his triumphs and toils! The account of his death we extract from the "Memoirs." After landing at Erromanga—"Mr. Williams called for a few pieces of print, which he divided in small pieces to throw around him. Mr. Harris said he wished to have a stroll inland, which was not objected to, and he walked on, followed by a party of the natives. Mr. Williams and I (Mr. Cunningham) followed, directing our course by the side of the brook. The looks and manners of the savages I much distrusted, and remarked to Mr. Williams, that probably he had to dread the revenge of the natives in consequence of their former quarrel with strangers, wherein perhaps some of their friends had been killed. Mr. Williams, I think, did not return me an answer, being engaged at the instant repeating the Samoan numerals to a crowd of boys, one of whom was repeating them after him. I was also trying

to get the names of a few things around us, and walked onward. Finding a few shells lying on the bank, I picked them up. On noticing they were of a species unknown to me, I was in the act of putting them into my pocket, when I heard a yell, and instantly Mr. Harris rushed out of the bushes about twenty yards before me. I instantly perceived it was run or die. I shouted to Mr. Williams to run (he being as far behind me as Mr. Harris was in advance), and I sprung forward through the natives that were on the banks of the brook, who all gave way. I looked round, and saw Mr. Harris fall in the brook, and the water dash over him, a number of savages beating him with clubs. Mr. Williams did not run at the instant I called to him, till we heard a shell blow; it was an instant, but too much to lose. I again called to Mr. Williams to run, and sprang forward for the boat, which was out of sight; it was round a point of bush.

"Mr. Williams, instead of making for the boat, ran directly down the beach into the water, and a savage after him. It seemed to me that Mr. Williams' intention was to swim off till the boat picked him up. At the instant I sighted the boat, I heard a yell behind me, and, looking round, found a savage close after me, with a club. I stopped, and picking up a stone, struck him so as to stop his further pursuit. The men in the boat had, on seeing Mr. Williams and me running, given the alarm to Captain Morgan, who was on the beach at the time. He and I jumped into the boat at the same instant; several stones were thrown at the boat. Mr. Williams ran into deep water, and the savage close after him. On entering the water he fell forward, but did not attempt to swim, when he received several blows from the club of the native on the arms and over the head. He twice dashed his head under water to avoid the club, with which the savage stood over him ready to strike the instant he arose. I threw two stones from the boat, which, for a moment, averted the progress of the other native, who was a few paces behind; but it was only for an instant. The two rushed on our friend, and beat his head, and soon several others joined them. I saw a whole handful of arrows stuck into his body. Though every exertion was made to get up the boat to his assistance, and though only about eighty yards distant, before we got half the distance, our friend was dead, and about a dozen savages were dragging the body on the beach, beating it in the most furious manner. A crowd of boys surrounded the body as it lay in the ripple of the beach, and beat it with stones till the waves dashed red on the shore with the blood of their victim. Alas! that moment of sorrow and agony. I almost shrieked in distress. Several arrows were shot at us,—and one passing under the arm of one of the men, passed through the lining, and entered the timber. This alarmed the men, who remonstrated, as having no fire-arms to frighten the savages away, it would be madness to approach them, as Mr. Williams was now dead; to this Captain Morgan reluctantly assented, and pulled off out of reach of the arrows, where we lay for an instant to consider what we should do, when it was proposed that we should, if possible, bring up the brig, now about two miles distant, and, under cover of two guns which she carried,

to land, and if possible to obtain the bodies, which the natives had left on the beach, having stripped off the clothes. We hastened on board, and beat up for the fatal spot; we could still perceive the white body lying on the beach, and the natives had all left it, which gave us hope of being able to rescue the remains of our friend from the ferocious cannibals. Our two guns were loaded, and one fired, in hopes that the savages might be alarmed, and fly to a distance; several were still seen on a distant part of the beach. Shot we had none, but the sailors collected pieces of iron, &c. to use if necessary. Our hopes were soon destroyed—for a crowd of natives ran down the beach and carried away the body, when we were within a mile of the spot. In grief we turned our backs, and stood from the fatal shores. We had all lost a friend, and one we loved, for the love he bore to all, and the sincerity with which he conveyed the tidings of peace to the benighted heathen, by whose cruel hands he had now fallen."

The skulls and some of the bones of the martyrs were afterwards recovered by Captain Croker, of H. M. S. Favourite; the bodies had been eaten by the natives. It, is impossible to depict the stunning effect that the news of Williams' death produced on the natives of the various isles. Malietoa's exclamation is at once simple and touching. Weeping and beating his breast, he cried: "Alas, Williamu, Williamu! our father, our father! he has turned his face from us! we shall never see him more! He that brought the good word of salvation is gone! O cruel heathen! they know not what they did! how great a man they have destroyed!" Two beautiful monuments, with appropriate inscriptions, were erected to his memory by the natives of Rarotonga.

Thus died John Williams, "the martyr of Erromanga," "the apostle of Polynesia." His "sun went down while it was yet day." He appeared in the South Seas like the morning star, shedding his brilliance over a dark and torpid region. Multitudes awoke from the slumbers of ages, and gazed with rapture and astonishment on the mild and full lustre of his light. They aroused themselves to action, and gazed again. A shout of mingled wonderment and joy burst from their lips; but ere they had fully realized the nature of the phenomenon, he vanished amid the splendours of the "Sun of Righteousness," of which he had been the harbinger, and was lost in the darkness of too much light.

Our space imperatively forbids any lengthened remarks upon his character. Every reader, either of "The Memoirs," or of "The Enterprises," will readily agree with us, that he was remarkably fitted for the sphere in which he laboured. In ordinary cases, the fabric of a people's civil and religious institutions, however small the community, is the product of the combined efforts of many individuals, each one contributing, through a series of ages, his mite of talent; but, in the cases of Raiatea, Rarotonga, and other isles to which Williams devoted himself, nearly the whole may be said to have risen at once, under the almost magic touch of *one* man. In himself he combined the numerous and varied talents that are usually distributed among many; and the whole was pervaded by

genuine, deep, steady piety, and devotion to God. How numerous and harassing were the merely secular transactions in which he was engaged!—more than enough to have engrossed the entire time and attention of most men; and yet, what man has done more in the same time, in the peculiar, *the spiritual*, department of missionary work—the conversion, instruction, and building up of the people of God? He was no speculator—no hair-splitter. His guides were scripture and common sense; and following their light, he detected and entered openings, and occupied fields of usefulness, at the threshold of which, men of more splendid talents might have wasted their time, and dissipated their ardour, in fruitless calculations about difficulties of which they were yet in ignorance. Williams entered at once, without rashness, indeed, but with a heroic display of fortitude and self-reliance, and met the difficulties as they occurred. The results have shown that he did not over-estimate his ability to meet with, and dispose of, new and embarrassing exigencies. Johnson has said,—"The *true genius* is a mind of large general powers, *accidentally* determined to some particular direction;" with the single improvement, as we take it to be, of substituting *providentially* for *accidentally*, we regard it as a sufficiently correct definition, and have no hesitation in saying that Williams was a "*true genius;*" and, although the church of Christ, in Polynesia, is never likely, in coming ages, to be agitated much about the *meaning* of what their apostle has *said*, the future native historian will record with glowing ardour and enthusiasm the voyages he made, and the things which he *did*.

ALEXANDRIA, *5th July*.

ON THE ADMISSION OF YOUNG PERSONS TO CHURCH FELLOWSHIP.

IT happens sometimes—who would not wish it to happen more frequently?—that young persons, between the age of mere childhood and that at which the reason has considerably ripened, afford evidence of a change of heart, and are hopefully regarded as young disciples. But when it is asked, Ought not such to be encouraged to join a Christian church? ought they not to be fully admitted to its privileges?—difficulty is felt, and the opinion pronounced is neither uniform nor unhesitating. Some Christians are addicted to a pharisaic guardianship of the precincts of the church which looks coldly at the young. Some, considering wisely, and tenderly too, the uncertainty of early character, would postpone an admission which is of advantage only to the true disciple. Some Christian societies we know of which admit many young persons, and these at earlier ages than even ten or twelve; showing, of course, that they see no ground of hesitation on the subject. How shall we decide upon the course that is best in principle and in practice?

The admissibility of the young to Christian communion, without fixing any definite age, must surely, on general grounds, be main-

tained. While the New Testament makes no positive declaration to this effect, it says nothing against it. Those who would exclude any class of persons capable of believing unto salvation, must produce their warrant for so doing. That young persons, even of tender years, may be truly pious, will be questioned by none to whom these remarks are addressed. It cannot be maintained that it is impossible for young persons to give good evidence of piety. If so, why are they not to profess their faith, and why is not their profession to be accepted by a church? The benefits of Christian fellowship were provided for all believers; and why should they be withheld from the weak and unestablished, who peculiarly need the encouragement, protection, nourishment, example, and salutary superintendence, which are to be found within the fold of Christ?

Still a difficulty exists as to the young; and it will bring us at once to the point to observe, that this difficulty lies in the comparative precariousness of the evidence for real piety, at a period when character is so immature and fluctuating. In no other way, so far as we see, can age affect the propriety of admission to a church. It would be wrong to overlook the uncertainty which generally attaches to the proofs of piety in early youth. The heart is then very susceptible of natural impressions from divine things, which much resemble those produced by grace, even while they do not go deeper than the natural affections. No fixed tastes for particular kinds of sin have been formed, and the world is little known in those fascinating and sensualizing seductions by which multitudes of souls are undone. Thus, nature is more easily cast into a mould which gives it the form of real religion, while that form, alas! does not prove permanent. The seed sown in a soil where it has no deepness of earth, springs up, and promises well; but when the sun is up, it withers away. It is a serious injury to an individual, to a church, and to the cause of religion, when this is the issue of early impressions, while, under their direction, a profession has been assumed. When we consider at once the impossibility of discerning with any certainty real gracious principle, and the fact that the great trials of principle are yet to come to a young person who has no experience of life, do not we feel that a solicitous caution is the dictate both of wisdom and true kindness?

At the same time, the uncertainty may be exaggerated. Cases of early piety occur in which the demonstrations of regenerating influence bear the same proportion to the other products of the mind as in maturer years, and they ought to be estimated by this proportion. Where, in all other things, the mind is immature, we must expect that it should be immature in religion. Where all the directing principles of conduct are unformed and fluctuating, we cannot look for the same constancy of religious influence as we do when experience has brought that knowledge which can be acquired from no other teacher. At the same time, the element of a practical and influential piety, mingling with the pursuits, and exerting a visible, sanctifying control, may be as discernible, in proportion to the feeling and activity put forth, as in manhood—it may be more so. In some children the habitual reverence and love for divine things is so marked, as to leave no doubt in the minds of those around that they are

taught of God. In other cases, where the natural passions are stronger, the indications are more variable, and yet may be satisfactory, on the very same principle of variety of temperament which we apply in judging of religious character in maturer years. That satisfactory indications of piety are often given by young persons, ought to be allowed by all who have confidence in the many recorded cases of departed excellence among the young. To credit the evidences which have been given only when the child or the youth has been removed by death, is an error which, while it may help to supply comfort to bereaved friends, does not favour correct views of the way in which we ought to act towards apparently religious young persons that are still living.

One reason of the suspicion entertained in reference to indications of religion among the young, is probably this, that so many instances occur in which early impressions utterly vanish for a season; whence the inference is deduced, when at some future period religion has regained a happy and permanent ascendency, that the early appearances were those presented by mere natural conviction. But it should be considered that the conclusion may be altogether incorrect as to the instances in which an intermission occurs, since the second state may be only a renewal of the same gracious work after a season of deep departure from God, a renewal secured through that mercy to which many a backsliding believer is indebted for his preservation from eternal ruin. And farther, we greatly question whether instances occur in which very marked and satisfactory appearances of piety have been exhibited by young persons, while the issue is final irreligion and apostasy.

On the whole then, the question as to the evidence of religion in the young, is only one of degree, as in all other cases of admission to fellowship. It is therefore a practical one, and seems rather to require the judicious application of principles which may be assumed as generally admitted, than to be discussed as a subject on which to reason. Some suggestions of this kind may now be added for consideration: readers who have had larger experience than the writer in dealing with the appearances of youthful piety, may offer more on this interesting subject.

Our first remark is an obvious one, that if the evidence in question involves greater uncertainties than in the case of mature persons, greater care and discrimination ought to be brought to bear upon it. A pastor ought cautiously to combine all the means in his power for coming to a sound conclusion; ought to employ, in the examination of candidates, that assistance from the church which will be most judicious; while at the same time he depends upon the judgment of no one, but conscientiously and wisely forms his own. Deacons or members of churches usually lean much upon the opinion of the pastor; if he do the same in return, the foundation of the whole conclusion will, of course, be sand.

That haste should be avoided in admission seems peculiarly proper. When a person, mature and intelligent, passes from the world to the ways of God, the change of principle may be so marked in its character and effects, that immediate confidence of genuine conversion

may be arrived at: but in the case of the young, time seems necessary in order to the appearances of conversion being matured into evidence. If the change has assumed the form of sudden impression, the susceptibility of the young is a reason why we should wait to see that the impressions have not been as suddenly evanescent. If it be rather the formation of a calm but operative principle, that principle will require time to prove its solidity. If little knowledge is possessed, and the indications are only of anxiety and seriousness, it is necessary that these should issue in enlightened faith in Christ by means of instruction in divine truth—and that supposes time. In short, that some time should have elapsed, either before the case comes to the pastor, or when under his hands, appears all but indispensable. I do not mean a mere protraction of procedure without an aim, but such delay as allows evidence to develop itself.

Further, it can very rarely be proper to urge young persons, directly and personally, to join themselves to a church. To urge, in general terms, the duty of giving themselves to the people of Christ, as well as to Christ himself, is unquestionably right; and we ought to give a greater prominence to the enforcement if we have reason to believe that the conscience is not sufficiently alive to it. But to press it upon any one unconditionally, implies that we have decided for him that he is a converted person—a responsibility which one ought to be slow in incurring, however ready we should be to assist a weak believer to a proper estimate of his spiritual state. So long as we say, If you have joined yourself to the Lord, delay not to join yourself to his people—we take a safe position: but if we urge to a step which ought to proceed on an assurance that the individual is a Christian before that assurance has been sufficiently arrived at, we put ourselves in the place of the only safe guide to conscience. Besides, the young are more in danger of yielding to an urgency which outruns their own enlightened conviction, than those who have learned by age to act for themselves. A mistake as to the genuineness of their religious feelings, connected with the desire of pleasing religious friends, or a wish to follow the example of some companion, or some other motive still less legitimate, may lead them suddenly forward to church fellowship, while, alas! the great work of true conversion to God has yet to be accomplished.

At the same time, let not the aspect of cold incredulity and neglect be presented when the young make some movement towards a church. Let Christian friends, Sabbath-school teachers, pastors, rather be on the watch to meet, call forth, and affectionately encourage religious impressions, endeavouring to conduct them to the issue of a public profession in the best way.

Much openness and ingenuousness ought to be observed in conversing with young persons—as indeed with all candidates for fellowship. The mystery of inquisitorship ought not to be assumed. The principles on which we deal with them should be frankly avowed. We wish to know—but above all we wish them to know—whether they are possessors of true religion. We wish to assist them to ascertain this momentous fact, by conversing upon the doctrinal, experimental, and practical nature of true religion. Their interests in

the matter are ours; if it is for their good to join a church, it is our desire they should. Let us thus make them judges upon themselves, rather than ourselves sit as judges, whose function it is to keep out all intruders upon church privileges.

A seriousness which is cheerful and inviting, rather than an overawing solemnity of deportment, ought to be observed towards the young. The latter of these, partly through momentary sympathy, partly through fear, tends to produce a kind of involuntary hypocrisy not favourable to the free disclosure of the real religious condition. We ought so to frame our conversation as that the applicant shall not be afraid to state what he does not feel as well as what he does, his deficiencies as well as his approaches to a true religious character, his doubts respecting doctrines or principles we hold as well as his concurrence. While we inquire after the great essentials—a humble reliance on the work of Christ for acceptance, and a heart renewed and obedient—let us not make the individual feel that his experience or his creed must be conformed to one exact standard in all things, otherwise he may expect to be accounted still an alien, or at least unprepared for admission. The school of Christ is a school for learners; and if we are once satisfied that true discipleship has commenced, we have no right to keep the scholar from entering. This remark supposes, of course, that there is a sufficient agreement, on the practical parts of church government to make it possible for the candidate and the church to walk together.

When a young person proposes himself for church membership, it seems desirable for the pastor to go through all the steps necessary to his own satisfaction before mentioning the application to the church. Let his own intercourse with the party, his inquiries at deacons, or Sabbath-school teachers, or parents, or masters and mistresses, be so far advanced as to give him the assurance of final admission. Many reasons must occur at once to the minds of our readers, as recommending this course; yet it is not always fully observed by pastors, and the painful result of a public committal of a case, followed by the necessity of delay or rejection, sometimes ensues. This result cannot always be avoided, but the seldomer it occurs the better.

Lastly, let all be done under the conviction, that, in the case of young persons as of all others, it is the highest interest of all the parties, pastor, church, and applicant, that the real spiritual state of the latter should be the rule of admission and rejection. Great is the injury done to an unconverted man, greatly increased is the spiritual hazard of his condition, when he is allowed to assume the form of godliness without the power. And when a pastor or a church, by carelessness, or haste, or laxity of principle, favours such additions to their communion, what are they doing but preparing elements of corruption, and laying the foundations of future anarchy and ruin to the dearest interests of a church of Christ?

W.

REVIEW.

The Advancement of Religion the Claim of the Times. By Andrew Reed, D. D. London: Snow.

Some time ago there was published a deeply interesting "Narrative of the State of Religion at Wycliffe Chapel, London, during the year 1839." This pamphlet was extensively circulated among the churches, and in many cases produced salutary effects. It presented a specimen of a church without having recourse to foreign aid, awakening to a sense of its state, duties, and responsibility to God and to men,—and exhibiting a genuine revival of religion in the varied and harmonious manifestations of increased piety in the hearts of believers, and the consequence of such a state in the conversion to God of a large number of souls.

The means employed and owned of God in that revival, appeared so thoroughly scriptural and rational,—they were carried forward in a spirit so thoughtful, earnest, feeling, and persevering, that many who had felt a measure of doubt and hesitancy about the scripturalness and propriety of those means which are sometimes adopted in attempting to produce revivals of religion in churches and localities, yielded to these a cordial and hearty approval.

The thoughtful perusal of that "Narrative" forced the conviction upon the mind, that to bring up a church to a proper tone of religious feeling, and to induce it to an energetic use of those means consigned to it by the Great Head and Redeemer,—in other words, to raise a church to a revived state of piety and activity, *is no easy thing.* In religion, as in other departments, causes bear some relative proportion to the effects produced by them. Instruction, both as respects its subjects and its modes, seems to occupy the first place in the order of human instrumentality. Without a clear, faithful, pointed, earnest exhibition of scriptural truth to the mind, it is vain to expect it to be moved. In agriculture the crop bears a proportion to the culture of the ground, and the quality of the seed which is cast into it. In spiritual husbandry the analogy holds good. The fallow ground must be broken, and the unadulterated word—the incorruptible seed of the kingdom—discriminately cast upon it. Before a church is warranted to expect aggressions upon the world without it, in the reception of members into it, of those who are the saved of the Lord, the pulse of spiritual life must beat vigorously within it. By the force of inbred corruption, the chilling atmosphere of an ungodly world, the lulling temptation of the powers of darkness, the distracting influence of sensible objects, and the changes of bodily temperature, there is a constant tendency among true believers to sink down into an apathetic and backsliding state. Hence the necessity for the revival of religion, for a church individually and collectively being brought into a state of conscious spiritual deficiency, penitence, humiliation, and believing supplication before God for the forgiveness of personal and collective sins, for the renewal of

his favour, and increased communication of all the graces of the Holy Spirit.

We design nothing unkind nor invidious, when we express our conviction that pastors and churches have occasionally had recourse to a set of means for a revival with the simple expectation of receiving an accession to their numbers, and have overlooked this fact of their own spiritual condition as one that required improvement and renewal. Sufficient knowledge has not been possessed of the true nature of a revival, which primarily imports an awakening of the church, the increase of love, faith, prayerfulness, and spirituality in the hearts of believers. It should be deeply considered that all genuine revivals begin *in* the church; and that the conversion of sinners follows such a state, but cannot be expected to precede it. When means have been adopted without success following, it has arisen from setting aside the order of God, and overlooking the method by which he works. Before a church can be raised up, it must be humbled and broken in spirit before God; then he will impart his blessing, show the brightness of his countenance, impart the glory of his power; and then he will honour that church in turning many to righteousness.

In the "Narrative" to which we have referred, we were favoured with an account of the mode of operation, the particular topics dwelt upon in bringing important truth to bear upon the mind, and the interesting results which followed; but the particular manner in which those topics were treated and enforced, could not of course be exhibited. The contemplation of the results created a desire for a specimen of the mode of instruction—the particular class of truths selected, and the way in which they were exhibited, which were preparative to their realization. The esteemed author gave a "pledge" to meet the wishes of many, to publish the preparatory course of lectures which he delivered before the commencement of that revival of religion in his church, and in the volume which we now introduce to our readers, that "pledge" is redeemed. Many will join the author in his "cherished hope, that a favourable opportunity may arise to supply a specimen of those Addresses and Sermons which were found most efficacious in working directly to the proposed end;" and with such additional evidence before us, the whole *rationale* of that extraordinary movement would be exhibited, and we should be able to connect more fully the means with the ends.

The Lectures which compose the present volume are ten in number. The title of the first is, "The Advancement of Religion Desirable." The author occupies little space in unfolding the nature and elements of religion, but appears to assume that his hearers are acquainted with the truths which it involves. In the following paragraph he sums up the meaning which he attaches to the term:—

"Religion, then, as we have to regard it, is not various, but one. It is not a form, or a ritual, or a creed, or a catechism, but the life of truth and of God in the soul of man. It divides nothing with false religions; and it knows nothing of the divisions which men have sought to fasten on the true. It knows nothing of Arminians, or of Calvin, or of Luther. It is not of Paul, or of Apollos, or of Peter. It is not from Jerusalem, or Rome, or Oxford. It is from heaven; it is one. In the Bible it is one; in Christ it is one; in the Christian it is one,

undivided, indivisible. Its simplicity is its sublimity; and both are clear and indubitable evidence of its divinity."

By the *advancement* of religion, he wishes the term to be understood to indicate—the revival of piety in the hearts of believers—the extension of the means of religion to those who are destitute of them—and the successful use of those means for the accomplishment of the proposed end. The author then proceeds to exhibit a brief, rapid, but affecting sketch of the present state of the world in its moral condition; directs attention to the fact, that the religion of Christ is admirably adapted to the condition of the world, and that it alone and exclusively is so adapted. A glowing description is given of the means now employed to advance religion; and though there exists no ground for self-complacency, there is much cause for devout gratitude to the Author of all good, when the present is contrasted with the past. Under the division of, "The Facilities supplied by Providence at this period for the Advancement of Religion," the following particulars are enumerated,—The advancing state of religious and civil liberty—of education—of the principles of peace and commerce. Lastly, results of such an advancement of religion to ourselves—our connections—the church universal—and this fallen and guilty world, are succinctly sketched. This lecture contains much valuable matter, observations calculated to produce serious thoughtfulness, and appeals to affect and move the best affections of the heart.

The second Lecture is on "The Advancement of Religion in the Person." Personal religion is exhibited as increasing in the heart, by an increase of spiritual knowledge—of true holiness—of the spirit of faith and love. Under each of these heads, many sound and discriminating observations are made, which it would be advantageous for the members of every Christian church deeply and prayerfully to ponder. When speaking of the nature of Christian love, the following striking observations are expressed:—

"You now speak familiarly of *two* interests, your own and his. But this love would destroy this heterodox distinction. Love makes two one. His honour would be yours, his prosperity yours, his life yours. Your interests would be absorbed in those of Christ, and you would be identical and one.

"You now speak of *sacrifices* made for his cause, and expect sympathy and admiration in making them. His love would destroy the very sentiment, and make it abhorrent to you. What sacrifices—painful sacrifices—for Christ! His sacrifices for us were real; our sacrifices for him are mere figures of speech. The true love of Christ would not only reject the sentiment, it would *reverse* it. It would place all the sacrifice and self-denial on the other side. The sacrifice would there be found, not in giving but withholding; not in action but in doing nothing; not in suffering but in exemption from suffering.

"All this, so far from being extravagant, turns upon a simple principle of our common nature. It is this: *when once an object is supremely loved, we live in that object;* and our happiness is found in all that pleases it. While it is unhappy, we cannot be otherwise: and to diminish its suffering, by suffering ourselves, is to us happiness. Tell an affectionate mother that she must not watch at the couch of her dying, her only son. Where is the self-denial? She must be with him. You are cool to calculate on the injury to herself, and to advise; but does she calculate on the probabilities of disease and death to herself before she determines? No; she must be with him, gaze on him, soothe him, love him to the last, come what may! Suffer what she may, she will suffer more if you tear her from the presence of her child. It is this love, not merely real, but

ardent, supreme, controlling, that we so greatly need to render the whole service of Christian life easy and delightful."

We heartily concur in the recommendation of Dr. Reed in his preface, that it is essential to the main design of these lectures that the second of them should be attentively read, and carefully considered.

Lecture the third is, "Advancement by Personal Effort." The duty of Christians to seek the conversion of sinners is urged from the plain testimony of scripture, from the Christian profession itself, from the sacred relationship in which Christians stand to others, from the influence of affectionate sentiment. Christians are solemnly and affectionately urged to make the conversion of sinners to Christ their chief business, to employ and to create opportunities for that purpose. A number of rules are supplied by which to accomplish it, and motives urged to engage in a work so glorious and important. On such a subject the writer addresses his fellow-Christians in the language of authoritative truth.

"You have other occupations, but your highest profession is that of Christianity. You seek to honour the claims which arise to you as a relative, and as a citizen; do honour also to those which come on you as a Christian. When all things are held in subordination to Christian life, then even the temporal becomes holiness to the Lord. Consider that you are not born into this world only for worldly purposes; far less are you regenerated into the kingdom of Christ to amass wealth, pursue honour, and live in earthly indulgence. No; you are born into the family of God, that you may be happy in his favour, and live to his glory. How better can you follow the great end of your spiritual life, than by seeking to impart it to others? Let the world, if it will, take its course and pursue its vanities; it is no guide for you. You have an avocation higher, nobler. You are to do the will of your Father in heaven. His will, chiefly is, not that men should die in their sins, but that they should be saved. Adopt this as your will likewise. Deliberately resolve that you will live for this purpose. You will then have what so many want,—an *end* in life; and that end so elevated and benevolent as to be a constant spring of personal felicity."

The fourth Lecture is on the Advancement of Religion in the Family. In this Lecture common topics are raised to an uncommon elevation. It presents the exhibition of a high style of pastoral eloquence, and the subjects of influence, the kind of influence to be employed, and the best modes to render it effective, are treated with solemnity and tenderness, power and pathos.

The fifth Lecture is on the "Advancement of Religion by the Ministry." The subject of this discourse is in importance second to none in the volume; and it is but justice to add, that the author rises to the importance of his theme. His thoughts and language revolve and burn with the intensity and brightness of celestial fire. He speaks from the heart and to the heart. There is a fulness and directness in his observations which clothes them with uncommon power. For *effect* we consider this lecture the best of the whole. Much has been written—well written—on the work, and spirit, and end of the Christian ministry; but what Dr. Reed expresses respecting it, is by no means superfluous and supererogatory. We would not envy the moral feeling of that minister who could rise from the thoughtful perusal of what is here said unimpressed with a deeper sense of the importance of his office, and the extent of his responsibility. To render the Christian ministry more effective for the ac-

complishment of the grand end for which it has been instituted by the church's Head and Redeemer, Dr. Reed urges, in terms of deep and striking import, that it must be more enlightened, more ardent, more simple, more compassionate, more urgent, more persevering, more extemporaneous, more catholic,—requiring, for this advancement, a larger communication of the Holy Ghost.

From the ministry the lecturer proceeds to consider the advancement of religion in the church. This forms the subject of the sixth Lecture of the course. Probably there is no subject which requires more skill in the treatment of it than this. It requires a clear, discriminating, and impartial eye;—keen to discern the things which differ; a judgment sound and unbiassed; and dexterity in the mode of doing it. To be faithful, and yet tender; to be searching and sifting, and yet not censorious; to convey reproof without a tincture of acrimony, or the spirit of bitterness; constitute high qualifications in a teacher, instructor, and reprover of his fellow-men. In our judgment, Dr. Reed has admirably exhibited these qualifications throughout these Lectures, and especially in the one now before us. We were much struck with the scripture selection that heads this Lecture: "Sanctify yourselves, for to-morrow the Lord will do wonders among you." There must be a preparation in the church before it can be the theatre of wonders—a scene of glory. Our author insists upon the church being brought to a *thorough conviction of present deficiency and sin.* The features of this deficiency are indicated in the following particulars: heresy,—schism,—uncharitableness,—formality,—and worldliness. The duties inculcated as necessary to remove these defects, are profound repentance,—renewed engagement with God,—resolved union among saints,—thorough sympathy with the ministry of the word,—enlarged expectation,—and prayerfulness. Were these deficiencies acknowledged, felt, deplored by the churches,—would they but lay hold on God's strength,—the world, the whole world, would soon acknowledge and be subdued by the power of divine truth.

The advancement of religion in the church is followed up by a Lecture on its advancement by the church. The subject of this discourse brings under review many important topics. As direct means for the advancement of religion, attention is directed to Christian character,—institutions,—regard for the universal church,—and united effort. Many valuable suggestions are thrown out in reference to the present state of the church,—the raising up of a varied, spiritual, and efficient ministry,—Sabbath schools,—anniversaries,—country associations,—missionary meetings. But we forego observation to afford room for an extract or two. The following fact conveys a lesson of rebuke to many church-members, and is calculated to encourage punctuality of attendance on a much neglected means of grace,—the Prayer-meeting.

"A lady, and a Christian, was invited by another lady of her acquaintance to a drawing-room party. It was an interesting occasion, and many of her relatives and friends were to be there. But it happened to be on the evening of the prayer-meeting, when a few (alas, too few!) of the church with their pastor, met together for humble worship. She could not hesitate. She wrote to decline

the invitation; and with the candour and courage of a Christian, assigned the true reason. It was the night of the prayer-meeting, and she could not therefore possibly come. 'A prayer-meeting!' exclaimed her worldly friend; 'what can there be in this prayer-meeting to induce her to prefer it to obliging me, and spending an evening so agreeably?' The anticipated evening passed away to both, but the effect remained. 'A prayer-meeting,' she still exclaimed; 'what can there be in these prayer-meetings to outweigh in her mind the most innocent enjoyments of life?' She resolved to go and see. The Spirit of prayer and love fell on her; and she now walks with her friend to the house of God in company.' A hope is cherished that this recorded fact may induce many to 'Go and do likewise.'"

The subject brought under notice in the following extract, deserves the serious consideration of the churches. We have long been impressed with the fact, that an increased attention should be directed to evangelism; and that, to accomplish this, other agents beside the pastors of churches are required. To render such agents efficient, and to gather into the church the fruit of their labours, they should labour in connection with the church. It is a subject deserving of the wise and prayerful consideration of our own Union. It was brought under notice by memorial at one of the last preliminary meetings; and it is hoped it will be again resumed. Well-directed efforts should be sustained for the express purpose of gathering the fruit into the church. This is not sectarianism. It is a scriptural duty, enforced by apostolical example:

"We need," says Dr. Reed, "an order of ministration subordinate to the regular ministry. It should be taken very much from the classes which it is to benefit. Men of similar habits of thought and modes of speech; men of superior sense and earnest piety; men answering very much to the local preacher and city missionary; only that they should be carefully trained for their specific duty, and should be in full communication with the regular ministry. A good use of their mother tongue, a just knowledge of theology, and an acquaintance with the world, should be deemed usual qualifications; much beyond this would place them too far before those they have to teach. They should have assigned districts, and should penetrate and cultivate the whole of them. Scripture reading and exposition, conversation, exhortation, and prayer, should be their instruments; and in their solitary and self-denying services they should be sustained by the sympathy and cognizance of the congregation with which they are connected. We have yet to learn what benefit would arise to the church from an exact and general accomplishment of such a plan."

The local preacher among the varied divisions of Methodists, and the city missionary, are both usefully employed. Indeed, we have in many of our churches pious and worthy members who go from house to house scattering the seeds of eternal truth; but the class of agents here referred to is different from any now mentioned. The local preacher is an auxiliary to the Methodist travelling preacher. He labours for the most part in villages, and his exertions are chiefly confined to the Sabbath-day. The city missionary has his given locality, but being the understood servant of many churches, and various denominations, his position precludes him from gathering fruit and placing it in the church. The agents to which Dr. Reed refers, are to be wholly given up to their work, it must be the labour of their life. And being the agents of a particular congregation, they work with it, and for it. We again commend the suggestion to the prompt consideration of the brethren; convinced that if it be wrought out, many precious sheaves would be brought in to our own

garners. To the salutary truth contained in the following extract we would direct special attention :—

"Many, under the notion of reviving religion amongst a people, have indulged in human inventions, or adopted a machinery of their own. They have trusted in these, and expected them to work as a charm. They have appealed through methods of their own, to the senses and the nerves, rather than to the understanding and the heart. Such a course is to be condemned. It springs from vanity, and it will end in vanity and confusion. Special effort for the revival and advancement of religion, does not consist in the invention of new means to the end; but in the more earnest and protracted use of such as the New Testament supplies to us. There we find the economy of means to be most simple, and yet capable of endless application. It is this that composes at once their beauty and power. These means are, essentially, *preaching* and *prayer*; and all that has passed before us in this exercise may generally be resolved into them. Preaching, in the larger sense, is the living presentation of divine truth to man by man; and prayer is the devout mind sensibly resting on God for his promised benediction. What more do we require? Give us *apostolic preaching* and apostolic prayer, and we ask no other machinery for the salvation of the world."

The eighth Lecture is on the "Advancement of Religion in the Nation." In this discourse the author clearly shows that the continuance and prosperity of our nation depend not upon a state of peace,—advancing knowledge, freedom, and political economy,—the resources of the country,—State patronage,—and endowment of institutions—but that *religion is our single, our sufficient hope.* He forcibly urges that to extend religion in the nation, it should be exhibited pure and unmixed, as it is in itself, in a state of perfect separation from the world—that it is identified with our common welfare as a people. He calls upon the friends of religion to show themselves interested in the independence of the people, their intellectual and moral improvement, and to be the guardians of civil and social liberty. Dr. Reed belongs not, most assuredly, to that school which forbids religious men from mixing with public affairs. While he would have religion kept entirely separate from the world, and to stand all alone in its peerless glory; he would have religious men to carry their religious principles with them into every department of social weal, and political regeneration. Religion must succumb to nothing, but exist as a sovereign empress, enlightening, regenerating, ruling, and blessing men in all their interests, relations, and progress. The concluding sections of this Lecture are truly eloquent and impressive.

The ninth Lecture is on the "Advancement of Religion in the World," and contains many valuable suggestions on the subject of missionary operations.

The concluding Lecture is the "Certainty and Glory of the Consummation," in which we are led, by the bright visions of prophecy, to contemplate those halcyon days when the religion of the cross is triumphant and universal, and the acclamation rises from earth to heaven,—"The kingdoms of this world are become the kingdoms of our God and of his Christ." The time will come, for the mouth of the Lord hath spoken it.

In the volume before us, Dr. Reed brings under review a wide field of observation; and though universal concurrence in all the views expressed cannot be expected, we can cordially recommend the

whole volume to careful perusal. We regard it as a solemn and opportune appeal to the churches. The old forms of soul satisfaction are becoming, in the progress of human affairs, *effete*. The world is sighing for something more, and different from what it has yet felt, and the church should sigh to impart that which alone can make happy the human soul, and meet its lofty aspiration. We are evidently approaching to a crisis—such a crisis as the history of our humanity has not yet known. The world as a world will commence its transition-state from darkness to light, from the power of Satan to God. The light, the purity, the freedom, the happiness, which the world needs, exist in the church. This volume will not only tend to arouse her to her avocation, but help her in fulfilling it. It should find a place in every library connected with a church, and should be prayerfully read by every church-member.

Our object in introducing this work to the notice of our readers is higher in its aim than to supply a literary critique. We wish them to be imbued with its spirit, and to enter into its design. We hope it may, under the blessing of God, contribute a degree of influence towards the formation of a new era in the universal church of Jesus Christ. Some of the divisions strike us as not being the most symmetrical, and presenting the appearance of repetition, although the argument is varied. The style is somewhat stately and measured, and its fixed character makes it to have the effect of monotony. There are few tropes and figures; no long and involved sentences; no unnecessary particles and expletives. The style is clear, full, direct, expressing the sentiments of a full mind, and the emotions of a deep feeling heart, in the fewest words. We regard it as a monument of sanctified talent, consecrated to the noblest objects which can engage the energies and sympathies of the mind; and for sound practical utility, second in importance and execution to none which the age has produced.

BRIEF NOTICES.

Astronomy and Scripture; or some Illustrations of that Science, and of the Solar, Lunar, Stellar, and Terrestrial Phenomena of Holy Writ. By the Rev. T. Miller, M. A. London: Snow. 1843.

"THE object of this volume is to illustrate the relation between the chief facts of astronomy, and the general testimony of scripture, with a view to promote the interests of religion and science. It is written popularly, being intended for the use of those classes of young persons who revere the word of God, and seek an acquaintance with his works." The Bible is the object of scorn to the infidel, as he believes its representations of the phenomena of nature to be contrary to the facts and principles of science. This is assumed without due investigation, and used as an instrument to prejudice the minds of youth against the claims of the sacred volume on their regard. In pretending a regard to the principles of sound philosophy, these principles are violated, and the unwary youth, in whose mind a relish for scientific information has been awakened, is deceived and misguided. The work before us is admirably calculated to counteract this evil, by showing the harmony of scripture statements, when properly interpreted, with the discoveries of science. The author is master of his subject, and in a clear and

interesting manner presents his views to the reader. The volume is exceedingly suitable as a present to youth, as it is calculated at once to please and enlighten. After a suitable introduction, it treats of the idolatry of the heavens—the progress of discovery—arrival at truth—representations of scripture—the sun—solar phenomena of the scriptures—the inferior planets—the earth—terrestrial phenomena of the scriptures—the moon—lunar phenomena of the scriptures—the superior planets—comets—the stars—stellar phenomena of the scriptures—nebulæ, and nebular hypothesis.

Letters on Puritanism and Nonconformity. By Sir John Bickerton Williams, Knight. London: Jackson and Walford. 1843.

THE subject of these letters is interesting, and their contents exceedingly varied. They contain interesting sketches of the history and principles of Puritanism and Nonconformity, and are written in a familiar, and, we think, sometimes in a rather confused style. The author is intimately acquainted with the ecclesiastical controversies of the past and present, and is an enlightened zealous advocate of the principles of true scriptural Protestantism. He breathes the spirit of enlightened and genuine Christian charity; strong in his attachment to Congregational Independency, but wishing "grace, mercy, and peace, to all who love our Lord Jesus Christ in sincerity." The work is designed to lead Nonconformists to a better acquaintance with the views, as well as the habits and character, of their ancestors, and to prove an antidote to those misrepresentations which have so often operated against dissenters, and which have lately been revived with an activity approaching to delirium. The work has our cordial commendation, as well fitted to accomplish these ends.

Life of the Rev. James Renwick, the last of the Scottish Martyrs. By the Rev. Robert Simpson. Edinburgh: Johnston. 1843.

THE subject of this memoir "was one of the most renowned of the sufferers in that dismal period, when every religious and patriotic man's life hung in doubt before his eyes. He was born and cradled in persecution;—his home was the wilderness, and his hiding-chambers were the dens and caves of the earth. He maintained his testimony on the recognised footing of the Reformation principles, in the face of all the opposition he met with, and at last sealed it with his blood." The author has produced a work of deep interest, as it refers not only to its immediate subject, but to the eventful period in which the devout and faithful Renwick lived. While we cannot express our approval of all for which the faithful martyr and the men of his class contended, we admire their faith, their steadfastness, and consistency. Such works as that before us are calculated, when perused with discrimination, to awaken hatred to persecution—to strengthen faith—and to rouse to zealous efforts for the diffusion of the principles of scriptural freedom, as the only true security against tyranny, whether civil or ecclesiastical.

The People of China: their History, Court, Religion, Government, Legislation, Institutions, Tribunals, Agriculture, Language, Literature, Manufactures, Arts, Sciences, Manners, and Customs: to which is added, a Sketch of Protestant Missions. London: The Religious Tract Society.

RECENT events have given a special interest to whatever relates to China. The present is therefore a most seasonable and valuable publication,—giving a correct, clear, and succinct account of the varied topics enumerated in the title, and especially adapted for the young. Like all the publications of the noble institution by which it is issued, it blends with its leading subject the good news of eternal life through Christ and him crucified.

Old Humphrey's Walks in London and its Neighbourhood. London: The Religious Tract Society.

"THERE may be those," says Old Humphrey, "who will think that London sight-seeing is an occupation too light-hearted to be indulged in by an old man, and that I might have employed myself better in attending to things more profitable and better adapted to my years. Believing, as I do, that habitual cheerfulness is no unfit attendant on healthy piety, and having also a strong impression that a grateful participation of lawful enjoyment is a better expression of thankfulness to the Father of mercies, than a voluntary endurance of unmeaning penances, and useless and unprofitable self-denials, I have thought it not inconsistent with my years and my hopes, to give some account of such places of public interest in London as may be visited by Christian people in their hours of relaxation, without hampering them in their earthly duties, or hindering them in their way to heaven." This old Humphrey has done in a manner peculiarly interesting. To those who visit the metropolis, and especially youths, his work will form a most useful guide and manual, combining much information with sound religious instruction. To those who have not visited the metropolis, and may not have an opportunity of doing so, the volume will furnish a graphic description of the lions of the great city, such as cannot fail to prove attractive.

Decapolis: or, The individual obligation of Christians to save souls from death. An Essay, by DAVID EVERARD FORD, author of "Chorazin," "Damascus," &c. Eleventh Thousand. London: Simpkin, Marshall, & Co. Pp. 122. 1843.

WE expressed a favourable opinion of this Essay on its first appearance in 1840; and are glad to see it in a new and improved form. It deserves, and will amply repay, an attentive perusal. Christians will learn from it to view themselves as debtors "to the wise and the unwise;" will be impressed with the weight of obligation resting on them to discharge this debt; and will be impelled to seek out the lost, and guide them to Christ to be saved by him.

INTELLIGENCE.

CONGREGATIONAL UNION OF IRELAND.

THE Fourteenth Anniversary of the Congregational Union of Ireland was held in Dublin, on Tuesday, Wednesday, Thursday, and Friday, the 13th, 14th, 15th, and 16th of June, 1843.

The proceedings commenced with a public prayer-meeting in Plunket-street meeting-house, early on Tuesday morning, where the devotional exercises were conducted by the Rev. Messrs. Morrison, Godkin, Potter, M. D., and Urwick, D. D. An address was delivered by the Rev. J. Jennings.

On Tuesday evening a large party of friends assembled at a tea-party in the school-room of Plunket-street. T. Figgis, Esq. presided, and addresses were delivered by the Rev. Messrs. Smith, Brien, Silly, Dillon, Jordan, Bain, Morrison, and Urwick, D. D.

On Wednesday evening the Rev. David Russell of Glasgow, delegate from the Congregational Union of Scotland, preached in York-street chapel; the Rev. J. Potter having commenced the service with reading the scriptures and prayer.

At breakfasts on Wednesday and Thursday mornings, addresses were delivered by the Rev. Messrs. Russell, Kirkpatrick (Presbyterian), Gould (Baptist), Dill (Presbyterian), Hands, Godkin, King, Gordon, Smith, Urwick, D. D., Jennings, Carroll, Hanson, and White; also by Mr. J. J. King.

On Thursday evening, the annual public meeting of the Union was held in York-street chapel: T. Turner, Esq., Treasurer, in the chair. After prayer by the Rev. J. Carroll, the report of the committee was read by the Secretary. It detailed the Home Mission proceedings of the Union for the past year, both general and local, including, besides the stated agencies, the labours of students during the summer vacation, from Highbury and Spring-hill colleges, and the Dublin Theological Institution. It suggested the formation of local committees, where practicable, through the country,—the engagement of a general agent, with suitable qualifications and provision, for circulating intelligence. It recorded communications from the Congregational Union of England and Wales, on the subject of Christian union, and a fraternal letter from the Congregational Union of East Canada. It also noticed the petitions that had been forwarded from various places in Ireland against the Educational clauses of the Factories bill, and adverted to the late ecclesiastical movements in Scotland, and other matters. An audited statement of the accounts having been presented, it was resolved unanimously:—

I. On the motion of the Rev. J. Hands, seconded by the Rev. S. G. Morrison;—"That this meeting has heard with much pleasure and humble gratitude to God, the details of Home Mission proceedings contained in the Report now read, and that it be published, together with the audited cash statement, under the direction of the committee for the ensuing year. That we rejoice in the promise of increasing usefulness which the present position of the Home Mission affords, provided that suitable agency and adequate resources can be obtained for carrying out its designs. That we consider it our privilege, equally as it is our duty, to co-operate, so far as we can, in forwarding with greater energy, and on a larger scale, this truly patriotic Christian undertaking,—an undertaking which involves, with the best interests of our country, the health, efficiency, harmony, and respectability of the churches themselves. Also, that the aspect of the times peculiarly calls for the utmost amount of scriptural effort on the part of our denomination, and of others who know and love 'the truth as it is in Jesus,' for the maintenance and diffusion of 'Christ's gospel' in its purity and power throughout Ireland."

II. On the motion of the Rev. J. Godkin, seconded by the Rev. S. Shaw;—"That this meeting welcomes, with heartfelt pleasure, the Rev. David Russell, delegate from the Congregational Union of Scotland, and begs through him to convey to the churches he represents among us, the expression of our most cordial Christian affection, our joy in the prosperity with which God has favoured them, and our desire that yet greater grace may rest upon them all. Also, that we receive, with high satisfaction, the proposal with regard to promoting fraternization among all the people of God, which has been made to us in common with other Christian bodies, from the Congregational Union of England and Wales. Trusting that the movement, so happily begun, will proceed till the love of the brethren is proved by all who are 'one in Christ,' we holding ourselves ready to concur in any consistent and practicable measures for obtaining that most important and desirable object. Also, that an acknowledgment of the letter with which we have been favoured from the Congregational Union of East Canada, be forwarded to those beloved Transatlantic brethren, fully reciprocating their sentiments of holy affection, sympathy, and zeal, and intimating the hope that we shall receive another communication from them previously to our next anniversary."

The Rev. D. Russell responded to the former part of this resolution in an address, in the course of which he referred to the late secession from the Scottish Establishment.

III. On the motion of the Rev. A. King, seconded by Rev. J. Bewglass;—"That this meeting records its unqualified admiration of the dignified and uncompromising stand for the prerogatives of Christ our Saviour King, for the freedom of the church from the control of the civil power in matters ecclesiastical, and for the rights of Christian men, which has been made by our 'Non-intrusion' brethren in Scotland; a stand for truth and conscience unequalled since the days of the Protestants, Puritans, and Nonconformists, of the sixteenth and seventeenth centuries, and which we are confident will, by the blessing of Providence, produce results most important and advantageous to our common Christianity. Also, that a communication be forwarded to the ministers and

members of the Free Presbyterian Church of Scotland, through their highly respected moderator, embodying these sentiments, representing the deep and prayerful interest which we take in their affairs, and our full preparedness to fraternize with them in the faith and service of our common Lord."

As time did not allow the gentlemen who moved and seconded the third, fourth, and fifth resolutions to address the meeting at any length, an adjourned meeting was held at ten o'clock the following morning in the same place, for the purpose of hearing their statements. The Rev. S. Shaw presided. Their speeches were marked by vigorous thought and feeling. Nothing could be more complete than Mr. Waller's exposé of the Factories bill. Besides the gentlemen connected with the resolutions, the Rev. D. Russell spoke a second time, and the Rev. J. Gould (Baptist) also addressed the meeting.

On Friday evening, the ordinance of the Lord's Supper was administered in Plunket-street meeting-house. The Rev. S. G. Morrison, minister of that place, presided, and the Rev. Messrs. Murray, Dr. Urwick, Hands, M'Assey, and Russell took parts in the service. It was altogether a solemn and delightful season of fellowship with each other and with God our Saviour.

The Rev. D. Russell delivered discourses on the following Lord's-day, when liberal collections were obtained in behalf of the Union.

Besides the foregoing public meetings and services, the members of the Union met daily in conference, on a variety of subjects affecting the welfare of the denomination. At the sixth conference, the Rev. J. Hands in the chair. It was moved by the Rev. J. Godkin, agent of the Irish Evangelical Society, seconded by the Rev. A. King, pastor of the church in Cork, and unanimously resolved,

"That an account of our anniversary, with the resolutions passed at the public meetings, and an abstract of our proceedings in conference, be published in the Evangelical Magazine, in the English and Scottish Congregational Magazines, in the Christian Examiner, and in the Patriot Newspaper."

The conference proceedings referred to in this resolution, are as follow:

"Fifth conference of the Congregational Union of Ireland for 1843, the Rev. J. Hands in the chair.

"The subject of arrangement for the future education of candidates for the ministry, in connexion with the Congregational body in Ireland, was brought under consideration, by reference to the minutes of yesterday.

"Minutes of conference, in 1841, appointing examinations, and the annual meeting of the Dublin Theological Institution;—also the second resolution of the Annual Meeting of the Union, last year, recognising that Institution as connected with the Union;—also minutes of the committee respecting the case of three students who had relinquished their connexion with the Academy, with parts of the Association's resolutions bearing upon it;—also a letter from the committee of the Dublin Theological Institution, stating, that they had accepted the resignation of the resident tutor; that they dispense with the services of the other tutors at the expiration of the present quarter; that they shall resign their own office, in connexion with the Institution, at the close of the present month; and that the foregoing determination would be intimated to the young men in the institution, with the best wishes of the committee for their future welfare;—also a letter from three of the present students, referring to these proceedings of the Academy committee, and requesting advice of the minutes of the Union, how they should act under the circumstances;—also the proceedings of former conferences of the Union—at this anniversary respecting these matters—having been read,

"After mature consideration, it was resolved unanimously,

"That arrangements be made for the education of candidates for the ministry, according to the following plan:—

"1. The name of the institution shall, in future, be '*The Dublin Independent College.*'

"2. Provision shall be made for superintending the college studies, and for securing to the students, at the discretion of the managers, the advantages of the university course.

"3. A sum not exceeding three pounds ten shillings per month shall be allowed to each student for expense of maintenance, while attending the college, in cases where the committee shall deem such assistance to be required.

"4. Candidates shall be admitted to the college on probation by the com-

mittee at the commencement of each session; the probationers' continuance in the college to be determined at the next anniversary of the Union.

"5. An examination of the students shall be held at each anniversary of the Union, as appointed by the conference of 1841, from which date a period of three months shall be allowed for vacation.

"6. The course of study shall consist of four sessions of nine months each; this term to be in no case abridged or extended, but at the recommendation of the tutors.

"7. No student shall be allowed to engage in any employment that would interfere with the due prosecution of his studies.

"8. The terms of admission shall be distinctly stated and explained to every student when received, and he shall engage to observe the regulations appointed by the committee."

It was unanimously agreed that, as the resources of the Union, according to the present arrangement, are inadequate to meet the expenditure required for the Home Mission, to which alone that arrangement refers, application be made to the Christian public in Great Britain on behalf of the college—the Rev. A. King undertaking to visit Scotland for the purpose before the close of the summer, and another appointment to be made for the same purpose in England.

It was also unanimously agreed, that the Rev. A. King, be delegate to the next annual meeting of the Congregational Union of England and Wales; and that the Rev. James Godkin, be delegate to the next annual meeting of the Congregational Union of Scotland.

All communications for the Congregational Union of Ireland to be addressed to the Treasurer, Timothy Turner, Esq., Royal Bank, or to the Secretary, Rev. W. Urwick, D.D., Rathmines Mall, Dublin.

GLASGOW THEOLOGICAL ACADEMY.

REPORT OF EXAMINATORS.

HAVING been requested to attend the examination of the Glasgow Theological Academy, on the 22d June, we have great pleasure in now making our report.

The following is a brief account of the exercises of the examination in the order in which they were performed.

The Senior Hebrew class answered a series of questions in relation to the interpretation of the sixteenth Psalm, and then translated it from the original Hebrew, and from the Greek of the Septuagint. The general class were then examined at some length on the history and writings of Polycarp, from whose Epistle to the Philippians a long extract was read and translated.

The class was then examined at considerable length upon the Pentateuch,—its title, divisions, contents, and author.

The Senior Greek Testament class was next examined upon a portion of the First Epistle to the Corinthians.

In the evening, an Essay was read by Mr. Thomas Reekie, on the subject of Cause and Effect viewed in connection with the Being of God. The general class were then examined at great length, upon the subject of death, the intermediate state, the resurrection of the righteous and the wicked, the final judgment, heaven, hell, and the duration of the future punishment of the ungodly.

The last series of questions related to lectures which Dr. Wardlaw had addressed to the students during the session; the other questions belonged to Mr. Mackenzie's department.

It was regretted that Dr. Wardlaw himself was unavoidably absent, having been unexpectedly called to London the previous week, but having drawn up and left the questions, they were proposed to the class by Mr. Mackenzie.

With regard to the examination, as a whole, we are happy to attest that it was highly satisfactory. The answers given to the numerous and difficult questions, on the various subjects, were remarkably accurate, and appeared to indicate a familiar and extensive acquaintance with the points to which they referred. We might have specified some of the exercises as affording us peculiar gratifica-

tion, had not the whole examination supplied good proof of the improvement of the students, as well as of the eminent abilities and learning of their respected tutors.

It must be gratifying to our churches to know that the students of the Academy are receiving so thorough a training for the work of the ministry, and it is hoped that this fact will lead our friends to increase their exertions in its behalf.

It is our earnest prayer that our young brethren, who have enjoyed the great advantages of this important institution, may, by the Divine blessing, prove able, diligent, and successful labourers in our Lord's vineyard, and be instrumental in turning many wanderers to the Shepherd and Bishop of souls.

We were glad to see some pastors and brethren present on the occasion, who seemed to take a deep interest in the proceedings. Perhaps a still deeper and more general interest might be felt, if a sermon were preached in behalf of the Academy, in connection with the annual examination.

(Signed,) A. W. Knowles.
A. T. Gowan.

SOIREE TO MR. PULLAR.

On Wednesday evening, May 31st, a Soiree was held in the Trades' Hall, in honour of Mr. Pullar, late pastor of the Independent church, North Albion-street, on the occasion of his leaving Glasgow to labour in Gateshead, England. A numerous and respectable audience was present. Mr. Clark, Trongate, Chairman. He called upon Mr. Graham of the Secession church, Duke-street, to give thanks; after which tea and coffee, &c., were served up. The Chairman (who is an office-bearer in Albion-street church) bore a very decided testimony in favour of Mr. Pullar, and expressed the entire satisfaction of the church and congregation with his pastoral and pulpit labours, and the deep and universal regret which his removal had occasioned. Mr. Archibald Brown, and Mr. James Adams (also office-bearers), and Mr. Thomas Syme, a member of the church, each addressed the meeting, adding their decided testimony to the satisfaction of the church and congregation with Mr. Pullar, their undiminished affection for, and their deep regret at parting with, him. The manner in which these sentiments were received by the audience, evinced how warmly and cordially they were responded to. Mr. Pullar then replied to these expressions of affectionate regard, and said, that his purpose in exchanging Glasgow for Gateshead and Felling, as his sphere of labour, was simply with a view to repair the waste places of Zion, and to endeavour to raise from a state of the deepest depression, verging on extinction, two churches, one of which was specially dear to him as the scene of early pastoral care; and that he left Glasgow with the cordial regard of the people of his charge, and in terms of unbroken Christian affection. Mr. Pullar is evidently making a sacrifice to a sense of duty, with the hope of doing good to the cause of Christ. Dr. Wardlaw next addressed the meeting, and in affectionate terms expressed his high regard, and increasing esteem, for Mr. Pullar as a brother minister, and though he could not but admire the self-denial and zeal he displayed, he also could not but regret, at the same time, that Glasgow was to lose the benefit of his efficient labours. Dr. Wardlaw was followed by Mr. Russell of Nicholson-street chapel, who spoke in very decided terms of his respect for Mr. Pullar, and expressed deep regret at his leaving Glasgow. He viewed his departure as the loss, not of an esteemed acquaintance, but of 'a personal friend.' Mr. Russell, in an earnest and affectionate manner, exhorted the bereaved flock to 'keep together,' and thus to evince the genuineness of their attachment to Independency. Dr. King, of the Secession church, followed Mr. Russell, and added his testimony to the esteem in which Mr. Pullar was held, and took occasion to pay a tribute of respect to that denomination of which Mr. Pullar is an able minister, and to express his hope that nothing would interrupt the current of kindly feeling, flowing between the Independents and the Secession church. Dr. King said, that he viewed the Independents in England as the most efficient barrier by which Protestantism in the South is preserved. He concluded an eloquent speech by a reference to the passing events of the day in the religious world, and expressing his conviction that good would

arise to the church of Christ. Mr. J. Dickinson, late of Kilmarnock, followed Dr. King. He also expressed his regard for Mr. Pullar, and united with Mr. Russell and some of the preceding speakers, in urging on the members of the church to continue united in the fellowship of the gospel. Bailie Brodie, of the Relief church, and Mr. Milroy, deacon of Dr. Wardlaw's church, were on the platform, and we noticed other of the friends belonging to the sister churches present.—The singing was ably conducted by Mr. Samuel Barr. The meeting was one of deep and hallowed interest, and though many a painful emotion was experienced on parting with a beloved pastor, still it will be looked back to with pleasing recollections. It was truly interesting to witness the reciprocation of undiminished affectionate regard between a pastor and a people, when thus called in the providence of God to separate. Mr. Pullar laboured for eight years in Glasgow, and raised his church from 20 to 400 members. May he be equally successful in his intended sphere of labour!

ORDINATION AT DOUNE.

On the 21st June, Mr. G. Wight, preacher of the gospel, was ordained to the office of the ministry over the Congregational church, lately formed in Doune. The services were conducted in the open air. Mr. Cullen began the services by giving out a psalm. Mr. Fraser, Blackburn, (late of Alloa,) read a suitable portion of scripture, and prayed. Mr. Marshall, Stirling, preached a very appropriate sermon; after which, Mr. Thomson, Dunfermline, put the usual questions, which were answered by Mr. W. to the satisfaction of all present. Mr. Archibald Hood stated, in name of the church, that all the proceedings met with their entire approbation. Mr. Thomson also offered up the ordination prayer, and by the imposition of hands Mr. W. was solemnly set apart to the ministerial office; Mr. Cullen, the young minister's pastor, gave the "charge," and Mr. Knowles addressed the church and people. In the evening, Mr. Cullen and Mr. Ingram, Alloa, both preached interesting and appropriate discourses. The audience, at all the services, was large and respectable, and many seemed to be deeply impressed.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

INDIA.—NEYOOR MISSION.

Among the numerous out-stations connected with this mission, few surpass in moral interest or in natural loveliness, this locality.

We have much pleasure in presenting the annexed account of the native teacher who has charge of the above station, and whose support is provided by the Christian generosity of friends at St. Petersburgh. His original native name was Sabattean; but, at the request of his kind benefactors, he assumed the name of Alexandroffsky. The narrative which follows, was written by himself in the Tamil language, and translated into English by Mr. Mead.

"I was born of idolatrous parents at Kilvidichanvilly, near Mandicaudu. My heathen name was Sabattean Sempaga-peramal. We worshipped Petracaly and other demons; believed in them as the authors of our salvation; made earthen and wooden images and erected altars for them. In honour of the idols we used to display flags, let off guns, sing songs, dance, roll on the ground, and offer goats in sacrifice with rice, plantains, and cakes; when flowers, dipped in saffron water, were also placed before them. All these things we did in ignorance, thinking we should obtain in this way abundance of wealth and a numerous offspring, and be saved from all kinds of afflictions and early death. In order to be

cured of any disease, we used to unite, in offering sacrifice, with one of the great men of the Shoodra caste. Soon after this, my father died, trusting, to the last, in the demons; and the Shoodra whom we joined in idolatry squandered our property in offerings to the idol-gods. We laboured for this man in a state of the greatest oppression. One night, my brother and I began thinking how we might escape from these troubles and be saved. Next day, we saw Nethegodian, the reader of Mandicaudu, with a gospel in his hand. On seeing us, he came to our house, read the gospel, and exhorted us. Immediately, we told him our sorrow. Then the reader told us that he thought it had all happened by the mercy of God; and he said, 'If you truly embrace the gospel, all sorrow will be removed.' He gave us a tract, which I was then unable to read; but my brother read it daily.

"Through fear of the Shoodra and of the demons, we delayed for some time going to the chapel to hear the Word of God. While in this condition, the Rev. Mr. Mead came one day to Mandicaudu, and we then began to attend the chapel. Ashamed to be seen by our neighbours, we stood outside for a time, but afterwards went in and listened to the preaching of the Word. A few days after Mr. M. came again to Mandicaudu, when I and my brother went to the chapel and heard the sermon. After prayer was over, Mr. M. inquired who we were? The reader said, 'These two persons are newly seeking a knowledge of Christ.' After this I went regularly to school, learnt to read the scriptures, and attended the house of God every Sabbath. The Shoodra, having heard of this, was very angry, and took unlawfully our land to the value of 2,000 fanams, saying, 'These fellows have become greater than us.' Notwithstanding this trouble, by the grace of God I continued to attend instruction, and endeavoured to keep the Sabbath-day holy. In May, 1835, I married Annamath, the daughter of a native Christian. We have now two children. My wife has been baptized, and diligently attends divine worship and instruction. After visiting various place, I was sent to Tipparapu, to read the Word of God to the people. While there I was seized with jungle-fever, and, in consequence, was removed again to my native village. I lay sick for the space of two years. Though I suffered great pain and weakness, and even despaired of life, the Lord graciously restored me to health. I was afterwards employed as school-teacher at Mandicaudu, and when fully restored, was appointed a reader, and am still labouring in this village."

TAHITI.

In a letter received from one of our missionaries at Tahiti, under date Oct. 18th, the actual state and prospects of the mission are described in the following terms. It will be seen that our missionary brethren continue to possess the unlimited confidence of the natives; while the French intruders have hitherto utterly failed to win their favour, either for themselves or the religion which they seek to impose on these defenceless people:—

At this moment we possess more of the people's confidence than at any other period of the mission; they now see that we are their *real friends*. Whilst French, English, and Americans, are quarrelling with one another, and striving who shall make most of the depressed and humbled state of the people, by possessing, if possible, their lands, we are now, after forty years' labour among them, *not possessed of a single inch of the soil which we can call our own*. Since the period that the French quartered the tri-coloured flag on the Tahitian, there has been one feeling existing among the people of the latter towards those of the former nation, namely, a *deep-rooted hatred*, which only needs an occasion to show itself. We are watched very narrowly, and need much prudence and circumspection. There is an individual, an Irishman, (who has been a creature of the popish faction,) who makes a visit here every week for the purpose of knowing all I say and do. There are also spies all round the island of Tahiti, and persons too whom no one would suspect to be in that character.

The more sensible part of our people say, "Had the Roman Catholics arrived instead of the *Duff*, they would not have had so much toil and anxiety as the Protestant missionaries had, inasmuch as the two religions, of Roman Catholicism and Paganism, were so much alike." One course, and one only, is left to us,

namely, to pursue the plan we have hitherto pursued, but, if possible, more effectively; to preach Christ—the Cross of Christ—in all its bearings on the present and future condition of man, and faithfully to warn all classes of the fearful condition of those who obey not the gospel of God.

I am happy to say that we have not yet seen any demonstration in favour of the Papal heresy. We seldom take any notice of it in our sermons, readings, and conversations with the people, unless the subject is either forced upon us by the latter, or comes naturally under review; and then it is not the *men*, but the *doctrines*, we expose. All is carefully noted down, and carried to head-quarters by their creatures, and we are, forsooth, put down as "enemies to the French government."

There is one sentence in the proclamation of Du Petit Thouars worthy of remark, and which it will be well for the directors to keep in view in publishing letters, either in whole or in part, from any member of this mission; for I feel thoroughly convinced, notwithstanding all their fair speeches about religious liberty, they only wait for a suitable occasion to drive us from the islands: 'If any foreigner shall be found to speak against the French government to the Tahitians, he shall be banished the island.' You will see from this that great caution is necessary, to avoid even the appearance of offence.

The preceding statements are fully confirmed, and additional intelligence communicated, in the appended extract of a letter received from the Rev. J. T. Jesson, and dated in December last. The information it conveys affords at once ground of encouragement and of anxiety—encouragement, because we are assured that our devoted brethren still stand fast in their integrity, and continue to enjoy the divine blessing upon their labours;—anxiety, on account of the unholy zeal with which the enemy is striving to destroy the precious fruits of their past exertions:—

Monday, Sept. 26 (*Sunday with the Priests*).—This day the priests opened a new chapel on their premises (a beautiful valley, where they are building the largest house in the Islands). The band from the ship accompanied the high mass, and great numbers of the natives were attracted to the spot. Carot, the vicar-general, preached in Tahitian. Thus the work has commenced. The priests dined on board, and were treated with naval honours. Popery is established by the mouth of the cannon—how beautifully it maintains its character, "*Semper ubique et eadem!*" The priests, however, are just quietly lying on their oars, waiting for the arrival of a bishop for Tahiti, and a cargo of priests. Such is the position of affairs at this time.

I have not heard of a single convert to Romanism at present; on the contrary, I know that, throughout the islands, the general feeling is that of cordial hatred, blended with profound contempt. I should not, however, neglect to state, that there are two chiefs, Hitoti and Paofai, two bad men, though members of the church at Teirei, who, from political feeling, have always been opposed to the present reigning family. I should not be surprised if these men were to become papists; and if so, they would exercise an influence over others. Their influence, nevertheless, is very limited, for they are known among the people as bad characters. Under present circumstances, I feel that most emphatically, "we know not what a day may bring forth."

I shall quietly watch passing events. If the Papists have this field, they shall take it "*vi et armis*"—every inch shall be hardly fought for. I have strong confidence in the power of truth, and in the word and grace of Jehovah. The only things I fear are cannon-balls. Under these circumstances, however, we have great cause for thankfulness. My heart is cheered within me when I behold our much increased schools, and our much enlarged congregations. At no period of the history of the Tahitian mission have there been more, if so many, individuals attending on the means of grace. I have just returned (December 19th) from Tautira, where I have been visiting that large and important station. Though the weather has been unusually wet, the schools were attended by from one to two hundred children. The congregations are large and very attentive, and numbers are seeking admission to the churches; many of these I shall probably receive as soon as Mr. Pritchard arrives to liberate me from this station (Papeete). I trust the French will fulfil their agreement in allowing liberty of conscience; if so, I confidently expect great prosperity.

RESULTS OF MISSIONARY LABOUR AT AITUTAKI.

(From Rev. Henry Royle, Aitutaki, Hervey Islands, June 19, 1842.)

The heathen brought from darkness to light.

It is our happiness to believe that our labours in the past year have been instrumental, through divine grace, in leading several of the people to a saving acquaintance with the truth: these are fourteen in number, and their daily walk and conversation attest most satisfactorily the genuineness of the change. Two of them had been leaders in those works of destruction, namely, the burning of our two chapels with a number of the houses belonging to the party favourable to the mission. The men who once sought to destroy our lives and property, now receive at our hands, in a spirit of the deepest penitence and humility, the sacred symbols of the Saviour's broken body and shed blood. I shall not soon forget the emotion with which the church-members listened to their confessions: from my own eyes, I am not ashamed to confess, they drew a copious flood of tears. Their companions in sin vented upon them, for a season, their hottest anger; but they sustained it in a truly Christian spirit. Piao and Pakūa, for such are their names, began to attend the means of instruction, and were soon able to read with fluency the word of God. They are now respected on the island, and Pakūa is one of my most devoted teachers in the schools.

Fruit gathered to eternal life.

A few of our people have died in the faith of the gospel; we witnessed their closing scenes, and heard with satisfaction their dying testimony to the preciousness of a Saviour's love. In January, I visited the dying bed of Vae, the governor of the district in which my house stood. He was one of the few who connected themselves with us soon after our first landing on these shores; and he was known to have declared his intention of shielding us, by all proper means, from a popular feeling provoked against us by a number of wicked white men residing on the island. He was by birth a considerable chief, and was connected with the most powerful family in the land: he had also a numerous band of children, all of whom he sent to our school at the head-station, as soon as it was commenced. His natural disposition was similar to that of his brethren on the island—proud, hasty, and resentful; but, as he placed himself under our instructions at an early period, and was steady in his attendance, he soon gave decided evidence that our care was not bestowed upon him in vain. He frequently came to us to ask about eternal things; and the manner in which he proposed his questions, and listened to our replies, strikingly indicated the great change that had passed upon him, while it won upon our esteem and endeared him to our hearts.

Peaceful death of the Chief

His state of mind in the prospect of death was truly enviable. I cannot record any rapturous expressions which fell from his lips: he would take my hand and first press it to his lips, and then place it upon his heart, while a rapid stream of tears would course down his once manly but now ghastly countenance, indicative of the joy and peace that reigned within. I asked him, If he felt that he deserved the happiness he seemed to possess? His only answer was a flood of tears, and a significant shake of the head. I asked him if there was anything to which he could liken the love of God, in giving his Son to die for poor sinners? He appeared thoughtful for a moment, and was silent; then throwing up his eyes towards heaven, he wept another flood of tears. I again asked if he thought he merited heaven for his kindness to me, for his prayers, or anything he had done on earth? He replied, That is not what you have taught me to believe, nor is it what I have read in the word of God. He then repeated, in an emphatic manner, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

This was the last time he could speak so as to be understood, and in a few hours afterwards we learned, by the usual demonstrations of grief and lamentation, that his spirit had entered the eternal world.

Anticipated triumphs of redeeming grace.

There is a class of natives whom we view with feelings of peculiar interest: they have done much to alienate our affections from them. I feel now in my own person, and see also in that of the dear partner of my days, the effects of their first violent opposition. They acted, however, in utter ignorance of the benevolence of our intentions. We have long prayed for them, and with many tears. The Great Master of the vineyard has constituted them objects of our ministerial regards: we feel we have a great love for them, and desire to travail in birth over them, until Christ be formed in their hearts the hope of glory. Months have rolled away since we experienced any act of hostility from these people. They attend regularly on the Sabbath-day, and at other times. Frequently they come in a body to bring us food. They appear to listen with attention to the word preached: oftentimes they ask the most interesting questions in reference to eternal things; and many of them, of late, have been admitted to our schools. I have no doubt our scripture readers have exerted a happy influence over this portion of the population; indeed their whole conduct now is such as to evince the highest respect for our teaching. It is only on their own account that we attach any importance to this feature of their character; for little weight will accompany our ministrations among them, if there be a previous respect wanting for our persons and principles.

Great improvement in social feelings and habits.

In the prosecution of our labours, we found it necessary to attempt some change in their social and domestic habits; not that we wished the removal of that which was truly simple,—this we too much admired; but we were deeply convinced that some change was necessary. We urged them to build themselves houses in the cottage-style, light and airy, and divided into apartments for various uses. They soon followed our advice, and others now are imitating their example. The island begins to assume a garden-like appearance. The bush has been cleared away, and large tracts of land are under cultivation.

Temper of the people under affliction.

During last year our people suffered much from a scarcity of food, having been obliged to eat the various roots dug out of the earth. This, however, was the effect of a violent hurricane, which visited us in February, 1841. It lasted about thirty hours, and was truly frightful. Our two chapels were destroyed with about thirty-three native houses. The sea broke through its usual bounds, and carried away all that obstructed its course. Trees of a large size, and which had apparently stood for ages, were torn up by the roots. The wind blew fiercely from every point of the compass in succession; but we felt its fury most from north-north-west. On that occasion we had a strong proof of the growing attachment of the people to us: they came from all parts of the island through the night, forgetful of their own sufferings, that they might afford us what assistance lay in their power. They view the visitation as a merciful chastisement. It has been a means of awakening reflection in many minds, while our prayer has been that it may be sanctified to their eternal good.

AFRICA.

WORK OF GRACE AT CALEDON INSTITUTION.

(*From Rev. Henry Helm, November* 1, 1842.)

THE great and good work of God, mentioned in former communications, has continued, although not without some variation, to the present time. Many a sinner, I trust, has, during this season of refreshing, come heavy-laden to Christ, and has received the promised rest. Of our young people, from seventeen to twenty-five years of age, more than forty have experienced a saving change of heart; and of those more advanced in years, some whom we thought to be hardened, were not too hard for the Lord; they sought and found him. Great

changes for the better have taken place in several families. Husbands, who had formerly much to suffer from their unconverted wives, have had the joy to see that God has answered their prayers by humbling and converting their unbelieving partners, and the consequences are, peace and love in their families. Five young persons, members of a very irreligious family, the heads of which I have often had to admonish for not attending the means of grace, have been converted, and the father has followed this good example. In two families four have been converted, in others three, and in others two. My own family have also participated in this blessing: five of my sons experienced some years ago a saving change of heart; and their youngest brother has now been converted to God. What causes of joy and thankfulness has a father to see all his children walking in the truth! Bless the Lord, O my soul!

On the other hand, we have seen and heard the words of our Saviour verified in more than one instance,—Matt. x. 35, 36. I shall mention only two cases: Two of our converts are hated and persecuted for their piety by their wives, who say that they cannot bear them now, and they beat and pelt them with stones, not only in their houses, but also in the fields where they go to pray; and both of the men, of whom one was naturally of an unyielding and obstinate temper, not only bear patiently such treatment, but pray for their wicked wives. By this conduct even the people, still unconverted, are constrained to testify that these two men must be truly converted.

That this awakening is the work of the Holy Spirit, and not, as it was thought at first by a few, a mere excitement, is, I think, sufficiently proved by the effects, the length of time it has continued, and the cases of those who, after prolonged resistance to the power of divine grace, yielded themselves to God. They left the station in the beginning of this awakening, and went on journeys, or into the service of neighbouring farmers, in order to get rid of the uneasiness they felt in their minds; but finding no relief, they returned and bent their knees before God to implore mercy. I shall relate an instance of this kind:—

Two young men of about nineteen years of age had been for several months with a trader on a journey into the interior; they returned in February, and finding the people and their former companions so different from what they were when they left the institution, they felt very uneasy, and would have left this place on the same day, had not one of my sons persuaded them to stay. One of them went, in the forenoon of that day, to see another young man, with whom he had been very intimate, and to whom he had given a ring as a sign of his friendship and respect. His former friend invited him to come to Christ, and when he saw that the other paid little or no attention to what he said, he took the ring out of his pocket, saying, "You and I were formerly companions; I am no longer a companion of yours; there, take your ring back. I do not say that I will never be your companion again, but then you must come over to me; to you I cannot return." This made some impression on his mind. He came to me in the afternoon to salute me, as is usually done by such of the people as have been long from home. I spoke to him seriously and affectionately on his awful state, and concluded by saying, that he must, without delay, begin to pray; and he did so. The Holy Spirit convinced him of his sins and lost condition: he prayed almost whole nights, and at day-time he would take his Testament and go into the fields to read and pray; and at the end of eight days, he enjoyed peace, love, and joy in the Holy Ghost. The other young man, who had been with him on the journey, experienced the same happy change about a month later.

MADAGASCAR.

The cruel and relentless persecution commenced in 1835, continues to rage in this island; and during the year 1842, five new victims have been added to the glorious company of Christian martyrs. The suspicion and cruelty of the queen and her government have, if possible, increased; and the state of the people in general, and of the persecuted Christians in particular, is one of the most aggravated misery. Two devoted brethren suffered death for the sake of the Lord Jesus, in the month of June, and by a letter from some of the native Christians

themselves, forwarded from Tananarivo, in October last, we learn that three more have been put to death since that period. The suffering believers thus write:—

"This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper, [containing, it would appear, some reflection upon the government,] and having fixed it on the walls of a house, the queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the queen declared she would have him cut into pieces the size of musket-balls. 'And I will not,' she said, 'let him escape, for I and God are upon one side.' The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused, and compelled to drink the tangena-ordeal. Raharo died from the tangena, and Ratsimilay, (another Christian,) being detected in attempting to save him from it, was ordered by the queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt; and Imamonjy was also associated with them."

Under these accumulated fiery trials, the constancy of the believers is unwavering: as we have just seen, when arraigned before their cruel judges, they refused to divulge the names of their brethren, or their places of concealment, and calmly laid down their lives for the sake of the Lord Jesus, without the solace of a friend, and amidst the cruel triumph of their enemies.

The fury of persecution in Madagascar has now been poured out upon the infant-church for more than eight years; its members have been driven into exile and slavery, and seventeen of their number have been doomed to death; yet the trial of their faith has been found unto praise, and honour, and glory; none have apostatized, or denied the Lord who bought them with his blood. With tender sympathy and continued prayer for our persecuted brethren, let us then unite thanksgiving to God who has sustained them under accumulated sufferings by his grace, and preserved them faithful even unto death.

DEATH OF MRS. BURT IN CAFFRELAND.

It is now the painful duty of the Directors to communicate the full particulars of this most distressing event. Our intelligence is derived from a letter dated March 11, received within the last few days, from the Henry Calderwood, whose sentiments on the occasion, as therein expressed, have received our earnest and unqualified sympathy, and cannot but awaken corresponding emotions among all the friends of the Society:—

"It is with feelings of the deepest grief I am called upon to convey the truly melancholy intelligence of the sudden death, by accident, of our beloved sister, Mrs. Burt. This most distressing event occurred on the first of the present month. Our brother and sister were returning from the sea-side, whither they had gone for the sake of Mrs. B.'s health, which has been indifferent for some time past. Between the station of Mr. Kayser, and that of Mr. Burt, the wagon was overturned, and our dear sister almost instantaneously killed. Mr. Burt, his little child, and another little girl, were also in the wagon, but escaped unhurt.

"A considerable time necessarily elapsed between the overturning of the wagon and the arrival of efficient aid. Mr. Kayser, and two of the Scottish brethren, who acted a truly brotherly part, were as soon as possible on the spot. But, although the most effective aid had been at hand, I do not think, from the position of the wagon, and of the body of the deceased, it could have been of any avail. As it was, the case of our brother was truly touching. When he emerged from the wagon, he saw the real situation of his dear wife: her head was outside the waggon, the side of which had fallen on her neck—the driver and leader, confounded by the scene, were of little use for a time, and they and our all but distracted brother tried in vain to raise the load that was crushing, or, I believe, had already crushed to death, his beloved partner.

"When the body was removed from under the wagon, it was too evident that all attempts at recovery were fruitless. Our brother Kayser was nearest, and,

when he arrived, the scene was afflicting beyond measure. The driver and leader sat weeping under a tree. Three native girls, with the now motherless babe, formed another group, also weeping; and there lay our brother overwhelmed with grief, by the side of the bruised and lifeless body of her who had been the sharer of all his joys and sorrows."

WESLEYAN MISSIONARY SOCIETY.

At the annual meeting of this society, held on the 1st May last, the following intensely interesting speech was delivered by Peter Jacobs, (Pah-tah-se-gay,) a native Indian missionary from North America, who appeared in the costume of the Chippewa Indians.—He said, "I am exceedingly happy to have the honour and pleasure of addressing such a great assembly as this,—the greatest assembly I ever met with in my life. And in looking at this great Christian assembly, I see that more than two-thirds of this great hall are occupied by Christian ladies. What a different thing it is when we have an assembly among my countrymen in North America!

"About fourteen years ago, I was myself a heathen, and used to worship the sun, and the moon, and other gods, as I supposed. We were all in that state that we had a very distant idea of the great Being. We thought he was so far away, that he just let men do as they pleased. As the great Being was so far away, we thought he could not hear the human voice, and therefore every man did as he pleased. Then society was in an awful state. I do not wish to keep your time on this point. The people greatly delighted in wars. My friends Peter Jones and John Sunday have told you of the great work that has been done in the Canada missions. All those things you know of, and I shall not speak upon them now: but I will speak of my own conversion, and tell you of the Hudson's bay missions. When I was a worshipper of the sun and moon, about fourteen years ago, I heard a missionary speak of a beautiful heaven, where nothing but joy was to be experienced, and of the awful flames of hell, where the wicked shall be cast, if they do not believe in the Lord Jesus. I made inquiry if there was any possibility of a Chippewa Indian getting to heaven. I was told heaven was open to all believers in Christ Jesus. I was very glad when I understood this. I began to pray. I said, 'O Christ, have mercy upon me, poor sinner, poor Indian!' This was the beginning of my prayer, and the end of my prayer. I could not pray any more, because I did not know more English. I thought if I prayed in Chippewa, Christ would not understand my Chippewa. Christ affected my heart very much, and I wished to pray more but could not. I felt just like the wounded deer. You know we North American Indians are great deer-hunters; and when we shoot the deer in the heart with bow and arrow, he runs away as if he was not hurt; but when he gets to a hill he feels the pain, and he lays down on that side where the pain is most severe. Then he feels the pain on the other side, and turns over;—and so he wanders about till he perishes. I felt pained in this way. I felt pain in my heart, but could not get better. I went with Peter Jones to dine with a gentleman, and before dinner Peter Jones said grace in English. I thought God would understand that. But he said grace after meat in Chippewa; and I thought, 'If God understands your Chippewa, he will understand mine.' I then went up into a stable where hay was kept, and there I prayed, 'O, my heavenly Father, I was so blind and so poor, I did not know thy wisdom was so great as to understand my mother's tongue. Now, have mercy on me, have mercy on me, for the sake of thy Son, Jesus Christ.' Then I prayed again, 'O Jesus, the Saviour of the world, I did not know that thou didst die for me personally. Now, O Jesus, the Saviour of the world, apply now thy precious blood to my heart, that all sin may depart.' After all, when I could pray in my own tongue, that pain in my heart increased more severe. I wanted rest and sleep, but I could not sleep. Like the wounded deer, I turned from side to side, and could not rest. At last I got up at one or two o'clock at night, and walked about my room. I made another effort in prayer, and said, 'O Jesus, I will not let thee go until thou bless me;' and before the break of day I found that my heavy heart was taken away, and I felt happy—I felt the joy that is 'unspeakable, and full of glory.' Then I found

Jesus was sweet indeed to my soul. Then after that I had desire that all my people should know the Saviour, and in my feeble way I have been endeavouring to do good ever since to the present time. And I have met with many encouragements. Now, after that time the revival of religion commenced among my people, and hundreds and thousands have been converted since, and they are now happy people. The tomahawk and the scalping-knife are now no more; they have thoroughly perished. The people have thrown away their tomahawks, and have taken Bibles for tomahawks, and Hymn books for scalping-knives; and some have become preachers of the gospel.

"In the latter end of the year 1838, a good missionary, the Rev. James Evans, wanted to go to the Hudson's bay territories. He understood there were hundreds and thousands of Indians there; so he made application that a little money should be granted him. The general superintendent of the Wesleyan missions in Canada gave Mr. Evans a canoe, a gun, some ammunition, and a tent,—about £25 we got in the whole concern; and I joined him with another missionary. We were going to travel about two thousand miles, and I thought we had not money to pay a waterman. I asked Mr. Evans how much money he had got. He said, 'O, plenty: £25.' I said that would not carry us more than four or five hundred miles; and I asked him, 'You will not hire a waterman?' He said, 'I will steer the canoe.' I said, 'If you, being a bishop, are willing to steer, I will take an oar;' and the other missionary took the other oar. The Indians at St. Clair assembled; we had a prayer-meeting; and afterwards, we gave them 'good bye.' We hoisted the British flag, and went into a strange land, where no Wesleyan missionaries were ever before. We hoist up our flag behind the canoe, and with good breeze it look well. We landed every night; because in a little bark-canoe we could not float about all night. We passed on for a hundred miles, and then we came to a large crossing-place. There were many altars erected there to gods unknown, where the heathens worship every time they cross. It was only eight to twelve miles across; and round one way it was one hundred miles, and the other way it was three hundred miles. It was a fine day; and we prayed to our heavenly Father, as the heathen prayed to their idols, to preserve us, and to protect us over this great traverse where the two seas meet. Then we pulled away; there was distant thunder, and some rain. In the midst of the large traverse, the thunder came on, and what we call a whirlwind, which raises the water into the clouds. Being brought up on these waters, I knew the strength of the wind and of the canoe; and I thought no common vessel of two masts could stand that wind; and, therefore, that it was impossible our poor little canoe could escape. When the whirlwind came nearer, I thought, in twenty or thirty minutes, we should be in eternity. It came up closer and closer. I said to Mr. Evans, 'There is Rock Island, about five miles off, where the trees overhang the water; and it is possible for one of us to be saved by catching the branches of the trees, and to tell what became of his brother missionaries, and the canoe.' Mr. Evans said, 'We will try when the wind strikes us.' The wind still approached nearer and nearer, and not a word was said; but when it came within a very short distance, the whirlwind separated: one went a few yards behind us, and the other a few yards before us, and then a little way off it met again. We were tossed about by the swell of the water, but the wind passed by. I was led to exclaim, 'O Lord, thy goodness endureth for ever.' When we got to the other side, we sang praises to our heavenly Father, as the children of Israel did when they passed through the Red sea. We soon afterwards came to a great body of about seven thousand Indians, and preached the gospel to them. Many of them believed, and were baptized 'in the name of the Father, and of the Son, and of the Holy Ghost.'

"We then went on to Lake Superior, where we were weather-bound, and we spent the winter there. During our stay there, nothing took place worth remark, but a Catholic conversion. I met a woman there who had a little image representing the departed spirit on her arm, and a large crucifix on her breast. I said, 'What are you doing with those two articles? One shows that you are a heathen, the other that you are a Christian: what persuasion do you belong to, and how were you converted?' 'Converted!' said she; 'I never heard a word of conversion.' I asked her, 'Do you know Jesus Christ, the Son of God?' She said, 'No; I never heard his name.' I asked, 'Do you know God the Father?' And she replied, 'Yes; I know that by the old tradition.' 'But,'

said I, 'were not you baptized? How came you with this cross?' 'O,' she replied, 'I am a Christian now; I have been baptized.' 'In whose name were you baptized?' I asked. 'I don't know; I don't know anything about it,' was her reply. 'How, then,' I inquired, 'came you to be baptized, and made a Christian?' 'I'll tell you,' she said: 'I was passing by one of the company's forts to get some water, and I saw one of the common houses open, and there were some Indians baptized there. I put down my water-pail, and went to the door. The Roman Catholic priest looked to me, and he says, 'There is an old woman, all but dropping into the grave, and she is not baptized.' Then he asked me, 'Would you not like to go to heaven, old woman?' I said, 'O, yes; I like to go there;' and then he baptized her, but he never told her in what name. That was all the instruction she got: the Roman Catholics baptize the people in that way. We met with the governor of the honourable Hudson's bay company, and he gave us all the encouragement he could to go into his territory, assuring us, that he would supply us with any little articles of which we were in need. We mended up the old canoe again, and went to Fort William, where we were very kindly received by all the officers of the company. We were there told, that our canoe was too large, and that we must have a smaller one. When I recollected that we had passed Lake Superior and Lake Huron in the old canoe, and that she had done her duty in carrying out the missionaries again and again, I was very sorry to part with her. I looked at the old canoe and said to her, 'O, poor thing, there you are,' and off we went with the new canoe, and passed up several small rivers; and when the new canoe could not carry us any farther, we used to turn it over, and carry it upon our shoulders. In that sort of way we worked a considerable distance into the country, until one day we were so fortunate as to shoot some ducks, and obtain a good breakfast. We made a fire under a large tree, and as soon as we had finished breakfast, the tree cracked. I said, 'I believe it is coming upon us.' We immediately jumped from the place, and got clear of the tree; but our canoe could not jump. The tree fell upon our poor canoe, and broke it in two. I was sorry indeed when this occurred. We were now about fifteen hundred miles from the Canada mission, in the heart of a solitary wilderness, and there were no Indians from whom we could purchase a canoe, or who could assist us in making a new one. I went out to seek for bark, and one or two others went in a different direction. I found none worth having to mend our canoe: however, others found some bark. On my return, I found one of the party singing my great Redeemer's praise. I said, 'My dear friend, how can you be singing so joyfully? do not you know our canoe is broken?' He said, 'The Lord has been with us thus far, and he will still go with us.' In short, we mended our canoe; and, in the month of June, we got to the Hudson's bay station.

"We went to Norway-house, and met with great success. We were kindly received by all the officers of the company. When I went to the Red river, I was kindly received by Governor Finlayson and his lady. When I got to Norway-house, I was kindly received by Governor Ross. I cannot praise him too much, for he has been a father to me. It was my lot to assist in forming the mission. We were told by the Indians, that we could not make houses; but we said we would show them. They said, 'Are you a carpenter?' I said, 'No; but I soon will be.' I went the next day to a gentleman, who was in charge of the fort, and he was kind enough to give me a box of carpenters' tools. We immediately started to cut down the trees; which having done, we squared them, and formed window-posts, door-posts, and rafters. After working very hard for about a week, we finished one house; which I believe was the first ever built by an Indian missionary. The Indians looked a little astonished at it, and said it was a very good house. I said it was not very good, because some of my mortices were too long, and some were too short; but I soon remedied that by filling up the places with mortar, and the defects were not then seen. We then commenced building another, and continued at work until we had completed eleven houses. We then built a school-house. A mission-house and school-house have been built by the honourable Hudson's bay company; and a chapel is now in the course of erection. A mission has thus been established, and a village built, without causing one shilling expense to your society. But the chisel cost me some very sore hands; and I was so industrious, that I frequently worked when I could not draw the figures on the rule. I was a very faithful

carpenter, I assure you. We spent a very comfortable winter in those houses. The governor examined them in the spring, and was astonished to find them so well built: he said, they would last fifteen years without any repair. After that, I commenced a school, and soon obtained sixty scholars. They were not all children, for about thirty of them were married women. As there were no schools in their younger days, you cannot upbraid them. It was better to come late than never. I commenced with the boys: when I was reading, they thought I was moved by the Spirit. I taught them their letters, until they could spell, b-a ba, and so on. One little fellow said, at length, 'Don't keep me spelling b-a ba, for I can spell a word of three letters; I can spell 'man' in English.' 'Well,' said I, 'spell it.' 'P-i-g,' says he. I said, 'It does not begin with *p*, but with *m*.' 'O, then,' says he, 'm-a-n.' He is now a remarkably smart boy, can spell any long English word, and can read any chapter in the Bible. There are now twenty or thirty scholars who can read; and I hope the Bible Society of this city will give me some Testaments. Some of the little girls can read, and we want books very much. Amongst sixty scholars I had only two spelling-books, and had to divide the leaves. The honourable Hudson's bay company would have supplied me with books if they had had them; but it was not in their power to do so. I had only two Bibles. I could not cut *them* up, but was in the habit of handing them from one child to another to read. I therefore hope some of our good friends will give me some books, in addition to those with which I have been already supplied by some kind ladies. When I commenced the school, the husband of one of my female pupils said to her, 'Now, you go to school in the day, whilst I go out hunting; and when I come home at night, you can tell me what you have learnt.' As the woman advanced in knowledge, she communicated it to her husband, and showed him the new alphabet which Mr. Evans had made for them. They are now learning to write very fast. About six months ago, I saw many notes passing about the village, and inquired what they were. It appeared that when the ladies could write, they took so much pride in displaying their abilities that not one of them would send a message except in writing. For instance: if a woman wanted to borrow a pair of scissors from a neighbour, who did not reside more than three doors off, she would write a note to that effect, and send it by a little child. The reply would be to this effect: "My dear friend or sister, you are perfectly welcome to my scissors, or any thing else that I have. I remain your true friend, Mary,"—so and so. The men write notes too, and are doing wonders in that way. When the Indians heard of the great change effected by the Hudson's bay mission, they wished to be instructed, and begged for more missionaries. I told this to the Committee, and they say they cannot give us any more at present. I hope, however, you will give so much to-day as to encourage their hearts, and enable them to send out an additional number of missionaries.

"In the Hudson's bay company's territories there are hundreds who understand English; and if missionaries were to be sent to Fort-Vancouver, over the Rocky mountains, it would be like sending them to one of your large towns. I wish a missionary could go there. In the last January Notices, it is stated, that in the Hudson's bay mission, in the Red river country, I mean Norway-house, and other places, four or five missionaries are wanted; but it would be extremely desirable to send one to Fort-Vancouver. These people are very simple-hearted. They are wicked, it is true; they delight in taking scalps, and in using the tomahawk; but when the missionaries go among them, they forget their old ways, and become another people. On the Rocky mountains there are a great many who are now no better. Two years ago the enemies of one tribe attacked it, and destroyed a great number of females, taking some of the younger ones as slaves to the Fort. These women were the wives of some of the hunters of one of the officers of the Fort. He bought them for about 20s. or 30s. each; and they were afterwards re-purchased by their husbands, who, about a fortnight afterwards, attacked their invaders, and almost destroyed them. This is the way in which they go on; but wherever the missionaries obtain a footing, these practices are soon forgotten. I have had many a scalp brought home to me, in order that I might rejoice over the victories of the Chippewa Indians. They have many little gods, gods made of skins, and a variety of other materials. In telling them that 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but obtain everlasting life,' and in

showing them the love of God to man, and assuring them of going to heaven, if they believed in the Lord Jesus Christ, I said to one man, 'You are all worshippers of images: they are not gods; they have mouths, but they cannot speak; they have eyes, but they cannot see. I am pointing you to the true and the living God,—the God that feeds you, the God that preserves your life. How much better would it be for you to worship that God!' I went home; and a few minutes afterwards he came to me with a very sad countenance. I said, 'What do you want?' He replied, 'I am troubled in my mind. You have a God, as you tell me, and I want to serve him; but if I forsake this chap (god), I'm afraid I'll anger him.' I said, 'What chap?' 'This chap,' said he. 'If you'll protect my life from this chap, I'll not worship him.' I said, 'I don't understand what chap you mean.' He said, 'I mean this chap.' (Here the speaker held up a wooden image, about eight inches in length, with a red tuft on its head.) Now this is the god of battle. It is said he delights to deal in blood, and will lead every man to victory who enlists under his banner. Before battle he is worshipped, and sacrifices are offered to him, sometimes of dogs, and sometimes of human beings, if they have any prisoners. From this act of worship they derive fresh courage, and they believe their little god helps them; but if they fail, they suppose they have angered him in some way or other. This god keeps his medicines between his shoulders; (pointing to a small cavity in the figure;) and there is a liquid which is supposed to prevent the balls from entering the body. When I made the man understand that the God whom we worship—that the God of the Christians—would preserve him, he threw down the image, saying, 'I never will worship it again:' and so this little forsaken deity makes its appearance here. They have many other images; some of them very large, and not worth bringing; but many of them have been thrown aside, and our God has been chosen as the God of the heathen. The tomahawk and the scalping knife are buried; and although I have mine here, (showing it,) I never use it, and never mean to use it; I only produce it to show what we used to do. My tomahawk is now the Bible, and my scalping-knife the hymn book. I trust that my statement of what the missionaries are doing will give you the greatest encouragement. Two chiefs came to Norway-house, a distance of five hundred miles, to hear the missionary sermons; and they went home saying, they would tell their brethren the good things they had heard, and they hoped that in a few days a missionary would be sent amongst them. No one, however, has yet been sent. There is one thing which I wish to impress on your minds before I sit down. Amongst the poor heathen, the females are indeed slaves; and it is no wonder that a poor woman sometimes shows her love towards her female offspring. I formerly had a little female slave, and was in the habit of thrashing her every day without any cause. When a female is delivered of a boy, it is a day of rejoicing amongst the tribe, because it is considered that he will make a fine warrior; and this is joyful news. The birth of a female, however, is a sorrowful time; and it is said, 'A good-for-nothing girl is born.' The poor mother, knowing that the news is not good, kisses the poor child, says, 'Your father does not love you; but I do;' and then taking the infant by the legs, dashes out its brains, exclaiming, 'Would to God my mother had done so to me when I was born! I should not then have been such a slave.' On one occasion a female child was rescued from the mother by her sisters, who said, 'It is better for your child to be a slave, than to kill it in this way.' That little child has now grown up. When she was fourteen years of age she was converted. She has now become a Sunday-school teacher, and is a faithful member of the society. To speak of females generally, I believe they are 150 per cent. in higher estimation than they were formerly. A man now loves his wife and children, whether they are girls or boys, because he has got the love of God in his heart; and the poor females do not miss one day in praying for the Christian ladies of Englany, that God will reward them for what they have given towards the missionard cause, and will bless them with the riches of this world. God has blessed you with the riches of this world; you are a rich and happy people; but it is religion that makes you so happy. The poor people of the heathen land are praying that God will reward you, because you have sent these missionaries amongst them with everlasting life in the world to come. I am greatly obliged to you for having listened to me with such attention. In less than ten days I shall leave this happy England, this Christian country, to go into solitary wildernesses, to

endeavour, in my feeble way, to preach the gospel of Jesus Christ to these perishing heathen; and I hope you will pray for me. I thank you for the kindness I have met with in England. I have met with the warmest reception in all societies. Pray for me; and when you give to the cause of missionaries, pray that God will sanctify it to the end you give it. Let us do all the good we can, during the few remaining days we have to live. I am sure you will do so, and I trust I shall endeavour to do the same, until that happy hour shall arrive when our Lord and Saviour Jesus Christ shall say to you and to me, 'Well done, good and faithful servants; enter into the joy of your Lord.'"

Death of Mr. John Morell Mackenzie, M.A.

How short-sighted is man! Little did we anticipate when we sent the Report of the Examination of the Academy to press, that it would be our distressingly mournful duty to record the death of Mr. Mackenzie. He left Leith, on Wednesday evening, July 20th, a little before six o'clock, in the steamer Pegasus for Hull. The evening was pleasant and calm, the surface of the water being scarce even agitated. The tide being almost at an ebb, and the water consequently shallow, the vessel, when passing the inner Ferne island, about twelve o'clock, struck upon a sunken reef near what is called the Goldstone Rock,—upon which she was carried, with all the greater force that a pretty strong north-westerly wind was blowing at the time,—and had her bow stove in. When the vessel struck, the captain was standing on the bridge, in the centre of the vessel, and seeing the imminence of the danger, he immediately ordered the boats to be lowered, lest the vessel should go down whenever she was moved from the rock. All the passengers by this time were on the deck, several who had been in bed having been instantaneously roused; and the extreme of distress and agitation was manifested—the females venting their terror and agony in heart-rending shrieks. One of the surviving passengers, a seaman, of the name of Baillie, gives the following touching statement:—"Looking around me, I saw Mr. Mackenzie on the quarter-deck praying, with several of the passengers on their knees around him. Mr. Mackenzie was as cool and collected as I am now. All the passengers around him were praying too, but Mr. Mackenzie's VOICE WAS HEARD ABOVE THEM ALL." Among the articles floating about there was found a copy of Bagster's Polyglott Bible, with an inscription 'To the Rev. J. M. Mackenzie, as a memento of Portobello, by his obliged and grateful friend, James Cameron, October 28th, 1841.' It is probable, from the circumstance of its being got, that our departed friend had his Bible in his hand when engaged in prayer. This is a stunning dispensation. His sun has gone down while it was yet day. The last words of his venerated colleague, Mr. Ewing, as he sat calmly resigning his spirit to his God, were—

> Trust in the Lord, for ever trust,
> And banish all your fears;
> Strength in the Lord Jehovah dwells,
> Eternal as his years.

And we adore the grace of God for enabling Mr. Mackenzie, in such a trying scene, to trust, and banish all his fears. But we forbear making any remarks, indulging the hope that, in an early Number, we may be able to present our readers with a brief sketch of his career.

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SKETCH OF THE LIFE AND CHARACTER OF THE LATE REV. J. MORELL MACKENZIE, M.A.

Few public events have occurred of late years, more painful in themselves, and more strikingly illustrative of the vanity of human life, and the utter uncertainty of all human expectation, than the loss of the steam-ship Pegasus, on the night between the 19th and 20th of July last. The number of lives lost on that melancholy occasion, the peculiar interest attaching to more than one of the sufferers, and, above all, the circumstances of unexampled security and unpreparedness under which the accident occurred, have conspired to produce throughout the country a deep excitement, and to connect the remembrance of it with feelings of unusual solemnity. If ever there was a body of persons who, on the bosom of the great deep, were justified in retiring to repose without anticipating danger, it was the company on board of that ill-fated vessel. With the sea calm and unruffled, and the weather in every respect propitious,—within sight of a shore where the verdant turf descends almost to the water's edge,—on board a vessel which was announced to have been newly repaired, and which seemed in all respects worthy of being fully trusted,—under the conduct of a captain and crew familiar, from repeated and long experience, with every feature and peril of the voyage,—there was nothing to excite in the most timid individual any emotion of alarm. No such feeling, accordingly, seems to have visited them. As the shades of night gathered around them, they appear, with a few exceptions, to have retired to rest, anticipating no other summons than that which should call them to witness, amid the splendours of the morning, how far they had sped on their course. Alas! a far different summons awaited them. Ere their slumbers had well commenced they were broken by that fearful shock, which, to all but a slender remnant of them, was the knell of death. And before many minutes had elapsed, of all that mass of living beings which this sudden castatrophe had crowded together upon the deck, only a scanty few were left to tell the melancholy tale. How loudly does such an occurrence enforce upon all who hear of it our Saviour's admonition, "Be ye also ready; for at such an hour as ye think not the Son of man cometh!"

Of the many whose sad fate on that disastrous night has called forth the sorrowing tears of bereaved relatives and friends, none perhaps has commanded a larger portion of public sympathy, than the dear and honoured brother of whose life and character I propose, in the pages of this Magazine—a periodical of which he was an able supporter by his contributions—to attempt a brief and cursory sketch. Pre-eminent in talent and acquirements,—benevolent, amiable, and affectionate,—devotedly attached to the duties of that office which he sustained in connection with our churches,—and richly endowed with the graces of a sincere and manly piety, his loss is one which, to his friends, can never be repaired, and which has created a blank in our denominational agency which it may take many years adequately to supply. To the writer of these lines it affords a melancholy satisfaction to be permitted to record, in this brief sketch, his sincere admiration and imperishable regard for one of the best and firmest friends it has been his happiness to find.

The late Rev. JOHN MORELL MACKENZIE was a native of Godmanchester, in the county of Huntingdon, where he was born on the 24th October, 1806. Not long after his birth his parents removed to St. Neots, where his youthful days were chiefly spent, and where he received the elements of his education. Always of an amiable and virtuous disposition, he was brought, in his 16th year, in consequence of hearing a funeral sermon, under very deep religious impressions, which led him shortly afterwards to determine on devoting himself to the sacred office. In pursuance of this object, he entered the Theological College, then stationed at Wymondley, but now bearing the name of Coward College, in London. His distinguished eminence as a student whilst in connection with that Institution led to his being afterwards sent to Glasgow University, for the purpose of more fully prosecuting his studies in literature and philosophy. There he speedily assumed a first-rate place among his fellow-students, which he successfully maintained to the close of his academical career. After taking his degree of M. A. at Glasgow, he returned to the south, and soon after became co-pastor with the Rev. T. Durant at Poole, in which situation he remained till the summer of 1837, when he accepted the invitation of the church in Nile Street, Glasgow, to become the colleague of the late Rev. Greville Ewing. His ordination to that office took place on the 27th July of that year. In August of the year following he was united in marriage to Miss Joanna Trotter, daughter of the late General Trotter,—a union which was a source of unmingled comfort to both parties, and the felicity of which only renders more poignant the trial of his now bereaved and sorrowing widow.

A short time after Mr. Mackenzie's settlement in Glasgow, in consequence of Mr. Ewing's advancing infirmities, he was requested by the supporters of the Glasgow Theological Academy to render assistance in supplying the place of the latter in that Institution. This he did with so much zeal, ability, and success, that the committee and friends of the Academy soon felt anxious, if possible, to secure the benefit of his undivided labours in conjunction with Dr. Wardlaw as tutor. In the spring of 1839, circumstances favourable to this

arrangement having occurred, these were laid hold of by the committee in order to carry it into effect. Mr. Mackenzie accordingly resigned his pastoral charge in the course of that year, and from that time devoted himself to the important duties of Lecturer on Biblical Literature and Ecclesiastical History in that Institution. A few weeks ago he finished his fourth session in this office; and, as had been their custom for some summers past, Mrs. Mackenzie and he had come to Portobello to spend the months of the recess. The necessity of completing his course of lectures having constrained him on previous years to devote his summer months to preparation for his winter labours, he had not been able since his settlement in Glasgow to pay his parents and other friends in England a visit; but this year, feeling himself more at liberty, he determined to gratify their wishes and his own by spending a few weeks with them. It was with this view that he sailed with the Pegasus on the melancholy occasion already referred to, when he was so suddenly called to exchange the anticipated pleasure of meeting with his earthly parents for the infinitely higher joy of entering into the glorious presence of his Father in heaven.*

To the discharge of the official duties which had devolved upon him, Mr. Mackenzie brought qualifications of a very superior kind. His mental endowments were, in their extent and combination, such as are rarely to be met with. His intellect was at once vigorous and refined—comprehensive and exact—subtle and sagacious. With great power of concentrating his attention upon any object of study, he possessed singular versatility of taste and capacity, as well as great power of turning rapidly and easily from one pursuit to another. Endowed with surprising capacity for the acquisition of knowledge, he had at the same time qualities which raised him above being a mere collector of other men's thoughts. His powers of mental digestion and assimilation were fully equal to his power of learning; and his judgment was so sound, his taste so pure, and his grasp of truth so vigorous, that he seldom reproduced the materials of previous study otherwise than in a form which was at once felt to be admirably suited to the occasion which called it forth. As a master of argument, especially in friend-

* After being immersed for nearly three weeks, Mr. Mackenzie's body was discovered floating on the surface of the water, immediately over the wreck, on the 7th of August. As soon as intelligence of this reached Edinburgh, the writer of this set off to Bamborough-castle, where the body was deposited. Finding it impossible to remove it, he had the mournful satisfaction of consigning it to the dust in the churchyard of that secluded village, there to rest till the morning of the resurrection. The spot selected for his grave is next to that in which lie the remains of Mr. Robb, minister of Dunkeld, who was lost in the wreck of the Forfarshire in 1838. The funeral was attended by the venerable Archdeacon Thorp, R. Smeddle, Esq., governor of the castle, and most of the male inhabitants of the village. His friend acted as chief mourner,—the sad representative of multitudes who would also have been there to mourn, had circumstances permitted. He was buried according to the rites of the Church of England; and never was the magnificent funeral-service of that church performed over one to whose case its elevated statements were more appropriate. Had it been possible to remove the body, it was intended to inter it in the family tomb of Mrs. Mackenzie—that of the Trotters of Morton-hall, in the Greyfriars churchyard, Edinburgh.

ly conversational debate, all who have had the happiness of either encountering him in such discussions, or listening whilst he reasoned with others, will be ready to admit that it was not often he met his match, and still seldomer that he had to yield the palm; on such occasions it was difficult to know which most to admire, his command of argument, of repartee, of language, or of temper. Nor were the lighter and more graceful endowments wanting. His fancy was lively and playful; his perception of the beautiful and great in nature or in art was quick and delicate; his sense of the incongruous was keen; his taste in poetry and the fine arts was severe and manly; and in one at least of the latter, that of music, he had acquired such science and skill, that his society was eagerly courted by many who unable, perhaps, to estimate his nobler endowments, shared his enthusiasm in this delightful art. To all this I must add, that his memory was the most perfect I ever knew; so full that it seemed incapable of being overloaded; so retentive that absolutely nothing which he had ever deposited in it seemed to be lost; and so ready that its multitudinous, varied, but never ill-assorted stores, were poured forth in copious effusion on the slightest call.

With a mind so largely endowed, and so admirably balanced, it is not surprising that the attainments of my departed friend in general and professional knowledge should have been such as few men of his years are able to make. As a student, his career at the university was one continued series of triumphs;* and when he had turned his back upon the academic walls, it was only to prosecute in private those studies to which, whilst within their venerated precincts, he had devoted his energies. An enthusiastic lover of books, it is difficult to say whether his zeal in collecting them or his diligence in perusing them was the greater; so that whilst his library was such as a man of extensive fortune might have been proud to own, his mind became a storehouse out of which his friends soon learned to draw, without much fear of having their draft dishonoured or paid in any but the most precious coin. At the same time he had, like every judicious student, his own peculiar departments of knowledge to which he most frequently directed his researches, and on which his information was most copious and accurate. These were the departments of Polite Literature, Literary and Ecclesiastical History and Biography, Metaphysical and Ethical Science, Biblical Criticism, and Theology. Of the languages and literature of ancient Greece and Rome he was profoundly master; nor was there any instance in which his prodigious powers of memory were more readily displayed than in the ease and fluency with which he could quote passages, phrases, and usages from the ancient writers, and apply them in illustration of any point on which he might be discoursing. In modern literature his reading was equally extensive. With the master-works, especially, of British literature, and with the history and character of their authors, his acquaintance was singularly familiar; indeed, it rarely occurred that any reference to their writings failed of calling forth

* One of the Professors recently made the remark, that Mr. Mackenzie obtained the most illustrious place in one of the most brilliant classes he ever had the happiness of teaching.

from his ample stores some choice passages which they had impregnated with their genius, or some striking incident in their personal or literary history. His metaphysical studies had been prosecuted with much enthusiasm, both at college and afterwards; and I believe he had read and digested not only all the works of British authorship which are of authority on such subjects, but had made himself acquainted with the refined speculations of the German schools, as well as the more valuable works which the renascence of metaphysical studies in France has produced. Of late years, however, studies of a professional nature necessarily occupied the chief share in his regards. In theology he had taken anxious care to satisfy his mind on all the leading questions both of a dogmatical and a practical character, and was able to defend the opinions he had espoused not only with acuteness and from Scripture, but with all the dexterity which a careful study of the writings of those who had opposed them was calculated to confer. To the study of the Bible his most faithful and laborious efforts had been directed. The history of Biblical exegesis—the principles of sound interpretation—the languages of the inspired writings—the geography, archæology, and criticism of the sacred books, had all received from him careful and elaborate examination. To the highly important subject, also, of Church history, he had given much attention; and, the better to satisfy his mind on this head, he had commenced a thorough and systematic study of the Christian Fathers only a short time before he was so suddenly, and to us so mysteriously, called away to mingle with that august assembly which is gradually drawing to itself all who have adorned and served the Church below.

To these qualities, which fitted Mr. Mackenzie for being admired, he added others of a more homely kind, which fitted him for being loved. With all his high intellectual endowments and attainments, there was nothing assuming in his pretensions, nothing dogmatical in his address, nothing artificial in his habits. Frank, generous, and confiding, he detested all duplicity, meanness, or selfishness, and was ever ready to yield to whatever demands the circumstances of those he loved might make upon him. Benevolence and good humour sat upon his placid countenance, and sparkled from his expressive eye. Naturally cheerful and animated, he delighted to add to the happiness and hilarity of the social circle; but his mirth was never permitted to exceed the bounds which delicacy, good-breeding, and the strictest propriety imposed. Of the feelings of others he was at all times singularly careful. With "wit at will," I never knew him to utter a sarcasm, or employ the sources of ridicule to sting or wound even those who had injured him. If he laughed it was *with* those around him, never *at* them—never at others even for their amusement. There was nothing bitter, or censorious, or vindictive in his nature: slow to take offence, he was prompt to forgive, and when he forgave he forgot, and stood as ready to serve the offender as before the offence had been committed. But with all this gentleness and kindliness of nature, there was nothing soft, or effeminate, or frivolous, in his character and habits. Inflexible integrity, firm attachment to principle, the manly avowal of his sentiments, persevering

attachment to the course he had adopted, were no less characteristic of him than were the softer virtues and lighter graces at which I have glanced. That along with all this he had that alloy of infirmity and error which is inseparable from fallen humanity, it would be alike foolish and sinful to deny; but without claiming for him any perfection beyond what our fallen nature admits, this much it may be permitted me to say, that, for the happy combination of intellectual power with moral purity, the just union of the sterner virtues with the softer graces, his was a character only very rarely to be met with in this imperfect state.

With a mind thus richly endowed and cultivated, my departed friend was fitted to become at once an authority in the schools, an ornament of the drawing-room, and the presiding genius of the friendly and domestic circle. He was all this; but he was something more—something of unspeakably greater value—something which, whilst it preserved him from those temptations to which his genius and acquirements might otherwise have exposed him, at the same time gave augmented worth to his manifold endowments, and lent to his brilliant qualities an additional charm:—he was a true, an enlightened, a devoted Christian. After an intimacy of several years, during which I enjoyed frequent opportunities of the closest and most unreserved personal intercourse with him, I have not the slightest hesitation in bearing my unqualified testimony to the sincerity of his profession, the purity of his sentiments, and the warmth of his devotion. To all his friends who enjoyed proper opportunities of observing (for his piety was the reverse of ostentatious), this feature in his character was well known; and the deeply affecting circumstances of his death have unfolded it with peculiar impressiveness to the public at large. In one respect, indeed, it was his high sense of principle which formed a link in the chain of events which led to his untimely loss. A few days before he left home I happened to say to him, "I wish you had been to sail in the Martello rather than the Pegasus, as the former is the much superior vessel." "I am aware of that," he replied, "but the Martello sails only on Saturday; and as I am not under any call of necessity, I should not feel I was doing right were I to be at sea on the Sabbath." The finding of his Bible, after the sinking of the vessel, is also an interesting circumstance, as indicating that that blessed book had been not locked up among his luggage, but carried about his person, perhaps in his hand at the moment he went down, very probably the object of his perusal shortly before he was disturbed by the unexpected and disastrous shock occasioned by the striking of the vessel. But the most decisive and touching circumstance of all was his conduct at the appalling moment when the stern reality of certainly approaching death made itself apparent. Was his deportment then that of a man who had any misgivings as to the truth of his principles? who had yet his religion to seek? who then, for the first time, was brought to think of the solemnities of death and judgment? whom that day overtook as a thief in the night? Let the testimony of his fellow-voyager, who was preserved, answer:—"Looking round me," says he, in describing the terrific scene on the deck, immediately before the

sinking of the vessel, "I saw Mr. Mackenzie on the quarter-deck praying, with several of the passengers on their knees around him. Mr. Mackenzie was as cool and collected as I am now. All the passengers around him were praying too, but Mr. Mackenzie's voice was heard above them all." Perhaps in the whole history of human fortitude there is nothing more truly sublime than this. But such behaviour was quite like the man. His was a piety that guided, supported, and influenced him, not by fits and starts, but steadily and alike at all times, and under all emergencies. Fully convinced that his religion was true, he could *trust* it at the moment of trial. Having learned to live by faith, and not by sight, he could, like Moses of old, endure as seeing Him who is invisible.—How strikingly does such a scene as this reiterate the appeal of the sacred writer! "Mark the perfect man, and behold the upright, for the end of that man is peace."

Mr. Mackenzie's religious convictions led him to devote his talents and acquirements to the service of God in the gospel of his Son. As a *preacher*, he was distinguished by the solidity of his matter, the perspicacity of his arrangement, and the vigour of his language. Perhaps, for an ordinary audience, he was too argumentative, and too fond of discoursing upon themes that did not come immediately within the range of their every-day interests and associations. There was along with this a measured elaborateness about his style and enunciation, which tended, in some measure, to diminish the pleasure with which otherwise his pulpit addresses would have been listened to. All his discourses, however, were eminently instructive, being replete with sound thinking and valuable reflection, as well as full of important scriptural illustration; so that, with all who were capable of appreciating such qualities, he attained the happy distinction of being better liked the more frequently he was heard. It is worthy of remark, that though the only complaint one heard people make concerning Mr. Mackenzie's sermons, was, that they were too elaborate and argumentative, they were all literally and truly extempore effusions,—his whole written preparation consisting usually of a mere jotting of the heads of discourse. The notes of his sermon at the meeting of the Congregational Union in 1842, which, all who heard it will remember as a very able and finished discourse, were hastily jotted down a little before the sermon was delivered, and covered about two-thirds of a quarter-sheet of post paper. When his body was recovered, two slips of paper were found in his waistcoat pocket, containing, apparently, notes of sermons in short-hand—perhaps those he designed to deliver at Bedford, where he was advertised to preach on the Sabbath following his leaving Scotland.

Of the duties devolving upon the Christian *pastor*, my lamented friend had too limited experience to justify me in attempting to form any precise conclusion as to his adaptation for the discharge of such duties. Perhaps it is doing him no injustice, however, to say that it was not in this department of Christian activity that he was most qualified to excel. His studious habits, his cultivated taste, his preference of a contemplative and reflective course to one

of bustle and business, were not the best qualities for the sometimes anxious and toilsome, and the sometimes frivolous and commonplace duties of a pastor's life. He discharged these duties, however, with much fidelity, and as well, I believe, as most men of his order of mind usually discharge them.

In his office in connection with the Theological Academy, Mr. Mackenzie was in his proper place—the place for which his talents, attainments, habits, and predilections most eminently fitted him. Of his services in this department, it is impossible to speak too highly. With what zeal and enthusiasm he entered into the duties of his office,—with what care he prepared for the work of imparting instruction to his pupils,—how faithfully he watched over their progress and deportment,—how kindlily he interested himself in their welfare,*—with what skill he blended authority with brotherly-kindness,—and how full of copious, varied, and valuable instruction, were his prelections, is known to all who stood connected with that institution—to none better, perhaps, than to myself, with whom it was his habit to communicate freely all his plans and feelings respecting the duties of his office. When I reflect on the importance of that office—on his eminent qualifications for it—on his zeal and success in the discharge of its duties—on his deep interest in its welfare and permanent prosperity—and on the feelings of (I trust) excusable pride and hope with which we were wont to contemplate him and his illustrious colleague, directing and influencing the preparatory studies of the rising ministry of our denomination, I confess that this dark and mysterious dispensation which has so suddenly snatched him from us, appears to me surrounded with a still deeper gloom. As a denomination, it surely speaks to us in a voice of loud and solemn admonition, teaching us at once the importance of improving our privileges whilst we enjoy them, and the

* I cannot refrain here from mentioning one incident as illustrative at once of the noble generosity of Mr. Mackenzie's character, and of his deep interest in the welfare of the students. One of the latter had just finished his allotted term of study, and having received an invitation to become pastor of a church, was about to accept that invitation and enter upon official labour. For this Mr. M. did not deem him as yet fully qualified, and, accordingly, anxiously urged him to apply for another year at the Academy. To this course the student's own mind was strongly inclined; but a great difficulty pressed upon him in consequence of having several persons dependent on him, for whose support the sum allowed by the Academy committee was necessarily too limited. He accordingly stated this to Mr. M. as his chief reason for wishing to accept the invitation which he had received without waiting to reap the advantage of another year's tuition. "Oh! if that be all your difficulty," was his tutor's prompt and kind remark, "that is soon removed. Here," continued he, pulling some bank notes from his pocket, and counting off as many as twenty, "here is what will meet that matter I hope, and up to this amount I shall be most happy to furnish you with rather than you should lose the benefit of another year at the Academy." The young man replied, that he could not think of taking money from him, indebted as he already felt himself to be to him for the instructions he had received. "Oh! why not?" was Mr. M.'s reply: "it was in this way I myself was educated. A kind friend furnished me with the means of support whilst I was at college; and now that Providence has put it in my power, why should I not do to another, as far as I can, what that friend did to me?" In this incident the generosity, the delicacy, and the magnanimity of the man are too strikingly displayed to require a single remark.

necessity of ever keeping in mind our supreme dependence upon Him, from whom every good and every perfect gift descends. May this afflictive bereavement be sanctified to all the churches! May, it lead all to earnest and urgent prayer to the Great Head of the church!—that He would, in his own good way, supply the breach he has permitted to take place. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth!"

It must be subject for regret, that, with a mind so richly endowed and stored, a strong disinclination to the exercise of composition should have prevented Mr. Mackenzie from addressing the public, beyond a very limited extent, through the press. The greater part of what he printed was contributed to the pages of this Magazine, and consisted chiefly of Reviews of books on Biblical Literature. The articles on Henderson's *Translation of Isaiah* (Jan. and Feb., 1841); Alexander's *Connection and Harmony of the Old and New Testaments* (Aug. and Oct., 1841); Alexander's *Address on Academic Training* (Jan., 1842); Tholuck's *Commentary on the Hebrews* (Dec. 1842; Feb. 1843); Johnstone's *Translation of Calvin and Storr on Philippians and Colossians* (April, 1843); and Davidson's *Sacred Hermeneutics* (May and June, 1843); as also the articles entitled *Sketches of Biblical Geography* (April, 1842; August, 1842; and April, 1843), were from his pen. Though all of these were produced without much elaboration, they afford a very favourable specimen of the learning, the acuteness, and the happy wit of their author. Shortly before his death, he had engaged to furnish notices of the lives and writings of the Greek and Latin Fathers, for Dr. Smith's Dictionary of Classical Biography and Mythology, now in course of publication in London. None of the articles contributed by him to this work have as yet appeared; but he had finished and sent off notices of Athanasius, Athenagoras, and, if I mistake not, also Augustine, which will doubtless appear in the forthcoming part of the work. On these biographical sketches, Mr. M. was engaged very busily on the day of his departure, up almost to the moment of his leaving home. I suspect, also, that he had set to work upon them when on board the vessel; for, according to the testimony of the mate, he was busily employed in writing in the cabin, with a number of books before him, till a late hour. It is extremely improbable that any of the articles which thus engrossed his last hours will be recovered; but if they should, they will possess a peculiar and melancholy interest for his friends, as the objects of his closing labours, before he was summoned to exchange the imperfect pursuits of earth, for the elevated exercises and the glorious fellowship of heaven.

I shall not lengthen out this sketch by entering upon any delineation of the character of my departed friend, as he appeared within the sphere of private life; else I might attempt to tell how, as a *son*, he was tenderly solicitous for the comfort and happiness of his parents—how, as a *husband*, he was affectionately devoted to the partner of his life, ever watchful to anticipate, ever ready to gratify her wishes—how, as a *master*, he sought not only to do that

which was equal and just to his servants, but by his kindness and amenity so drew to him their respectful esteem, that of the many tears which his death called forth, not the least copious and sincere were those which his domestics shed;—how, as a *friend*, he was ever true, and steadfast, and faithful, entering with a kindly sympathy into all that interested those to whom he was attached, and generously prompt to yield them in every emergency whatever of assistance they might require, and he might be able to bestow. But on these topics, I dare not, so recently after he has been taken from us, trust myself to enlarge; and perhaps it is better that qualities which diffused their fragrance around the domestic circle should be left for the contemplation of those who were privileged to witness their development whilst he was living, and in whose minds the memory of them fondly lingers now that he is gone.

That such a man should have been so suddenly snatched from amongst us in the vigour of his days, and in the midst of his usefulness, is one of those mysterious events which compel us to fall back upon the wisdom and grace of Him, without whose permission not a hair of our heads can perish, and who is no less excellent in counsel than he is terrible in working. That He has a great and good purpose to answer by this afflictive event we cannot for a moment doubt. Let us be "still, and know that He is God;" and waiting in humble submission before his footstool, let us say in the spirit of true resignation, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

However great the loss which our churches have sustained in the death of so useful and devoted a servant of the cause of Christ amongst us, it becomes us not to repine, but rather to give thanks to God for the privilege we have enjoyed in having had such a fellow-labourer, even for the brief period of his connection with us. On his own account we cannot but rejoice. To have been enabled to close a life of so much happiness and usefulness, with a death so triumphantly peaceful amid scenes calculated to appal the stoutest heart, is an honour for which it becomes all his friends to glorify the grace of God on his behalf. The scene of that memorable night has raised him to the dignity of one of the heroes of Christianity, to whose example we can boldly appeal, when we would confirm the trembling believer, or confute the scornful reviler of our faith.

All hail to thee, my friend!
 Why should we weep for thee?
Thine was a glorious end
 Upon that fatal sea.
A triumph thou didst gain,—
 A halo round thee hung,
When by that midnight main
 Thy funeral dirge was sung.
 All hail!

In that disastrous hour,
No friendly voice was near,
The words of hope to pour
In thy departing ear:
Yet fortitude divine
And heavenly peace were there:
The strength of faith was thine,
The energy of prayer:—
All hail!

Mid scenes of pale affright,
Death's summons to thee came:
Thou met'st him as a conq'ror might,
On some proud field of fame.
Devotion on thy tongue,
And triumph on thy brow,
Mid those that round thee clung,
How hero-like wert thou!
All hail!

Again all hail to thee!
Thy course, tho' brief, was bright;
And death but set thee free
To sue thy upward flight;
And now thou art at rest
Where most thou sought'st to be,
For ever bright and blest:—
Why should we weep for thee?
All hail!

W. L. A

ON THE WORK OF THE HOLY SPIRIT.

The Scriptures most explicitly ascribe the renovation of the heart to the influence of the Holy Spirit in connection with divine truth. The miraculous gifts conferred on the apostles and others have long since ceased, with the exigency that required them; but the renewing and sanctifying agency of the Spirit remains. This is clearly implied in the continuance of the fruit of the Spirit. The cessation in the church of miraculous endowments is distinctly intimated by the Apostle Paul, while he as distinctly states that faith, and hope, and love, are to abide, 1 Cor. xiii. 8—13. And as the Holy Spirit was the author of the miraculous endowments, so is he the author of the faith, and hope, and love, which are to continue to the end. The reasoning of the apostle obviously proceeds upon this principle. And hence all Christian tempers, dispositions, and exercises, are denominated the fruit of the Spirit, Gal. v. 22, 23; Eph. v. 9. The continuance of this divine agency is accordingly expressly promised. "As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy

mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Isa. lix. 21. And Christ has explicitly said—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever," John xv. 16. Such promises proceed on the principle, that the influence of the Holy Spirit is absolutely necessary to the conversion of sinners to God, and to their final complete sanctification. But to show this more fully, we turn to the express language of holy writ upon the subject.

The change of heart involved in conversion is made the subject of corresponding promises, which ensure the exertion of a special divine agency. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul," Deut. xxx. 6. "I will put my law in their inward parts, and write it in their hearts," Jer. xxxi. 33. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them," Ezek. xxxvi. 26, 27. "I will pour out my Spirit upon all flesh," Joel ii. 28. Now, do we not rob such promises of their excellency and glory, and virtually impeach their very truth, if we maintain that Divine influence is not necessary to the renovation of the heart? Such passages are clearly expressive of Divine internal operations in the inner man, as distinguished from the mere influence of external means, or of an objective revelation.

The presence of the Spirit is made a criterion of a converted state. Thus we read—"As many as are led by the Spirit of God are sons of God." "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his," Rom. viii. 9—14. A Christian is so called, because, like Christ, he is an anointed character; but how can any man be entitled to this appellation who has not received an unction from the Holy One? The bodies of Christians are denominated "temples of the Holy Ghost," 1 Cor. v. 19. In the offices and operations of the Holy Spirit we are led to view Jehovah not merely as displayed in the works of creation and providence, or as declaring his will to us in his word, but as God in our hearts, dwelling and operating there, and making the lessons of his works and his word effectually to tell upon us. His operations may be compared with the operations of the soul in the human body; for, as the body needs the presence and operation of the soul in order to the discharge of its offices in relation to this world, so does the soul need the influences of the Holy Spirit for the exercise of its functions in relation to the world to come, and to every exercise of a spiritual nature; and the depravity of the heart leads men to shrink from being brought into such immediate contact with the God of holiness. Hence it is that, for the pacifying of their minds, they often cast reflections on the work of the Spirit, and on fellowship with him as visionary and absurd. It will not do to say, that to have the Spirit of Christ is to be governed by the holy tempers and dispositions pos-

sessed by him. That Christians are distinguished by these is true; but it is as true that these are called the fruit of the Spirit. Besides, the Spirit spoken of is declared to be "the Spirit of Him that raised up Jesus from the dead, and the Spirit by whom the bodies of his people are to be raised at the last day," Rom. viii. 9—11. The reference, then, must be to the Holy Spirit himself.

In accordance with this, we find that the condition of unconverted men is expressed by asserting the absence of the Holy Spirit. Thus, ungodly men are described as sensual, "having not the Spirit," Jude 19, 20. It follows, of course, that no man is converted to God without being a partaker of his Spirit. How can it be otherwise, if, as we read, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned?" 1 Cor. ii. 14.

The necessity of the agency of the Spirit of God is expressly asserted by our Lord. Thus he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John iii. 5. Nicodemus, like the most of the Jews, was looking for an earthly kingdom, and our Lord saw it right to inform him at once, in the most direct and impressive manner, of the spiritual nature of the promised kingdom of the Messiah. As though he had said—"This kingdom is a new world, which a man cannot perceive till he is born into it—it is not a secular kingdom—it cometh not with observation—it must be within you." Nicodemus was surprised, and he invited farther information: and the more deeply to impress his mind, Jesus enlarged upon his assertion in the most solemn manner—"Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This led Nicodemus to ask the question, "How can these things be?" And Jesus replied, "Art thou a master in Israel, and knowest not these things?" Our Lord's answer appears to have been specially designed to bring to his recollection those passages of the Old Testament in which there are obvious allusions made to the ceremonial ablutions of the Israelites; as for instance in Psalm li. 7—11; Jer. xxxiii. 8; Ezek. xi. 19; xvi. 9; and xxxv. 25—29; Zech. xiii. 1. Now, in some of these passages the Spirit of God is associated with the material element of water. The change, however, of which the passages speak is the same, though it is ascribed at one time to the water, and at another to the Spirit. The Spirit is the author of it, the water being introduced to signify its purifying nature; while its being, at the same time, ascribed to the Spirit, shows that the change is, in fact, a communication of spiritual life. And such is the view given of it in the vision of Ezekiel, chap. xxxvii. 1—14, while, in ver. 23, the idea of purification is introduced, "I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them." On the same principle our Lord uses the emblem of water to denote the purifying nature of the change in question, while he directly declares that the Spirit is the author of it, and represents him as effecting it by the impartation of a new and a spiritual life. He is a Holy Spirit, and in the communication of a new life he forms the character into a similitude of himself; for "that

which is born of the Spirit is spirit." The subject of this new birth is as it were born into a new world, and enters on a new spiritual existence. The reference in the two terms, then, is not to two distinct things, but to two views of the same thing. This is confirmed by the fact that, in the subsequent part of our Lord's discourse, it is only of the birth of the Spirit that he speaks, without the least reference to a birth by water.

There is another instance in which the Spirit of God is associated with a material element, though the order is reversed. It is when John says of Christ, "He shall baptize you with the Holy Ghost, and with fire," Matt. iii. 11. The operation of the Spirit is compared to fire, particularly because of its purifying nature. The nature of the change effected in regeneration is thus explained. It is a radical purification of the heart, as fire penetrates to the very core. Divine purity and life, however, are the two great characteristics of the regenerated man; and to the latter also, there seems to be some reference in the use of the emblem of fire. Moral purity is the life of the soul. "Blessed are the pure in heart, for they shall see God." And as the Spirit who quickens is a Holy Spirit, the influence he imparts creates the soul after the divine image, as it is the nature of fire to convert every element with which it comes in contact, and upon which it acts, into a congeniality with itself. Indeed, even water is figuratively used to signify a vivifying as well as a purifying influence. Thus, we read that the waters which flowed from the sanctuary, when they reached the Red sea, *healed* it, so that every thing lived whither the river came, Ezek. xlvii. 8, 9.

While our Lord taught Nicodemus the necessity of a change of heart, in order to the enjoyment of the blessings of the kingdom, he gave him a most distinct statement of the gospel of peace: thus intimating, that it is by the Divine Spirit so influencing the subjects of his grace, as to bring them to believe the truth, that this spiritual change is effected, John iii. 14—16. The great object of faith was thus set before him, and to it his attention was particularly called. And in perfect consistency, of course, with what Jesus had said of the work of the Spirit, he solemnly declared, that the ground of condemnation was, that men hating the light, and loving error and sin, would not come to it, but rejected it, ver. 18—20. On the other hand, the writer of this gospel says, "Whosoever believeth that Jesus is the Christ is born of God," 1 John v. 1. It is no objection to the work of the Spirit that we cannot comprehend the mode of his operation. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit," John iii. 8. If it be a sufficient ground of objection to a doctrine that we cannot distinctly trace it in all its connections and bearings, then there is sufficient ground for rejecting almost every principle of natural science. Who could scientifically navigate the ocean, if the operation of the magnet were discredited, because it is not known how it acts? Can we explain natural life, separately and simply considered? And why should we think of comprehending all connected

with spiritual life? We discover either principle by the capacities with which it is accompanied, and the functions it performs.

It is for us to be satisfied with the fact, that the scriptures represent the operation of the Spirit as forming an essential part of the method of salvation. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Titus iii. 5, 6. Christians are declared to be "chosen to salvation through sanctification of the Spirit, and belief of the truth," 2 Thess. ii. 13.

In accordance with this view, the influence of the Spirit holds a prominent place in the acknowledgments of the sacred writers. "By the grace of God I am what I am," 1 Cor. xv. 10. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. viii. 2. And Christians are exhorted to "show forth the praises of him who hath called out of darkness into his marvellous light," 1 Pet. ii. 9.

And while the scriptures in general terms ascribe the whole of the gracious effects produced in the souls of men to the special agency of divine grace, they distinctly ascribe to it every particular part, or manifestation, of this change. "The Lord opened the heart of Lydia, that she attended to the things which were spoken of Paul," Acts xvi. 14. It is the influence of the Spirit which leads to faith in Christ; and hence, faith is said to be "the gift of God," Eph. ii. 8. To the Philippians, "it was given in the behalf of Christ, to believe in him," Phil. i. 29. To say that the Holy Spirit is only conferred on such as are saved after they have believed, but that his agency is not necessary to bring them to believe, is not only to go against the passages which have been adduced, but is altogether wide of the exigency of the case. It is to say, that a greater exertion of power is required to keep men in the faith, than to bring them, in the first instance, to believe in Christ. Or rather, that in the one case a special divine power is required, and not at all in the other. That there are particular communications of the Spirit, given after the gospel is believed, is certain. The scriptures, however, distinctly tell us that it is God, who, through his Spirit, purifies the heart by faith, Acts xv. 8, 9. It is he who gives "repentance unto life," and "repentance to the acknowledging of the truth," Acts xi. 18; 2 Tim. ii. 25. And this last must involve a change of mind from unbelief to faith. And that entire change of heart which is signified by the word repentance, when used in a general sense, is effected when the Spirit convinces men of sin, and of righteousness, and of judgment, John xvi. 8—11. And penitential sorrow is produced by pouring out the Spirit of grace and supplication; by whose influence the sinner is led to look to Christ whom his sins pierced, Zech. xii. 10. It is then that Christ gives repentance, as well as the forgiveness of sins; for, if the latter be a blessing actually bestowed, so must the former, Acts v. 31. Love to God is the fruit of divine grace. It is the Lord who directs the heart into the love of God, 2 Thess. iii. 5. Brotherly love is also the effect of divine influence. Christians "are taught of God to love one another," 1 Thess. iv. 9. And the reference is not to mere

external teaching, but to that influence from above, for which the apostle prays, when he says, "And the Lord make you to increase and abound in love one towards another, and towards all men: to the end he may establish your hearts unblameable in holiness before God," chap. iii. 12, 13. And every one who thus loves, is said to be born of God, 1 John iv. 7. In a word, all Christian tempers, dispositions, and exercises, are denominated the fruit of the Spirit, Gal. v. 22, 23.

And as the Christian life is begun by the grace of the Divine Spirit, so the growth and perseverance of believers are ascribed to his influence. They are "kept by the power of God through faith unto salvation," 1 Peter i. 5. The apostle knew that all things, however untoward in themselves, would turn to his salvation, through the prayer of his brethren, "and the supply of the Spirit of Jesus Christ," Phil. i. 19. Now, the word rendered supply, signifies, more than an ordinary measure of aid. It expresses the idea of a large supply, a provision of whatever is wanting to the Christian soldier, a renewed subsidy of grace, a power from on high, which comes in at the very crisis of affairs. For, when the conflict, "in the kingdom and patience of Jesus Christ," has long raged—when the contest is at its height, when faith is beginning to fail and the heart to sink—then the renewed grace of the Spirit of Christ, opportunely bestowed, turns the tide, gives nerve to the warrior for the battle, and secures the victory. The same apostle prayed that the Colossians "might be strengthened with all might, according to the glorious power of God, unto all patience and long-suffering with joyfulness," Col. i. 11. However much of the glory of God may be seen in his other works, the glory of his mighty power is particularly seen in enabling his people to exhibit the likeness of the object of their faith, in continuing to bear the cross, and to suffer for his sake with patience, and with joyfulness, till their humiliation be completed in death. And when he appealed to the Corinthians respecting the proofs of his apostleship, he sets his patience in the foremost place. "Truly the signs of an apostle were wrought among you in *all patience*, in signs, and wonders, and mighty deeds," 2 Cor. xii. 12. If the miraculous powers of the apostles excited the astonishment of the world, have not their love and their zeal, their deadness to the world, and their patient and joyful endurance, thrown a halo around them which has called forth the admiration of the spiritually-minded in all ages? The Spirit of glory and of God rested on them, as it still does on their companions in tribulation. Their weakness served to make the more manifest the all-sufficiency of the grace of Christ.

But while we advert to the instrumentality of the events of providence in the economy of grace, we cannot but oppose the notion that would reduce the work of the Spirit, to that of ordering and directing such events. The dispensations of providence ought, no doubt, to lead men to repentance, but they are generally perverted into occasions of sin. What is true of afflictions, holds true of all providential occurrences. They do not of themselves sanctify; on the contrary, they often harden. It is only when the Spirit of God blesses them, that they promote spiritual good. The same special grace

which makes the word of God effectual, is required to make providential circumstances the means of spiritual profit. The Spirit employs the latter to interest men more in the former. The word is not on this account, however, to be identified with the Spirit any more than in providence. It is in vain, for instance, to argue, that as faith comes by reading or hearing the word of God, and as all scripture is *given* by inspiration of God, so it follows, that faith is the gift of God. For, when God is said to open the heart—to shine into the heart—to strengthen by his Spirit in the inner man—to take away the heart of stone, and to give an heart flesh—and to work in men, "both to will and to do of his good pleasure,"—it is obviously taught, that there is a living divine agent giving efficiency to divine truth. The operations of the Spirit are thus distinguished from the mere influence of external means. This distinction appears also from facts. The Almighty, for instance, delivered his law from Sinai, and afterwards wrote it upon tables of stone; and Moses wrote the other precepts upon parchments. Here, then, we see a people favoured with outward means of a very striking character. But the great bulk of them continued blind and perverse. And, how can this state of mind in any case be cured? In no other way than by that of writing the law in the heart. The Apostle Paul accordingly, distinguishes between the two when he says, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshly tables of the heart," 2 Cor. iii. 3. Here there is an explicit distinction established between mere external means, and the internal operation of the Divine Spirit. The same distinction is made when he says, "I have planted, and Apollos watered, but God gave the increase." Here, the outward means were of the very best kind; but we are not merely told that those means were furnished by God, which is doubtless true, but we are told the *increase* was *directly* of God, 1 Cor. iii. 6. And this accounts, in one view, for the success of the gospel being greater at one time than at another, and for the different reception it meets with from different persons in the same circumstances. The preaching of the apostles themselves was attended with various success; and that the success is directly from above is confirmed by what is added, "So, then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." The weapons which the apostles employed were mighty *through God* to the subduing of all opposition, 2 Cor. x. 4. When our Lord says, that "every one who hath heard and learned of the Father cometh unto me," he must refer to something more than the external teaching of the word of God; for multitudes who were taught in the latter sense never came to him. But the teaching he speaks of was such that, whoever were its subjects, it *ensured* their coming to him, John vi. 45. When he exhorts the Laodiceans to accept of eye-salve to anoint their eyes that they might see, he is speaking to a people who already enjoyed the external light of the gospel, and, of course, he cannot mean mere outward instruction. He must refer to the gift of eyes to see, and of an heart to perceive. When the apostle prayed in behalf of the

Ephesians, that the eyes of their understanding might be enlightened by their receiving the Spirit of wisdom and of revelation in the knowledge of Christ, he is praying for those who not only already enjoyed the external revelation of Christ, but who had believed in him, and had made considerable progress in the knowledge of his name. He must refer, then, to increased communication of divine grace. What else can be meant when he prays that they might be strengthened with might by the Spirit of God in the inner man? And when Christ promises to all who love him, and keep his commandments, that he will come to them, and manifest himself to them, it is quite clear that it is not merely the external manifestation of himself in the gospel that is meant. He speaks of a privilege which he expressly says is not granted to the world, John xiv. 21—23. But many of the latter enjoy the external light of revelation.

In the result of the personal ministry of Christ, we have a striking proof of the necessity of the Spirit's agency to overcome that fearful repugnance to the will of God which marks the character of man. He lamented that he had laboured in vain, and had spent his strength for nought and in vain, Isa. xlix. 4. If even He, who spake as never man spake, was so unsuccessful, who will trust to the mere preaching of the word, however clearly, affectionately, and forcibly he may declare it? But after the Saviour was raised from the dead, and exalted to the right hand of God, it was solemnly announced that a numerous host of willing and devoted subjects should consecrate themselves to his service, Psal. cx. 3. And how was this to be effected but by the outpouring of the Holy Spirit, whose gracious influence should give effect to the gospel of peace? On the day of Pentecost there came from heaven a sound as of a mighty wind, to denote at once the plenitude of spiritual influence which was to be bestowed, and the powerful energy with which it should act. And mighty, indeed, were the effects that followed, not so much in the miraculous signs which distinguished that age, as in the conversion of multitudes to the faith of Christ. The success of the gospel is in every instance referred to the power of the Spirit of God. It came to the subjects of its influence, "not in word only, but in power and in the Holy Ghost," 1 Thess. i. 5. They who purified their souls by obeying the truth, did so through the Spirit, 1 Pet. i. 22. Is it not for us, then, while we maintain the responsibility of man, to beware of overlooking the sovereignty of God?

In the passages now quoted, we see the union of the agency of the Spirit with the instrumentality of the word of God. His work does not consist in giving new revelations, nor in communicating truth by direct inspiration, but in giving to the mind enlightened and influential views of the truths already contained in the scriptures. "Of his own will begat he us with the word of truth," James i. 18. We are born of the Spirit, and also of the incorruptible seed of the word, John iii. 5; 1 Pet. i. 23. the one being the agent, and the other the instrument employed by him. When the Spirit convinces men of sin, it is by making those parts of truth, which bear upon their guilty and helpless condition, powerfully to impress them. And when he leads the sinner to rest his hope for eternity on the work of Christ, it is

by effectually convincing him, by means of the testimony of scripture, of the perfections and all-sufficiency of that work, and of the divine acceptance of it as a full atonement for sin; and by bringing him to see that here is a remedy at once adapted to his case, and perfectly free for his use. When we say that the Spirit is the agent, and the word the instrument in effecting conversion, it is necessary to observe, that the fitness of the latter to be thus employed, arises from the nature of the great moral principles which are there developed, and their relation to the faculties, the feelings, and the circumstances of man. While every part of divine truth is employed as the Divine Spirit sees fit, he, in a particular manner, takes of what are eminently called the things of Christ, and shows them to the subjects of his influence, John xvi. 14, 15. Now those things embrace the great moral principles which are imbodied in the facts of the gospel history, and in the character and work of the Saviour. Immanuel is the image of the invisible God, because in his character and work are exhibited those high moral qualities which constitute the glory of the Godhead; and it is the work of the Spirit so to shine in the heart as to give the knowledge of God in the face of Jesus Christ, 2 Cor. iv. 4—6. Such is our nature, that we are much more susceptible of impressions by means of facts, than by the most correct abstract statements; and in the gospel we have a testimony concerning the important facts of the incarnation and death, the resurrection and glory, of Christ, in which the most solemn and interesting truths are imbodied in a way admirably fitted to enlighten the mind, and to impress the heart. We, in particular, there see the nature and demands of the divine law,—the exceeding evil of sin, and the fearful demerit of the sinner,—the divine abhorrence of evil, with its bitter consequences to the guilty,—the unsullied purity and perfect sanctity of the Lawgiver,—the moral excellencies of character in which he delights,—the inseparable connection between sin and misery,—and the connection between a return to God and a return to happiness. But all these important discoveries have a bearing on that holy love which shines with such brilliancy in the cross of Christ. For every thing that heightens our views of the holy nature of the divine law, and our conviction of the guilt and demerit of the sinner, must heighten our conceptions of that immeasurable love which, by the gift of the Redeemer, hath overcome the mighty moral obstacles which stood in the way of our deliverance and blessedness. Now, the Redeemer, by his obedience unto death, hath not only removed that legal barrier which intercepted the honourable communication of the Divine Spirit to the guilty, but hath also developed those great moral principles by which this Holy Spirit operates on the souls of men, and effects their moral renovation. These principles, while they constitute the glory of God, are also the seeds of eternal life in the immortal spirit. "This is eternal life to know thee the only true God, and Jesus Christ, whom thou hast sent," John xvii. 3. On the mode of the operation of the Holy Spirit the scriptures are silent; but they most explicitly state that, in every case, the proper knowledge of the truth, the faith of it on its proper evidence, and the character produced by it, are the effects of his

special agency. Christians have an unction from the Holy One by which they know all things necessary to their salvation. And there is something in his teaching which discriminates it from mere external instruction. As, though we do not see the wind itself, we yet can see its effects; so, though we do not see the exact process of the Spirit's working, we see the workmanship he leaves behind. While truth is poured into the mind, he produces what may be called a kind of spiritual taste by which the true import, the heavenly excellence, and the divine glory, of the things of Christ come to be discerned. This kind of spiritual taste is comprehended in "an understanding heart," which is a brief scriptural compendium of spiritual communication and of Christian attainment. It is implied in the expression, "Receiving the love of the truth." It is included also in the expression, "An heart to perceive." This moral capacity of spiritual perception leads to the right exercise of all the faculties of the soul. There are no new faculties created, but those which are already possessed are sanctified to God. The renovated soul sees heavenly beauty, hears holy harmony, and is sensible of the most delightful fragrance, as of ointment poured forth, while he dwells on the person and character, on the work and the salvation of Christ. And thus, by an influence acting at once on the judgment and on the heart, the Divine Spirit touches the springs of volition, and, without interfering with our freedom of agency, he persuasively inclines the will, and secures a complete change of choice. His influence is employed in connection with means adapted to our rational nature, and it acts simultaneously with them; so that, though in itself quite distinct from those means, it yet so accompanies them, that its subject cannot generally distinguish between its operations and those of his own mind. The impression of the divine image on the heart is produced by the great moral principles imbodied in the truth itself, though, in order that the truth may enstamp the likeness, the influence of the Spirit is necessary,—just as the impression upon wax is made by the seal, although heat has been employed to fit it for receiving the impression. It is scarcely necessary to say, that all illustrations of spiritual by material things must, however, be imperfect.

Since it is the office of the Holy Spirit to take of the things of Christ, and by them to act on the subjects of his influence, it must be obvious that his work is not something added to the work of Christ, as if to supplement its deficiencies. Deficiency it has none. Neither is the work of the Spirit designed to warrant a sinner to come to Christ. It has nothing to do with the sinner's acceptance, in the way of founding a title to it, or even recommending to it. It is designed to make the sinner willing to come to Christ as he is, and not to make Christ willing to receive the sinner. It is the office of the Spirit to point the sinner to the one finished and accepted work of the Saviour. He testifies of Christ; and the design, the tendency, and the effect of his work is to glorify Him. By his enlightening and quickening grace he unfolds the truth concerning him, and inclines the heart of the sinner to embrace it, as at once a faithful saying, and worthy of the most cordial reception. The subject of his influence can see nothing

in himself on which to rest; he does not look for something to be wrought in him, any more than to something done, or to be done by him, to be either in whole or in part a basis of hope before God. He hears and believes the divine testimony, declaring that the only work through which he can find peace with God is already done. He looks to a work without himself—to the work of Christ, as that sure foundation, which, according to promise, has been laid by God in Zion. He and the offended Judge meet at the cross. There the divine justice has found rest, and there the sinner finds it. Jesus is the one object to whom the Holy Spirit directs, and to whom he draws the sinner. He draws with the cords of a man, with bands of love. He enlightens, and he persuades them as rational creatures. He draws them affectionately, by unfolding to them the free, the generous, and the disinterested love revealed in the cross of Christ. They are won by mercy, and subdued by rich, free, and sovereign grace. And thus they become the willing and the devoted subjects of him who loved them, and gave himself for them, Hosea xi. 4; Psalm cx. 3.

And is it not, then, for the Christian teacher at once to direct the sinner to the Saviour? Is the latter inquiring after the way of peace? proclaim to him the pacifying message. Is he asking how the heart of a sinner is changed? preach to him the gospel as our Lord did to Nicodemus, when discoursing on this subject. And should he be careless, the same discourse will teach how to awaken him. Is he in quest of enjoyment,—and who is not so in some way?—declare to him the glad tidings of great joy. Set before all the great object of faith, and look upward for the grace of the Holy Spirit to incline the hearts of the hearers to come to Christ, that they may have life. It ought never to be forgotten, that it is the depravity of the human heart which renders the special influence of the Spirit necessary. The obligation under which all who hear the gospel are laid to believe it, rests on their being possessed of rational faculties, and their having the gospel fully set before them, and established by appropriate evidence. Independently of any special influence, it is their duty to believe what God hath testified. Mistakes on this subject have led some to suppose that obligation is founded on what they call the gift of universal grace. But the grace of which such speak, if necessary to constitute us accountable beings, is a debt to us considered in *that character*, and not grace to the ill-deserving. The latter, however, is the grace of the gospel, and it is declared to be necessary to save us from the state into which we were already fallen, and is not represented as the original ground of obligation. If men are not accountable creatures, antecedent to their receiving the universal grace to which we now refer, then they cannot be guilty; and if not guilty, what need have they of grace to save them? It is not be supposed that innocent creatures should perish.

It is, indeed, a humbling thought, that the reason why it is necessary that the Holy Spirit should influence the heart by his special energy, is, that the heart is full of evil, and is in direct opposition to the will of God. The influence that subdues the heart must be of pure grace, for what can render us more unworthy of any benefit

than such a hateful disposition of heart? Let a man be fully persuaded of this, and he will loathe himself in the sight of Him whose glory shines so brightly in the gospel of Christ, and as a helpless sinner he will cast himself into the arms of sovereign mercy. No longer will he in cold blood virtually blame God for his unbelief, and abuse what the scriptures say of divine influence; but on the contrary, he will take home to himself the undivided blame of having positively put from him the counsel of God. He will be convinced of sin in not believing in Christ before.

It is for the disciples of Christ habitually to repair to him as the fountain-head from whom the Holy Spirit comes, for those hallowing influences on which their own edification, the edification of all believers, and the conversion of the world, depend. D. R.

DUNDEE,

OCCASIONAL COMMUNICANTS.

(*To the Editor.*)

DEAR SIR,—Observing that you sometimes insert letters on practical questions, I have deemed it proper to write a few thoughts on a topic of considerable importance, in the hope that you, should you find it convenient, might insert them. It has often struck me, on looking over the lists of members of some of our churches, that there were names continued on them for a series of years which ought to have been struck off. Circumstances frequently necessitate removals from one part of the country to another; and it would appear to be the natural course, in all such cases, for members to resign their connection with the church in the place they are leaving, and obtain a certificate transferring them to the one in the locality where they mean to reside. Instead of this, however, being acted on to the extent which its evident scripturality and advantages point out, it not unfrequently happens that a member of a church in a large town, when he retires to a more sequestered spot, continues his connection with that church, and only assumes the position of an occasional communicant in the country one. Perhaps he might attempt to justify himself by pleading his pleasurable recollections of past fellowship, his strong attachment to his pastor, his admiration of his talents, and the possibility of his returning at a period not very remote. Whatever weight these reasons may have in his estimation, they can have none on that of the church with which he purposes to communicate, but not to subject himself either to its responsibilities or its discipline. Permanent communicants should be members of the church with which they communicate. No church should retain an individual as a member who resides at such a distance as to prevent his attendance at the Lord's supper; and no church should permit any man every Lord's day to be a communicant who declines to join them as a member. The public around view him as a member, and charge his delinquencies on them; they bear the reproach; yet, as no man can be subject to the

discipline of two distinct churches at one and the same time for the same offences, and as he is not a member where the offence has been committed, the odium is cast upon the church that has not the power to investigate and decide, while that which is invested with the power is so far removed as to render an inquiry almost impossible. This evil might be remedied by a church declining to admit those resident in the neighbourhood as occasional communicants, after the lapse of a reasonable time; or by the church which is left, resolving that after the lapse of such a time they shall, in virtue of their removal, cease to be members. These methods would put a stop to the very unseemly sight of members, who feel a kind of honour in being united with a wealthy and influential church, when they go to the country, treating their poorer brethren there in such a way as to force upon them the conviction that they communicate solely for their own sake, and that they refrain from full membership for the like reason. No encouragement should be given to a system which might issue in such results.

But there is another aspect of the subject to be considered. The tide of commerce leads many to flow from the country churches into the large towns. They occasionally come without any certificate; or, at least, with one framed in general terms, and not containing a recommendation to any special church. Much injury accrues from this. The members are unknown, they are in the midst of strangers, they wander from place to place, "having itching ears," and they contract desultory habits. Sometimes more grievous consequences are manifested. A young disciple feels more untrammelled, he can forsake public worship without any one to check him, he becomes negligent and careless, and his ultimate backsliding tells the evil of the practice now under review. Were a pastor to keep his eye on every member of his flock, until he knew under what shepherd they had placed themselves, much good would be achieved. It might cost some additional amount of labour, and it might lead to an enlarged correspondence, but its beneficial tendencies would far outweigh any exertion which would be rendered necessary. Those who enter large towns are generally young, they require the watchful eye of Christian brethren on coming into new scenes of temptation, and the shipwreck of not a few may be traced to their continuing too long as occasional communicants. It is distressing to see youthful abilities abused, and youthful energies squandered in any case, but much more so when their possessors bade fair to lead a life of honourable usefulness in the church of Christ.

I commend these few observations to the serious and candid consideration of pastors and churches, believing that, where the evil pointed out exists, they are both sharers of the blame attachable thereto. The more concentrated we can make the moral force of our churches, the more shall we advance the interests of piety.

I am, &c. M. L. C.

REVIEW.

The Nestorians, or the Lost Tribes. By Asahel Grant, M.D. Second Edition. Murray. London: 1843. 12mo. Pp. viii. 320.

THE Christian church is laid under deep obligations to the American Board of Commissioners for Foreign Missions; to them belongs the honour of having sent forth such men as the late Levi Parsons, Pliny Fisk, Mr. Newell, and Dr. Judson, whose praise is in all the churches. They have also been peculiarly happy in the selection of their fields of enterprise. While they have not overlooked the pressing claims of the untutored tribes of the heathen world, they have directed their chief attention to those interesting localities which were once the theatre of great events in the history of mankind, or which are endeared to the Christian and the philanthropist, as the cradle of religion and civilization. In this way they have already established flourishing missions in the principal cities of Greece, Syria, and Turkey, and have extended their benevolent efforts to the populous regions of China, Burmah, and Ceylon. It also appears, from the interesting work now before us, that they have commenced an important mission in Ancient Media, which forms part of the modern kingdom of Persia. The principal station of this mission is the city of Ooroomiah, the capital of the province of that name, in the neighbourhood of which, the celebrated eastern sage, Zoroaster, is reported to have lived, and taught his peculiar system of religion and philosophy. It contains a population of about 20,000 souls, chiefly Mohammedans, and stands in the centre of a vast plain of about 500 square miles; bounded by the mountains of Koordistan on the west, and by the lake Ooroomiah on the east; studded over with about 300 hamlets and villages. In this locality there were stationed, in 1840, four missionary brethren with their wives, along with a printer. Twelve or fourteen free schools had been opened in the villages, and a seminary and girls' boarding school had been established on the mission premises in the city. Considerable portions of the scriptures had been translated into the language of the Nestorians, the native Christians of that country. These had opened their churches to the American missionaries for the conducting of Sabbath schools, and for the preaching of the gospel; and native helpers had been trained for usefulness.

The character of these native Christians is drawn to considerable advantage. They are usually designated Nestorians, from Nestorius, a Syrian bishop of Constantinople, who flourished in the fifth century, and who was excommunicated and banished from his see by the council of Ephesus, in 431, for his alleged heresies in regard to the person of Christ. But the principal charge brought against him was his objecting to the title Θεοτόκος, 'mother of God,' as applied to the Virgin Mary, for which few Protestants will now be disposed to blame him. He appears to have been a man of sincere piety and unblemished character; and his principles were widely embraced by many of the oriental

churches, which were unquestionably superior to those of the Greek and Romish communions, both in regard to doctrine and discipline, and which still maintain a considerable degree of primitive purity and simplicity. The native Christians of the above-mentioned region do not, however, approve of this name, or usually apply it to themselves. They declare that they never derived either their doctrine or their rites from Nestorius, but profess to have received them immediately from the apostles themselves. Only they reverence the memory of the persecuted bishop for his zeal against the worship of his images, and his opposition to the unscriptural titles which were even then applied to the mother of our Saviour, and which seem to have paved the way for the idolatrous worship afterwards paid to her. "The Assyrian Nestorians," we are told, "have the greatest reverence for the scriptures, and are desirous of having them diffused among the people in a language which all can understand. In their feelings towards other sects they are charitable and liberal; in their forms, more simple and scriptural than the papal and other oriental churches. They abhor image-worship, auricular confession, and the doctrine of purgatory; and hence they have broad common ground with Protestant Christians; so that, not inappropriately, they have been called the Protestants of Asia." At the same time it is admitted that, "as a people, they are sunk into the darkness of ignorance and superstition; none but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life." "Still," it is added, "there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people."

While such is the character of the native Christians of the plain, the principal design of Dr. Grant's work is to direct the attention of the reader to *another* class of the same interesting people, inhabiting the mountains of Central Assyria, and cut off from all intercourse with their neighbours by almost inaccessible fastnesses. This peculiarity of situation enables them to maintain their independence, surrounded, as they are, by the warlike and predatory Koords,—a people inhabiting the ancient Gordian, or Carduchian mountains, between Persia and Turkey. It also secures them against the incursions of the forces of both these powerful empires; and amidst the devastations and revolutions produced by the progress of the Mohammedan arms and religion in the regions around, these tribes of Independent Nestorians have enjoyed comparative tranquillity during a long succession of ages, and have been honoured, like the Waldenses of the Alps, to maintain a consistent testimony against some of the more gross superstitions and corruptions, both of the Eastern and Western churches. From the unprincipled character of the Koordish tribes, as well as from the difficulty of crossing the mountain passes, the country of the Independent Nestorians remained, till lately, a *terra incognita* to the inhabitants of Europe. For the same reason the distinctive features and peculiar habits of these mountain tribes were, in a great measure, unknown to the rest of the world. Mr. Shultz, the first European who attempted to obtain

access to this secluded region, was treacherously murdered by the sanguinary Koords. But in consequence of the favourable report of Messrs. Smith and Dwight, who visited the Nestorians in Persia in 1831, the American Board resolved on the formation of a mission to that people. At their annual meeting in 1834, they solicited the assistance of a suitable physician, believing that a knowledge of the healing art would greatly facilitate the labours of a Christian missionary, by giving him a salutary influence over the minds of a half civilized people, and procuring for him admission to places where none but a physician could safely go. Accordingly, after considerable delay, the author of the present work, Dr. Asahel Grant, physician in Utica, was induced to offer his services, and was accepted by the Board. He appears to have been eminently qualified for the important and arduous task thus assigned to him: uniting great personal courage and amenity of manners, with superior professional skill, sincere piety, and ardent zeal. He and Mrs. Grant accordingly sailed for Smyrna in the spring of 1835, where they arrived in safety, after a pleasant voyage of forty-eight days. From thence they sailed for Constantinople, and crossed the Euxine in a small schooner, to the port of Trebizonde. They were then conveyed on horseback, for seven hundred miles, through the regions of Armenia into Persia. They arrived at Tabruz, one of the principal cities of that kingdom, on the 15th of October, where they met with much kindness from the British residents; and after resting a few days, proceeded to Ooroomiah. Here Dr. Grant laboured with acceptance and success, till he was deprived of his faithful and affectionate wife, who died on the 12th of January, 1839, after giving birth to twin daughters, who were interred by her side in the ancient Nestorian church of that city.

In the month of February following, he received instructions from the Board to proceed into Mesopotamia, to form a mission among the Nestorians, who were supposed to dwell on the west of the central mountains of Koordistan. "By this means," says Dr. G., "it was hoped that a safe way of access might be found to the main body of the Independent Nestorian tribes inhabiting those mountains." Dr. G.'s own plan was to cross directly from the eastern or Persian frontier into this district; but the Board decided that he should proceed by the western route. He accordingly set out from Ooroomiah on the 1st of April, 1839, for Erzeroom, where he expected to meet the Rev. Mr. Homes of Constantinople, who was to be temporarily associated with him in this enterprise. On reaching the former city, he learned that the brethren at Constantinople had decided against Mr. H.'s entering upon the tour at that time. He then set out for Constantinople, across the mountains of Armenia,—an undertaking of no little difficulty and peril, owing to the quantity of snow which had previous fallen. On reaching the Turkish capital, he found that Mr. Homes could not then conveniently be spared, and he resolved to proceed alone into Mesopotamia, it being understood that Mr. H. should join him at Dierbekir, a city of Asiatic Turkey, on the river Tigris. On the arrival of Mr. H., they proceeded, on the 10th of July, to Mardin, a town

situated about sixty miles to the south-west of the former city. Here their lives were in imminent danger, in consequence of an insurrection of the Koords, who slew the Turkish governor, and took possession of the city. After making inquiry, they found that there were no Nestorians remaining on the western side of the mountains, all those who formerly resided there having either become Chaldeans (*i. e.* papists), or having removed to other parts. After spending two months in Mardin, they accordingly decided that Mr. Homes should return to Constantinople, and that Dr. Grant should proceed alone, by way of Mosul, a city of about 30,000 inhabitants, occupying a position on the river Tigris not far from the ruins of ancient Nineveh. Here he arrived on the 20th of September, 1839, and remained till the 7th of October following. On the morning of that day, he proceeded on his way to the unexplored mountains of Central Koordistan, accompanied by two Nestorians of Persia, a Koordish Muleteer, and a Turkish police-officer, from the pasha.

Soon after leaving the ruins of Nineveh, Dr. Grant came into the country of the Yezidees, reputed worshippers of the devil. He found, however, that these people, while they cherish a strong aversion towards the Mohammedans, are favourably disposed towards the Christians. He considers them as a remnant of the ancient Manichees, and their religion seems a confused compound of Judaism, Paganism, and Christianity. "They practise the rite of baptism, make the sign of the cross, put off their shoes and kiss the threshold when they enter a Christian church, and it is said that they often speak of wine as the blood of Christ, &c. They believe in one supreme God; and, in some sense at least, in Christ as a Saviour. They have also a remnant of Sabianism, or the religion of the ancient fire-worshippers. They bow in adoration before the rising sun, and kiss his first rays, when they strike on a wall or other object near them; and they will not blow out a candle with their breath, or spit in the fire, lest they should defile that sacred element. Circumcision and the passover, or a sacrificial festival allied to the passover in time and circumstance, seem also to identify them with the Jews." Dr. Grant seems to doubt the fact of their worshipping the devil, though he admits that they pay him so much deference as to refuse to speak of him disrespectfully, as he supposes "for fear of his vengeance." Some ancient Nestorian writers, we are told, speak of them as of Hebrew descent, and some interesting facts in favour of this opinion are adduced in the Appendix of this volume (A).

On the 8th of October, Dr. Grant crossed the plain where the famous battle of Arbela was fought between Alexander and Darius, which ended in the overthrow of the Persian empire; and arrived in the town of Akra, the seat of the Turkish Pasha. Here he remained two nights, and then set out, under the Pasha's protection, for the fortress of Amadieh, which is situated on the level summit of a precipitous mass of rock, of an entirely isolated character, nearly a thousand feet above the plain. On the 15th, Dr. G. proceeded, at an early hour, towards the borders of the Independent Nestorian country. These are represented as a most

formidable race of people, and are regarded even by the warlike Koords as almost invincible. It is evident, however, that they are more indebted, under Providence, to the rugged nature of their country, than to their strength or skill in war, for the maintenance of their independence. "On arriving at the village of Duree," says Dr. G., "after a toilsome ride of seven hours over the rough mountain passes, we were hailed by several of the mountain Nestorians from the independent district of Tiyâry, who demanded who we were, what we wanted, whither going, &c.; and the demand was repeated by each successive party we passed, till finally the cry seemed to issue from the very rocks over our head."—"A cry so often repeated, in the deep Syriac gutturals of their Stentorian voices, was not a little startling; and then their bold bearing, and a certain fierceness of expression, and spirited action, and intonation of voice, with the scrutinizing inquiry, whether we were Catholics or bad men, whom they might rob (as one inquired of our Nestorian guide), bereft my poor Cavass (the Turkish police-officer) of the little courage that had sustained him thus far; and he manifested so much real alarm, that I yielded to his earnest request, and dismissed him, as soon as we reached the house of the bishop, who assured me that his presence was no longer desirable." Dr. G. met with a very friendly reception from the people, which was increased by their finding that he understood their language, and was able to prescribe for their sick. "The bishop," he observes, "who is a most patriarchal personage, with a long white beard, was very cordial, and took me into his venerable church, a very ancient structure, made by enlarging a natural cave, by means of heavy stone walls, in front of the precipitous rock. It stood far up on the side of the mountain, and *within* it was dark as midnight. The attentive old bishop took my hand, and guided it to a plain stone-cross which lay upon the altar, supposing I would manifest my veneration or devotional feelings, after their own custom, by pressing it to my lips." He adds, however, that they do not mingle with this outward expression of reverence any "of the image worship, or the other corrupt observances of the Roman Catholic church." He also remarks, that the old bishop slept in his solitary church, so as to be in readiness to attend his devotions before day light in the morning.

A high range of mountains still separated him from the proper country of the Independent Nestorians. He had been advised, at Mosul, not to venture into their country without an escort from the patriarch; but after consulting with the bishop, he resolved to proceed at once: he would thus be more likely to secure the good-will of the people by the confidence he reposed in them, and would save eight or ten days' delay. The bishop sent a young Nestorian along with him, "and two others went to bring back the mules from Lezaw, the first village of the independent tribe of Tiyareh, the nearest and by far the most powerful of the mountain tribes." To enable him to secure a sure footing where he could neither ride nor walk with shoes, he exchanged his Turkish boots for the bishop's sandals. These were wrought with hair cord, so as at once to defend the feet, and to enable the wearer to secure a hold, where he might be in danger of

being hurled down the almost perpendicular mountain sides. Thus equipped he set off early on the 18th, and after a toilsome ascent of an hour and a half, found himself at the summit of the mountain. From thence he had a magnificent view of the country of the Independent Nestorians, intersected by dark looking defiles and narrow glens, "into few of which the eye could penetrate so far as to gain a distinct view of the cheerful smiling villages, which have long been the secure abodes of the main body of the Nestorian church." "Here," observes Dr. G., "was the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts, whose lofty snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their 'munition of rocks,' has God preserved, as if for some great end in the economy of his grace, a chosen remnant of his ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the clangour of war."

After resting, in a meditative mood, on a sequestered pinnacle of rock, he proceeded down the steep declivity of the mountain, cautiously climbing over the rocks which obstructed their course, or resting his weary limbs under the shade of a wild pear-tree, or mounted on his mule, winding along the narrow zigzag pathway, till they reached the banks of the river Zab, one of the sources of the Tigris. Here lay one of their large populous villages, which extended amid fertile gardens for more than a mile in length. On entering the village, the first person that met him was a young man whom he had cured of cataract at Ooroomiah, about a year before, and who came to him with a smiling countenance, bearing a present of honey in token of gratitude. He was invited to the residence of the chief man of the village, whose house was built after the common style of the country, of stone laid in mud, with a flat terrace roof, having a basement and second story, with two or three apartments in each. They were seated upon the floor in 'a large upper room,' which serves as the guest chamber and the family room in summer, but it is too open to be comfortable in winter. Food was placed before them in a very large wooden bowl, placed upon the skin of a wild goat or ibex, which was spread upon the carpet with the hair side down, and served as a table and cloth: bread made of millet was laid round the edge of their goat skin table, and a large wooden spoon provided for each one of the party, eight or ten in number, to help himself out of the common dish. A separate portion was reserved for the females, who are, nevertheless, adds Dr. G., treated with more consideration than in most Asiatic countries. "These were constantly occupied till evening, in their various employments, within or out of the house, and use the distaff in spinning. They clothe their household in scarlet or striped cloth, made of wool, and resembling Scotch tartan, of a beautiful and substantial texture." The form of the females is described as graceful, their expression agreeable, and their complexion (making allowance for their greater exposure to the sun and the smoke of their dwellings) as fair as that of most Europeans. They are also said to be neat, industrious, and frugal, and are distinguished for chastity.

The following interesting account is given of the mode of worship observed by their people, and of their manner of observing the Sabbath:—

"A thin piece of board was struck rapidly with a mallet to call the villagers to church, at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God by kissing the door-posts or threshold, and passed on to kiss the Gospels lying upon the altar, then the cross, and, finally, the hand of his religious teacher. The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door, (which would not admit a man without much stooping,) the usual explanation was given, 'Strait is the gate' &c.—a truth of which they wished to be reminded when entering the sanctuary. The prayers and the singing, or chanting of the Psalms, were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac, spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accompanied by some explanations or legendary stories, of which they have many. It was a sacramental occasion; and the bread and wine were consecrated in the sanctuary or 'holy place' of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant;—and then he drank off (?) the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists, and of the other Oriental churches. On the contrary, there was almost a scriptural simplicity in the observance of this solemn ordinance."

The priest who had officiated in the prayers and instruction of the congregation, first partook of the sacred elements, and then invited Dr. Grant to partake. This he did not see it his duty, in the circumstances, to decline, and speaks of it as a season of much interest:—

"There was a great stillness and propriety of deportment (he observes) in the congregation, and all retired without noise or confusion. In passing out each person received at the door a very thin leaf of bread, rolled together, and enclosing a morsel of meat. This (he adds) was the love-feast of the early Christians of the first and second centuries. Several of the people then went to the house of the church steward, and partook of a more substantial but plain repast, retiring soon after to their houses, or calling upon their more immediate friends. The day was observed with far more propriety than I have seen among other Christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly favoured lands. There was no noisy merriment, no attention to secular business; and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew church. Formerly they are said to have regarded the Christian Sabbath with so much sacredness, as to put to death persons for travelling on that holy day. In the evening, many of the people again assembled for worship at the church; and morning and evening prayers are offered there through the whole week."

Private prayer in their own dwellings is also common. But with all this attention to the ordinances of religion, the cause of education appears to be at a low ebb. At one village, out of a population of about 1,000 souls, only forty men could read, which was yet regarded as a large proportion for such a place. At the village of Asheetha, the Doctor became the guest of priest Auraham, (Abraham,) who was reputed the most learned Nestorian then living. He had spent twenty years of his life in writing and reading books (their books are all in manuscript). Yet even he had not an entire Bible; "and though the Nestorians

have preserved the scriptures in manuscript (says Dr. G.) with great care and purity, so scarce are the copies, that I have found but a single Nestorian, and that one the patriarch, their spiritual head, who possessed an entire Bible, and even that was in half-a-dozen different volumes. Thus divided, one man has the Gospels, another the Epistles, the Psalms, the Pentateuch, or the Prophets. Portions of the scriptures are also contained in their church ritual or liturgy. The Book of Revelation and two or three of the shorter Epistles, they did not possess till furnished with them by the American mission; and these portions of the Bible appear not to have reached them when their canon was made up. But they readily received them upon the testimony of other Christian nations, and the internal evidence of their authenticity." As formerly observed, the Nestorians attach the greatest value to the scriptures, and are desirous to have them multiplied among their people in the vernacular language. This is an important fact, and holds out great encouragement to missionary effort.

To be concluded in our next.

BRIEF NOTICES.

Letters on Missions. By William Swan, late Missionary in Siberia. With an Introductory Preface, by William Orme, late Foreign Secretary to the London Missionary Society. Second edition. London: Snow. 1843. Glasgow: J. MacLehose.

We welcome, with feelings of peculiar satisfaction, this new edition of a work which we regard as second to none of those numerous and excellent works which now adorn the Missionary library. The author, in his Introductory Preface, with unaffected modesty, says—"Notwithstanding the number and variety and excellence of the Essays and Narratives now found in the Missionary library, there may still be room for these Letters. Many of the able writers referred to, have expatiated on the philosophy of Missions—their warrant and encouragement—their character and scope—their field of enterprise and promise—their dangers and difficulties—their work and reward. It has been the humble aim of the author of this volume to bring the subject more directly home to those who may be led to consider the claims the Missionary enterprise has upon their personal services. Its motives, its duties, its trials, its aspects, in this view, assume a character of individual interest, which the theme, however noble and sublime, contemplated merely as a subject of general discussion, cannot possess." We think there can be no higher or nobler aim relative to Missions than that which the author here designates *humble*. His task, we venture to say, was more difficult, on account of its superior importance and great delicacy, than that undertaken by more recent writers. It required, for its successful execution, capacities of *head* and of *heart* which very few possess. Happily the author has proved his peculiar fitness for such a work. In a modest, lucid, and most engaging style, he speaks home to the heart; and with a mastery peculiarly his own, he unfolds the secret springs and workings of the human mind, with relation to his important theme. It would be a great mistake to suppose that the Letters are only fitted for the class for whom they are chiefly intended. No servant of Christ, nor any private Christian, can peruse them without both pleasure and profit. The principles unfolded, and so well illustrated, are applicable to the followers of the Captain of salvation, and their duties in every situation and grade of life. The work is calculated to arouse to activity and zeal in reference to home, as well as to foreign labours, and its extensive diffusion cannot fail to be accompanied with a signal blessing. The following is the estimate of

the lamented and distinguished Orme:—"These Letters embrace some of the important topics to which I have adverted, and on the points which they embrace, supersede the necessity of any further discussion. They are the production, not of a theorist, but of a practician; not of a speculator, but of an active operator in the fields which he describes; of one who has followed the path which he recommends to others, and calls for no sacrifice which he has not himself made. Such a man demands to be heard on grounds peculiar to himself; and his testimony ought not to be lightly treated. On every thing relating to the qualifications, both moral and intellectual, of Missionaries, their peculiar temptations and difficulties, the nature of their labours, and the sources of their anxiety, their encouragements and discouragements, the reader will find most important and experimental instruction. On these points, and on the duty of Christians to devote themselves and their property to the cause of Christ, I have nothing to add to the forcible reasonings of the Letters. Should they fail to convince, I am satisfied it must be from want of inclination, and not from deficiency of argument, which would not be improved by anything I could state." We presume not to add to this; it is enough. We have already exceeded the usual limits of a *brief notice;* but there is one thing which we cannot allow ourselves to pass unnoticed. In sitting down to revise his work, the author informs us that "he intended to interweave with the Letters, as they appeared formerly, such additional observations as had since occurred to him;—but with the exception of a few brief notes here and there, he has left the Letters as first published. The preferable plan for the attainment of his object seemed to be to add *other Letters*, taking up the points of which he wished to treat; and upon this he finally resolved. But his matter accumulated on his hands to such an extent, that nothing less than an additional volume would suffice for them. In the meantime, therefore, he presents the Letters nearly in their original shape." We have here what very nearly amounts to a pledge. May we presume earnestly to urge that it may be speedily fulfilled; there is no hint given respecting the particular topics to be discussed, but we feel assured that they will not fall short in interest and importance of those already so admirably disposed of. Another volume, following immediately on the publication of the present, would meet with a cordial reception; and the times are favourable for laying before the public mind whatever tends to promote the interests of Missions. We hope the esteemed author will soon gratify what we are sure must be the ardent wishes of all who have had the happiness to peruse the present volume, and who love Zion's prosperity.

The Recent Secession from the Established Church of Scotland, considered in its bearings on the Advancement of Religion: a Discourse delivered in Blackfriars Street chapel, Aberdeen, July 11th, 1843. By John Kennedy, M. A., Aberdeen. Edinburgh: John Johnstone.

We heartily recommend this very able and interesting discourse to our readers. It contemplates the recent Secession in its bearing on the advancement of Christian union,—on the defence and advancement of evangelical truth,—on the evangelization of the country,—on the separation of the church from the state,—and on the purification of church communion. These topics are necessarily treated briefly, but with point and vigour. There is a degree of manliness, candour, and enlightened Christian charity, which cannot fail to commend the reasonings of the author even to those who do not see eye to eye with him. We have more than once freely expressed our opinions of the Free Presbyterian Church, and of the character and doings of its leaders. We are happy to find the sentiments of the author entirely in accordance with our own, and expressed in a manner so well calculated to convince without offending. There is force with suavity; the truth is spoken in love; there is a just discrimination, and a degree of modesty withal, which stamp upon the discourse a peculiar value. We had marked several passages for quotation, but our space this month will not allow us to insert them.

Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia, principally translated from the German. With an Introduction. By the Rev. John Davies, B.D., Rector of Gateshead, Durham. London Tract Society.

A most interesting Memoir of a man of high and noble endowments, who passed through a variety of difficult and perilous enterprises, devoting himself with unusual energy to a work which he justly regarded as of the highest moment, and triumphantly closing his career after a conflict, the severity of which was exceeded only by the consolations vouchsafed to him. "An interesting sketch of the life of Möwes appeared in some early numbers of the 'Archives du Christianisme' for the year 1838, from the pen of the Rev. L. Bonnet, whose 'Famillie de Bethanie,' and other works are well-known in this country. A fuller Memoir was written by the Rev. A. W. Appuhu, the present pastor of Altenhausen and Ivenrode, which was published at Berlin. This volume contains, besides the life, a considerable number of poems, and a few extracts from an unpublished prose work. It was dedicated to the Princess Royal of Prussia, and appears, from the Preface to the third edition, to have met with very general approbation in that and the neighbouring states." "Thousands," remarks Mr. Appuhu, "have been awakened, strengthened, and set right by the account of his life, and by his poems; and in the palace, and in many a cottage, through all lands in which the German is spoken, he has, by the witness of his faith, drawn the hearts of his fellow-men to his Saviour and theirs." What the Memoir has done on the continent it cannot fail to do also in our own country, where it will be perused with avidity. We reckon it a very valuable addition to our Biographical library.

Sacred Lyrics. By Richard Huie, M. D. Edinburgh: John Johnstone. 1843.

We owe an apology to the accomplished and excellent author of this beautiful little volume for being so late in bringing it before the notice of our readers. We have perused many of the lyrics with peculiar pleasure. There is great variety as to the degrees of merit, but generally there runs through the whole a vein of genuine poetry, with occasional beamings of original sanctified genius, and throughout an elevated strain of piety, with good taste. Rarely is there to be met a volume of sacred poetry possessing so many charms. It will be esteemed a treasure by many; it will beguile their hours of solitude, and elevate their devotional frame. It furnishes many a gem fitted to hold a place in the faithful mind, and it will prove a suitable companion in hours of sadness or of joy. It has our very hearty commendation.

The Mother taught from the Sacred Scriptures. London Tract Society.

An instructive little volume, founded on the character of Eve, Hagar, Rebekah, the Widows, the Shunamite, and Elisabeth and Mary. Young mothers especially would do well to meditate upon its contents. They will find it to contain much sound and practical instruction.

The Devotedness of a Christian Church to the Cause of Christ Elucidated and Enforced. A Discourse delivered at Henley-on-Thames, on Tuesday, April 19th, 1842, before the East Berks Association. By the Rev. E. Mannering. Published at the request of the Association. London: R. Baynes.

This is a truly excellent discourse, and well-fitted to awaken the churches of Christ to a deep sense of their obligations, and to a faithful discharge of their duties. It is sound in sentiment, cogent in argument, forcible in style, plain and faithful in its appeals. Its wide circulation would greatly conduce to a revival of true godliness. Four copies can be obtained for one shilling, which renders it well-adapted for gratuitous distribution.

INTELLIGENCE.

LETTERS FROM IRELAND.—No. II. PRELACY IN IRELAND.

(*To the Editor of the Scottish Congregational Magazine.*)

Sir,—In my last I promised to give you some account of Irish Prelacy. I now proceed to fulfil that promise. The Church of England in Ireland is one of the greatest anomalies in the entire ecclesiastical world. Propped up by the power of England, hated by the vast majority of the people, yet richly endowed at the expense of those who abhor its priests and curse its altars, a standing monument to perpetuate social discord, kept up for no end in the view of many, but that of furnishing convenient and rich livings, in some cases complete sinecures, for the creatures and dependents of the aristocracy and gentry, it is the wonder and derision of every friend of civil and religious liberty.

When Henry the VIIIth had thrown off his allegiance to the see of Rome, and had declared himself supreme head of the Church of England, he claimed also the same authority with regard to Ireland; and one Brown, an Augustine monk, of whom Archbishop Usher speaks favourably, aided materially in causing the king's supremacy to be acknowledged. During the reign of Edward, the Reformation, through the zealous efforts of this man, continued to make some progress. It received a temporary check during the reign of Mary; but, on the accession of Elisabeth, the prelatic system obtained the entire sanction of the government, and became the established religion of the country, which it has ever since continued to be.

The number of Episcopalians in Ireland does not greatly exceed half-a-million. Indeed, they may be regarded as chiefly the descendants of English and Scotch settlers; many of the latter, whose ancestors were Presbyterians, lured by the secular grandeur, wealth, and fashion of the state church, have become Episcopalians. If we subtract from the number of Episcopalians, those who have an interest directly, or more remotely, in supporting the system, we shall greatly diminish the number of its adherents; and, indeed, had it not been for the secular advantages of state connection, the members of the prelatic church would be at the present moment a fraction of the population too insignificant to be almost noticed. But for this fraction, we behold a colossal system of ecclesiastical oppression, upheld at the expense of much blood and treasure, extending, monster-like, its iron hands into every corner of the land, and gathering into its voracious stomach the tenth part of the fruits of the poor man's industry. Although a commutation of tithes has taken place, they are still paid, though indirectly, out of the pockets of the people. The number of clergy belonging to the Established church in Ireland, is estimated at 2,800. The Church possesses an income of about £807,500 per annum, and it can be made out from competent authorities, that, in addition to this sum, the Protestant establishment in Ireland has cost England, since the Union with Ireland, no less than £2,290,000. There are 41 benefices in which there is no member of the Established church,—99 in which there is 1, and not more than 20,—124 in which there are more than 20, and not more than 50. Many facts of a similar character might be adduced, gathered from the most authentic sources, which must astonish every unprejudiced mind.

Such facts attaching themselves to Irish prelacy, it is obvious it must be the fruitful source of numerous evils. That there are many good men, especially among the working clergy, in the Irish Establishment, the writer has no wish to deny. His opinion is, that in proportion to the number connected with the system, there are many more of this stamp in the Irish church than in the English at the present moment. It would be as improper to deny, as it is vain, that these men have done some good. Would it were a hundred-fold! But from the most impartial observation and inquiry, I am fully convinced that the general operation of the prelatic establishment has been for evil, and that continually. Let the following considerations on this point be duly weighed.

1. The Established church has blinded the minds of many on the subject of civil and religious liberty. The stranger who has breathed the atmosphere of Protestant nonconformity, is struck with the feeling, on this subject, as soon

as he sets his foot on the Irish coast. The strange anomaly presents itself of liberal Papists, and illiberal Protestants. He wonders with sore amazement; but when he turns his eyes to the Established church, he soon discovers the cause. There it is. The Anglican priesthood have ever exerted their influence to bring the Protestant part of the community, both within and without the pale of their church, into a position of violent antagonism against their Roman Catholic neighbours. The Established church has opposed every popular measure; it has set itself in determined opposition against the scheme of national education which, in the circumstances of the case, was perhaps the best that could be adopted. Had government given the church the power to compel the Catholic children to learn the Church catechism, and read the Bible and listen to the comments upon it by a state-paid functionary of clerical obsequiency, the Established clergy would have applauded the measure to the skies. Whensoever any concession has been made to their Roman Catholic countrymen, they have raised their voices and denounced it as a stepping-stone to Popish ascendency. Man naturally loves power; and it is perhaps quite natural for Protestants, who have once got an ascendency, to think they should always have it. Hence, we find an apparent dread of Popery in every quarter, although, in the minds of many, there is reason to believe, it is not an abhorrence of Popery, as such, but a fear of losing their ascendency. Even among Dissenters in this country, enlightened views on religious liberty are by no means so prevalent as might be expected; and hence the slow progress of dissenting principles. But this feeling is almost entirely referrible to the Established church, which has laboured, and in no small degree succeeded, in keeping up the memory of popish outrages and cruelties in bygone days, for its own selfish aggrandizement.

2. To the Established church may be traced, as its origin, almost all the social discord in this country. Doubtless, Roman Catholics want power, and would abuse it; at least, had they the ascendency and power, if we may judge from the past and the spirit of their religion, they would not be slow to persecute; but even this admitted, it does not follow that Protestants should do them injustice. While the Established church remains a standing source of irritation, it were vain to expect social tranquillity in Ireland. The Irish are not naturally a turbulent people, as the frequent outbreaks of popular discord would lead one to suppose. Had the English or Scotch been treated in the same way, they would long ere now have risen, and, by the omnipotence of public opinion, have hurled their ecclesiastical oppressors from their dominant position. The spirit of the Irish nation is, however, broken; and besides the popish religion, by the abject submission it inculcates to sacerdotal authority, is very inimical to manly independence. Accordingly, we for the most part perceive the feelings of popular discontent evincing themselves in the form of mob disturbances, or murderous outrages, committed by ruffian bands of ribbonmen. Whatever coercive measures government may employ, will only have the effect of exacerbating the spirit of dissatisfaction; but by one signal act of justice, it might easily allay the irritation, cut the very roots of O'Connell's power, and tranquillize a distracted people; that is, by withdrawing the revenues of the Established church, and leaving Episcopalians, Presbyterians, Roman Catholics, and all other sects, to support, from their free-will offerings, the men who minister in their sanctuaries. The Catholic population are now receiving the means of education, and public sentiment is consequently getting more powerful, and will doubtless increase in power till the object referred to has been accomplished; and then, and not till then, will the waters of strife be dried up.

3. The great barrier to the progress of Protestant principles and evangelical religion in Ireland, has unquestionably been the Established church. This is not a random assertion, but one which can be proven by an ample induction of facts. The oppressive dominance of the State church, has lodged in the minds of Roman Catholics an inveterate prejudice against Protestantism, and a deep-rooted abhorrence of the English character; and the distinction between endowed and unendowed Protestants, is too abstract for minds altogether unaccustomed to analytical habits of thought, as those of the great majority are, to apprehend. The writer had lately occasion to converse with a very intelligent Roman Catholic gentleman on the subject. He looked upon it as a deep disgrace to Protestants, that they should tax their Roman Catholic neighbours for the support of their religion, and stated it as his deepest conviction, the Protestant religion would

have made incomparably greater progress in Ireland, if it had been altogether left to itself? "Why," said he, "what can we infer, but that that religion must be a bad one which has not within itself the means of its own support and extension? If they want to convert us, let them send us missionaries, and pay them; but let them not insult us by calling us idolaters, and at the same time tax us to support their clergy." On being told he was conversing with an individual who belonged to a Protestant denomination, who never took nor would take a farthing from the State, his countenance brightened up, and he exclaimed, "Sir, you and your party are the men for this country, go where you may, even to the wilds of Connaught; and if your principles are known, you will get a hearing." This was perhaps saying rather too much, for error can never be induced to afford a favourable hearing to truth, nor will Catholicism ever readily place itself under the light of pure Christianity; but it serves to show the general feeling. The Church of England in Ireland has been a complete failure as a missionary institution. Till recently, even according to the testimony of its own members, it was a mass of spiritual putridity. Its clergy were dead—so were the people. Many good men, as has been observed, are now happily within its pale; and the sporting, gambling, drinking class of clergymen, is now nowhere to be found, with perhaps a very few exceptions, here and there, like the fossil remains of an extinct species. But the stringent character of Episcopal jurisdiction operates as an extinguisher of missionary zeal, —and in cases where compassion for souls has stirred up devoted men to attempt something in the way of itinerant preaching for the conversion of perishing sinners, a bishop has interposed his power, and their labours have been condemned or discouraged as the erratic peregrinations of overmuch zeal. Whatever little good the Established church may have accomplished of late, there is reason to think the time for its doing much more has gone by. Puseyism is pouring its pestiferous views into its veins, and corrupting every channel for the egress of gospel purity. God, however, who makes the wrath of man to praise him, will doubtless bring good out of evil,—and the progress of this heresy may, under God, be the means of opening the eyes of the truly pious in the Establishment (and there are many such in it), and lead them to withdraw from an unscriptural system, which is destined to fall, and join themselves with the followers of Christ of every name, who are seeking to irrigate this barren land with the waters of the everlasting gospel; and by means of those resources, which the love, faith, and liberality of the people of God supplies, introduce a pure Christianity into every corner; and thus, when the Sun of Righteousness shall have arisen with healing under his wings, shall the dogmas and delusions of Popery melt away as the darkness of night before the rising sun.

You may expect in my next some account of the state of Presbyterianism in Ireland.

I am, &c.,

July 8th, 1843. HIBERNICUS.

LETTERS FROM SHAGDUR, SON OF KENAT, TO MR. SWAN.

Ona, 7th April, 1843.

My dear unforgetting friend and elder brother, William Swan, beloved in the holy love of our Lord Jesus Christ, your health and peace, as well as that of your beloved lady, I greatly desire, while I send great love to you.

We are now, by the favour of God our Father, well. I have many things to write to you, but at present am not able in words to tell you all. I have, dear Sir, received the letter you wrote to me on the 7th of December last. When I heard of your welfare, I greatly rejoiced: we were also glad to receive the money you kindly sent to us, and return you many thanks for it. It was, indeed, a time of happiness to us, all experienced the joy!

At present, dear Sir, my heart is full of grief, my father has for a long time been deprived of his reason; he speaks many words, and your names, beloved ones, calling out he continues repeating; he gets no sleep. I have to watch him by day and night, and my mind is now so confused I am scarcely able to write this letter; he was constantly thinking of you, beloved friends, and, by degrees, his reason has left him; he now often beats on his breast, and calling on you to come to him, he weeps. Since this trial has come on me, sleep and appetite

have left me. Ah! dear sir, when I call your face to mind, I am overwhelmed; nevertheless, the power of God is great. He at times gives me peace: wheresoever Christ is, a wonderfully joyous comfort is to be found. In that blessing, let us more fixedly hope and rejoice.

Our Taisha, (native prince,) has lately, by baptism, become a member of the Greek church; and more than that, the governor of Irkutsk has lately sent a letter to our second Taisha, that all our people of every grade should now be commanded to wear the cross [that means, be baptized, according to the form of the Greek church, when the cross is suspended round the neck and worn ever after]. The tidings contained in this letter are quickly spreading everywhere, and, as if an earthquake had happened, every one is filled with amazement, wondering what they are to do: the first word you hear on entering any house is on the subject of baptism. A priest of the Greek church, from Irkutsk, has lately come to the village near us, and he, it is said, has been appointed as a missionary to the heathen Buriats. Some of our friends are now to be baptized; my father and others have often with sorrow said, that they should die unbaptized, but now their desire is to be accomplished (not in the manner they wished). Some of us prefer waiting a little; but, I suppose, all at last will be baptized. If we were allowed to go on as we have been doing, none of us would have any objection. All we can believe is according to the holy will of Jesus Christ. I cannot write particularly about myself yet. I would like to converse with the missionary priest. You will hear more afterwards. At present I am in great grief; but this, by the favour of God, will pass away. Since I wrote to you, my hay-field at the Rhodon has been taken from me. Three people have divided it and taken it between them. One of them was formerly my friend in the faith. I wrote about this to our Taisha, but he did not receive my complaint well; he said, who is Shagdur that he should write to me? and ordered two men to take rods to my house to beat me with. I was not at home at the time, and they returned. Thus the waves of the sea seem to be going over me; but the Lord Jesus is higher than I, and he ever keeps me.

We have at present here a dreadful famine: many of our rich people are becoming poor from their cattle dying in great numbers. In the country, to the east of us, the snow has not yet melted. A person there, whose flocks consisted of 800 sheep, has now only 100 left to him, and others have lost 60 and 40 head of cattle; of my sheep 28 have died, and all this makes me think how true it is that earthly riches take to themselves wings. But what a wonderful thing the peace and joy of the soul is!

The holy seed of God's word, which was sown here by you, now seems to be taking root and springing up with fruit; is not this cause of great joy? Afterwards, I shall write more particularly about this. The books you left here with us are now as precious to us as gold: I give them away with great care. Will you be able to send us any of the newly translated *food*? [Shagdur is here asking for a copy of a new translation of the New Testament, now being made in this country by Messrs. Stallybrass and Swan.] I hope to do much this summer in teaching. I have had some scholars, and hope to have more. Some of the boys learned very well. Aushi, one of your school boys, has gone back to the worship of idols: the fear of man has led him to this.

Poor Sanjall has been sent away to the Agoo, (a place far removed from the Ona where he resided, and where his brethren in Christ are,) he, however, says, "It is no matter my being sent there, for there I shall tell of the commands of Christ." He is now, I suppose, baptized; and if he goes out, under the protection of the Greek church, he will be strong.

Our friends here are well, but they have been in great poverty. The help, therefore, which you and your friends have sent to us, has been received with great joy. We shall take great care of it, and it will be good to give a little to them who need. By your favour we are all now in peace. Give our thanks to all the friends who have thought of us and sent us money.

On reading what you say about China, I felt as if a ray of the sun had entered my heart. I hope you will write me a long letter. I have not now the joy of hearing from time to time of my brethren and sisters in distant and heathen lands, and am thus become like a deaf person. What I have now read about the South rejoices me. And now, dear Sir, with much love, I remain,

Your well-wisher and younger brother,

SHAGDUR, son of KENAT.

Dear and honoured elder brother, Mr. Mirrielees, beloved in the Lord, and to the members of the church with you,—elder brethren and sisters, greatly desiring your health and peace, I write this little letter to you; saluting you, while I express my wishes for your happiness.

By the mercy of God we are all well, with the exception of my father. Mr. Swan will, I suppose, write to you about our other circumstances.

My dear Sir, your letter, your messages, and the money sent by you and your friends, have been received; for all, I send you many thanks. O Sir, my heart is at present as if filled with heavy earth! I wished to write to you in Russ, but have been unable to do so. Dear Mrs. S. will translate this, and send it to you. Will you present my salutations and love to my elder brother, your pastor, and my brethren and sisters with you?

I have not been well or happy for some time; but is there not one higher than we, who is the Comforter in times of trouble? In Him—in Him hoping let us pray. Ah! dear Sir, do you know what receiving letters from you, from time to time, can be compared to? It is like the joy Joseph experienced on meeting again his aged father. It is like food to the hungry, and drink to the thirsty; therefore, beloved brothers and sisters, do write to us when you have any leisure.

The person who gave me some assistance in writing to you in Russ, is now no longer here. He lately died very suddenly. Death thus seems as if he were standing at the door, and had only to say, Come! O what a melancholy thing it was in this man's case! But to those who have oil in their vessels, like the wise virgins, there is much that is desirable in death. I hope, dear Sir, there is a time coming when I shall meet with you, with Mr. and Mrs. Swan, and with all my other beloved sisters and brothers, in that land from which none of us shall return. There my heart shall be full. That day, however, is far off; but till I do return to my home, I shall ever look to the land where the sun goes down; and from you, beloved friends, I hope I shall not be separated. In the presence of Jesus shall we not meet? There, there, will be sweet pleasures. There, for ever, we may hold each other by the hand. O may that gracious blessing be yours and ours! The help, dear Sir, you and your friends have bestowed on us, will not be in vain. If God give the blessing with it, something good will be produced. O, beloved ones, don't forget us!

Your well-wisher and younger brother,

Shagdur, son of Kenat.

THE LATE REV. JOHN MORELL MACKENZIE, A. M.

At a special meeting of the Committee of Management of the Glasgow Theological Academy connected with the Congregational churches in Scotland, held in Edinburgh, on Tuesday, the first of August, 1843, it was unanimously resolved:—

That, having assembled on the mournful occasion of the heavy loss the Institution has sustained by the sudden death, in deeply affecting circumstances, of the Rev. John Morell Mackenzie, one of the tutors, this committee desire, in affectionate remembrance of his worth, to record in their minutes their high admiration of the very great ability with which he discharged the duties of his office during the whole period of his connection with the Academy,—bringing to this service the extraordinary powers of a richly-gifted mind, the varied resources of extensive learning and research, the brilliant accomplishments of refined taste, and the fervour of deep-toned piety,—by these endowments in singular combination, and by the uniform kindliness and urbanity of his manner, securing for himself the affection of the students, the esteem of his brethren, and the thanks of the churches, repeatedly expressed at the annual meetings of the friends of this Institution in grateful acknowledgment of his services:—

That, while they deeply deplore the distressing event by which this connection has been terminated so early and so unexpectedly, and the Academy has been deprived of the advantage hitherto enjoyed, and anticipated for many years to come, from one whose distinguished qualifications were so highly estimated, they bow in humble submission to the sovereign will of the Lord, whose hand they acknowledge in this, to them dark and painful visitation; and, contemplating the awful scene on board the Pegasus immediately preceding his dissolution, they

rejoice to know that, by divine grace, he was enabled to finish his course in a manner becoming the Gospel, enjoying the peace which passeth all understanding, amidst the shrieks and confusion of a frightful shipwreck, and labouring to the last, by prayer and exhortation, to bring others with himself, through "the Way, the Truth, and the Life," he had long acknowledged, to the "glory, honour, and immortality" they are fully persuaded he now inherits:—

That they also desire to express their sincere condolence with the heavily afflicted widow of their departed friend and brother, to commend her to the God of all grace and consolation, and to assure her of their tender Christian sympathy under the peculiarly severe bereavement she has been called to sustain; and they, therefore, request Dr. Wardlaw, Mr. Russell, and Mr. Cullen, to convey to her, in such a manner as they deem proper, the sentiments of this meeting.

J. A. Fullarton, *Chairman.*
G. D. Cullen, David Russell, } *Secretaries.*

ORDINATION OF MR. NICOLL AT RHYNIE.

On Tuesday, the 13th June, Mr. Nicoll, who has been studying for some years past under the direction of the Congregational Union of Scotland, was ordained pastor of the Congregational church at Rhynie, Aberdeenshire. The Messrs. Knill and Alexander, the deputation for the London Missionary Society, having been appointed to visit Rhynie on that day, advantage was taken of the circumstance to secure their services at the ordination, as well as on behalf of the Society. After the introductory services, which were conducted by Mr. Rennie of Culsalmond, Mr. Alexander preached an excellent sermon from 1 Cor. xv. 3, 4. The usual questions were then asked by Mr. Morrison of Duncanstone, to which Mr. Nicoll returned highly satisfactory replies. Mr. Alexander then offered up the ordination prayer, after which Mr. Hill of Huntly delivered a useful and impressive address to Mr. Nicoll, from 2 Tim. ii. 15. Mr. Knill followed with a striking address to the people; and the services of this deeply-interesting occasion were closed by Mr. Knill engaging in prayer.

RESIGNATION.

On Tuesday the 1st ult., Mr. Moir resigned the pastoral charge of the church in Arbroath. The meeting was deeply solemn and affecting; and the brethren from neighbouring churches, who were present on the occasion, were much gratified to find, that, while Mr. Moir saw it to be his duty to take this important step, the people received the announcement with many expressions of affection and regret.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

RAROTONGA.—ADVANTAGES OF EDUCATION TO THE YOUNG.

The following pleasing intelligence has been communicated in a letter from Mrs. Gill, under date, Arorangi, September 5th, 1842:—Last May we held our annual meeting with the children of this station, and those of Avarua. Early on the morning of Wednesday, May 17th, they all assembled in the chapel; when, after singing and prayer, Mr. Gill addressed them from John, "Will ye also become his disciples?" When the service closed, the children partook of refreshments prepared for the occasion. After singing a hymn, they were formed into ranks;

and, with their native banners, painted all colours, and decorated with leaves and feathers, they marched in procession from one end of the settlement to the other. On their return we again met in the chapel, where several addresses were given by teachers and others, expressive of their joy on the occasion.

One of the deacons who attended the meeting—an old man, once a heathen—engaged the attention of the children by reciting, in a vehement manner, an ancient invocation to Tangaroa, their idol: he then said, "Children and youths, listen to me—these were our words, and this was our manner, in the days of your fathers, who are dead; yes, they are dead. Oh, if they had lived! if they had lived! how happy would they be to see what I see! I greatly compassionate you, my dear children, and greatly desire that you should know the great deliverance you enjoy. Often you have heard me tell of the dark deeds practised formerly, before the great love of God reached our land. I will not say much today; but listen to me a little while, and I will just tell you of one little child whose fate I knew when I was young.

"We were often at war, one chief with another. At a certain season, some time before the great word of God shined on us, we were at war—the people of Avarua with us of Arorangi. No one was safe at that time: if a man, woman, or child, went out in the morning, perhaps they would be killed before night. During this war of which I speak, a father and mother left their house in yonder mountain, and went somewhere by the sea-side towards Avarua. They took their little child with them, and being weary, they sat down under a tree to rest; when all of a sudden they saw two men of your station not far from them. Ye children of Avarua, listen to me! What to do they did not know: in a moment, however, they resolved to put the child up in the tree, and run themselves to the bush, and thus escape their enemies, and in the evening return for their child; but, alas! the little child was seen in the tree by the men. Was it compassionated? Was it saved? No, the two Avaruans took it, and with wild shouting brought it, and dashed it down on a heap of stones, when, in an instant, its bowels gushed out. But this did not satisfy their rage. They took up stones and crushed it to powder. Alas! alas! that child, that child! if the good word of God had come just before his time, he would have lived, and would, perhaps, now have been in our midst—my heart weeps. You, little children, and you, older youths, weep for that child, and for the dark deeds of your fathers! Blessed are your eyes, for you see this season—here you are, the children of Avarua, and the children of Arorangi, united in love! Be diligent, be attentive, be followers of God as dear children!"

MISSIONARY LIBERALITY IN THE HERVEY ISLANDS.

(*From Rev. W. Gill, Rarotonga, August 27th*, 1842.)

On the 15th of June last, we held the Annual Auxiliary Missionary Meeting, at Avarua—the station of Mr. Buzacott.

Rio, one of the first native teachers to the Island, gave an address which was listened to with great interest. He said, "Blessed are our eyes, that we see these rays of light. Our fathers were born in darkness, and in darkness their years fell behind them. The various generations of chiefs have died without seeing those days; but we are now rejoicing continually in the light from heaven." Addressing the young, he said, "You ought indeed to exalt your voices high in praise to Jehovah. He has saved you from the pit of heathenism. We, your fathers, know the character of that pit. Some of you were born there; but now you resemble stones dug out of darkness and filth, and built up, by the love of Jesus, into a house of light and glory. You do not know what we know. The reign of Satan is a dark reign—a reign of death. We, your fathers, have lived under his dominion. The place in which we are now met was once a fearful place—a place of murder. We lived in the mountains, and hid ourselves in the holes of the rocks and in the caves of the earth. Our spear was our companion—our stones of murder our choicest property. *Ane! ane! ane!* (Alas! alas! alas!) we ate flesh—human flesh—and *drank blood*; but *now* we are saved. Great is the love of God. Let our hearts be glad—let our voices be exalted—and let us

do what we can to send the word of God to those who *are* as we *were*. The churches of Britain are doing much now; and they call on us to help them: we have no real property; but we all have land, and we all know how to plant. Let us plant—continue to plant—arrow-root, to assist in this great work; and what we do with our hands, let us see that our hearts be there also: that will be well-pleasing to God."

After the meeting, the arrow-root prepared by the classes was weighed—it amounted to 1,400 lbs. (two years' subscription.) The people of this station, "Avarua," were prevented from preparing their arrow-root last year, owing to their building a new school-house; their old one, together with their chapel, being blown down by a fearful hurricane, in March, 1841.

A few days after the above meeting, one of a similar kind was held at our station, "Arorangi," at the close of which, 900 lbs. of arrow-root were subscribed, together with three dollars, and twenty-four bundles of dried banana. The people of the station, with the children of our school, have planted for the ensuing year, and by their cheerfulness in the work, give proof of their desire to aid, as far as in them lies, the holy cause to which they owe so much.

The ardent desire of the people to contribute for the support and extension of the Gospel, is happily corroborated in the appended translations of letters from the native officers of the local Auxiliaries at Arorangi and Mangaia. The first is addressed to the Rev. A. Tidman, under date of October:—

"Our Friend and Brother, to you the man who writes. This, my letter, is concerning the growing of the word of God and his church at Arorangi. We are greatly rejoiced while thinking of your compassionate love to the heathen, and the great work you are doing by your Society. Ours is a land of no property: nevertheless we have contributed arrow-root, and, for the three years now fallen behind us, we have assembled at one place. No ships have come to buy until now. Now Mr. Joane Williamu has come, and we have given over the property to him.

"We were heathens formerly, and then we neglected this good work; but when Williamu came and brought our first teacher, whose name was Papeiha, we found life, and the darkness fled. It was as Paul has written—'We were once darkness,' Eph. v. 8; and as John says, 'The light shined in the midst of darkness, and the darkness comprehended it not,' chap. i. 5. Then it was we knew that good was the word of God. Then were our idols abolished, and now we are thinking that thus shall be the growing of the word of God in the lands yet remaining in darkness, who know not the salvation and loving-kindness of God.

"The arrow-root (2,306 lbs.) has been sold to Mr. Williams for money, amounting to £24 0s. 5d. There is joined to it £6 17s., making in all £30 17s. 5d., which Mr. Williams will forward to the Society through Dr. Ross, Sydney.

"This is the conclusion of the word. Saved be you!

"Na Setephano."

The second is addressed to the Directors and Friends of the Society generally:—

"*Mangaia, September 10th*, 1842.

"Friends, Brethren, and Sisters,—Blessings on you from God, and from the Lord Jesus our Saviour! We were heathens formerly, when Williamu first came to us in his vessel. They brought to us the word of God, but we took the teachers and ill-treated them, and their wives. We scattered their property, and took the books they brought us, as ornaments to our heathen dances. This we did in our blindness; but when we knew the word of God, we greatly wept. The word of God has grown very great among us, and the word spoken by Isaiah has been fulfilled, chap. ix. 2. Through your compassion and prayers, we have obtained the knowledge of Jesus our Saviour. Our former gods were wood and stone, and great in number: each family had a separate god, but now we have one God, as was written by Paul, Ephes. ii. 13. Look you at that passage!

"Brethren and sisters, we send the property we have collected to assist you and the churches of Britain. It has been subscribed by the churches at Mangaia—

it is but very little. Ours is a land of no property. This is the amount of what we have subscribed,—£11 12s. 6d. It is not ours—it is yours.

"Brethren, here is another little word of ours to you; we are much in want of slates, paper, pens, ink, and pencils. We have learned to write on sand and leaves, and we greatly desire that you should give us a supply of the things mentioned.

"We are greatly rejoiced at the testimony of Paul, 2 Cor. v. 18, 19. By that word we know our former state of blindness, and that now we are reconciled to God. Because of the great love of God, our war-clubs are laid aside, and we are become brethren.

"This is all we find to say at present.

"NA MUMANGATINA, who collects the property at Mangaia for the society.

"NA SOLOMONA, who writes at Oneroa, the great settlement."

NEW HEBRIDES.

THE subjoined interesting account of the last visit of the *Camden* to these islands, and the auspicious reception of our devoted brethren, Turner and Nisbet, by the natives of Tanna, has been communicated by the Rev. A. Buzacott, in a journal forwarded under date of July, 1842:—

External appearance of the Island and its inhabitants.

July 1.—Went ashore, accompanied by Captain Morgan and the brethren, Heath, Slatyer, Johnston, Nisbet, and Turner, to have a meeting with the chiefs. We landed in perfect confidence; and while the chiefs were assembling, we walked from the bay where we landed to the opposite shore. We were much surprised at the richness of the soil, and the extraordinary size of the yams, sugar-cane, and bread-fruit trees. The cocoa-nut tree abounds in every direction. We found the natives very civil and respectful; but their appearance was most degrading and disgusting. They had their bodies plastered over with a thick coating of either red earth or charcoal; some had one-half of their faces painted red; others all red or all black, as suited their taste: this, indeed, is the only covering they wear, except the females, who are decently covered with matted leaves. The native houses are low, wretched-looking hovels, and they have neither mats to sleep on nor cloth to cover them. In the cold season they huddle together like so many pigs, to keep each other warm, or sleep near a fire. The women are the slaves;—they weed and till the ground, dig the yams, climb the cocoa-nut trees, cook the food, and carry burdens; while the men walk about at their ease, with their clubs and spears, and bows and arrows.

On our return we found the chiefs assembled in the teachers' house, and immediately proposed to them a number of questions; viz.,—Whether they wished the missionaries to reside among them? Would they treat their wives with respect? In case of war, how would they act towards them? Would they give them a piece of land to build a house on? Would they assist in building a house for them? To these questions satisfactory answers were given, and we then returned to the ship.

July 3 (Sabbath).—This has been a memorable day. The brethren, Heath, Slatyer, Johnston, Turner, and Nisbet, went ashore about nine in the morning, and had a meeting with the natives in the open air, under the shade of a large tree. About 200 were present. Most of them, who had the means, came decently clad, and were very attentive; while, through an interpreter, the brethren severally addressed them. Most of the men were armed with clubs, and bows and arrows. About half-past ten the Bethel-flag was hoisted in the *Camden*, and a boat's crew, with the captains of each of the other vessels, came and united with us in solemn worship. In the afternoon the ordinance of the Lord's Supper was administered, and addresses were given both in Samoan and English. The service was one of peculiar interest, as it was the first time of commemorating the dying of the Lord Jesus in this heathen land.

We remained till the 8th of July, when we bade farewell to our dear friends, and weighed anchor. We left them in much more favourable circumstances than we anticipated. The teachers' house, in which they will reside till their own is

erected, is a very good one, and the natives are very civil towards them. Resolution bay is a beautiful place; close by there is an active volcano, which, during our stay, was continually sending forth thick volumes of smoke, and in the night, at times the heavens were reddened with its blaze. The sight, a little way off at sea, was sometimes very grand. Every now and then it was accompanied by a rumbling noise as of an immense volley of musketry.

From Resolution bay we proceeded to Nina, and arrived there about four o'clock of the same day. Brother Slatyer and myself went ashore, and proceeded to the teachers' house. After waiting a little, three of the principal chiefs came to see us, accompanied by a number of the people with whom we had some conversation. Everything appeared just as we found it at Tanna: there are no converts, but a favourable impression seems to have been produced, and many attend worship on the Sabbath. Six times the teachers have been successful in preventing war; and soon after they landed, a boat's crew from a whaler would have been cut off, and every individual massacred, had they not interfered and prevented it.

July 10 (Sabbath).—We sailed close to Eranan; but the wind blew so hard, it was with great difficulty we could hold any communication with the shore. We succeeded at last in getting off from the island Samuela one of the teachers, from whom we learnt that the good work had been commenced—that *twelve women and five men had embraced Christianity*, and had stood firm; while some others had made a profession, but in time of trial fell away. We were delighted to hear of these,—the first-fruits of the New Hebrides; and our prayers ascended with our praises, that this little one may soon become a thousand.

July 11.—Anchored at Ekeamu. With the native teacher, Davida, for our guide and interpreter, we went ashore to see the chiefs and people. As we neared the beach, a young man ran into the water to meet us, clapping his hands, and showing other demonstrations of great joy, calling out—"Davida! Davida!" We were informed by the latter that he was one of three who had become converts, and that he was delighted to see him return to the island. We were conducted to the apartments of the old chief, who had always befriended the converts; expressed our gratitude to him for his conduct, and urged upon him the object of our visit. He told us his people had been foolishly obstinate in disbelieving the teachers, considering them as "castaways," and not expecting again to see the ship that brought them; but that being now convinced what they had told them was true, they resolved to delay no longer, but would from henceforth attend to instruction.

The people in this island are not so fierce in their appearance as those at Tanna: they are of lighter complexion, and we scarcely saw a war instrument among them. They told us they were much frightened by the crews of the sandal-wood ships, whose conduct, according to their account, has been most disgraceful. Armed bodies of men would go on shore; and after offering the natives some trifle for their pigs, which they could not accept, the foreigners would proceed to shoot the pigs, and carry them off by force; their fowls shared the same fate, and their taro had also been taken away. Through Davida we expressed our utter abhorrence of such conduct, and they were glad to find we did not belong to that party.

This is a large island, mountainous, with but little low land where we anchored —what low land there was, appeared very swampy. Here the natives had their plantations of taro and sugar-cane, planted in beds with much neatness and taste, and enclosed in a fence of reeds very skilfully constructed. We heard of a horrid custom prevalent in this island,—namely, the immolation of widows. When the husband dies, whether he have one, two, or a dozen wives, they must all be strangled, and cast together into the sea, where the people bury all their dead. Davida informed us, that, a few days previous to our arrival, he had been the means of saving one poor creature from strangulation. Her husband had died, and the brother of the wife, whose office it is to perpetrate the horrid deed, was prepared with a cord for the purpose. Davida ran between him and his victim, and rescued her, and made the brother promise that he would not again attempt it. The husband was consequently buried without the wife, and her life was spared.

INDIA.

MISSIONARY VISIT TO LUCKNOW.

(From Rev. R. C. Mather, Mirzapore, March 17, 1843.)

LAST year, the Directors will remember, I made a tour in the territories of the independent Rajah of Rewah, and visited many places where no Christian missionary had been before. This year it was agreed that we should travel through the territories of the king of Oude, and visit Lucknow, one of the largest and most important cities in India. Throughout the greater part of the proposed route no missionary had gone, and the field of usefulness was wholly untrodden. An old friend, Mr. Smith, of the Church Mission, agreed to accompany myself and Mrs. Mather.

On the 15th of January, we reached Lucknow. This is the largest native city in India, and in the number and magnificence of its public buildings, it is perfectly unique. We had no idea previously of its vast extent and its dense population. Even Benares is small in comparison, and its public buildings are far inferior. As the present king is very strict in the observance of his own faith, and intolerant to others of a different persuasion, it was thought by our friends in Lucknow, that we had better not attempt to preach to the Mussulmans, nor, indeed, address them at all on this occasion, but confine ourselves to doing good amongst the small Christian population. This advice occasioned us no small grief, as it seemed to hold out a complete disappointment to all our hopes and prospects. However, after deliberation and prayer, we resolved on making an effort to benefit the Mussulmans, leaving the consequences to God.

In accordance with this determination, we succeeded in engaging an empty house in the densest part of the city, and had removed to it all our boxes of books for sale and gratuitous distribution. The house stood in front of the market-place, and when we had arranged our book-shelves they could be seen by all the passers-by. Thither we went every morning, and came away every evening. At first we had but few visiters, and, when they found that our books were for sale, they expressed themselves disappointed, as they had heard that, in the Company's provinces, we distributed them gratuitously. Soon, however, the news spread that missionaries had arrived in Lucknow, and the street was crowded by persons anxious to speak with us.

For eight successive days, we were engaged perpetually in preaching and teaching, and religious discussions. Some of our hearers seemed pleased to see us, while others appeared very angry that we had dared to come: one Maulavi said on parting, that if he had the power he would not allow us to remain longer. All this while we continued to offer our larger books for sale, and gave away the smaller ones to those who could read. Their eagerness to obtain the latter was, however, the occasion of much confusion, and threatened something worse, as one day a rush was made towards our book-shelves, and ten or twelve New Testaments were forcibly carried off. After this we found it necessary to be cautious as to whom we should admit, and succeeded in making arrangements which effectually excluded all characters of a ruder sort. As now only one or two days remained, previous to the commencement of the Muharram, when we should not be allowed even so much as to show ourselves as preachers of the gospel, we resolved on distributing, gratuitously, all the books we had brought with us; this we did, to the great satisfaction of the people, though the supply was little commensurate with the demand. Having emptied our shelves of our Persian and Hindoo books, and thus accomplished all that we could do in a transient visit, and even more than we had dared to hope, we gave up our house in the Bazaar. At our lodgings, however, we had subsequently many visiters, including two or three Pundits, to whom we gave copies of the scriptures in the Hindoo.

BAPTISM OF HINDOO CONVERTS AT BANGALORE.

(From Rev. James Sewell, Bangalore, Nov. 21, 1842.)

Gradual enlightenment of a heathen mind.

I HAVE recently baptized a man who has lived with us as a servant for three years past. When he entered my family, he was professedly a heathen: but from

the first he showed an amiable and teachable disposition, and was remarkable for integrity and uprightness. After about a year and a half, he requested baptism; but, as his knowledge was scarcely sufficient to warrant my compliance, I delayed until he should better understand what he was doing. There was no trace of insincerity or improper motive, but rather the reverse; and I do not now feel satisfied that it was right to decline baptizing him. After about another year's trial and instruction, I felt no hesitation in admitting him into the Christian church by baptism.

He is, at present, a very delightful specimen of the triumph of Christian principles over all the darkness and wickedness of heathenism. His example has been already, to my knowledge, very useful; and the unostentatious consistency of his conduct has attracted admiration.

Power of grace in a young Hindoo female.

The case of a native girl, whom I have baptized, is also very interesting. She was as wild and ignorant as a heathen girl could be, when she was intrusted to the care of my dear wife, by her parents, about two years ago. But when I look at her now, and compare her with what she was then, and with what she would have been had she continued in the darkness of heathenism, I cannot but magnify the grace of God. Her mind gradually opened to the truth, and her prejudice against it being apparently nothing but the carnality of the unrenewed heart, gave way to its claims, and she soon acquired such a measure of intelligence, and manifested such a spirit of inquiry, as encouraged exertion and excited hope. During Mrs. Sewell's frequent and long-continued illness, this girl was constantly with her, to wait upon her; and was at the same time receiving instruction from her, not in set and formal lessons, so much as in free and familiar conversations. She also witnessed, on one or two occasions especially, the power of Christianity to produce resignation under painful and trying disappointments; and it was evident the effect of them was beneficial to her mind. Her first manifestation of faith in Christ was during an attack of fever which threatened her life, about one year ago, when she expressed herself as not afraid to die, because she trusted in Christ for the pardon of all her sins, and for the complete salvation of her soul. She recovered from that illness, and ever since has shown a more serious and decided attachment to Christianity than she did before. It was about six months after this, according to her own account, that she seriously determined to follow Christ fully, and a few weeks afterwards she requested to be admitted to the church by baptism. Her simplicity, humility, and love to the Saviour, were remarkable in the spirit which she manifested on this occasion, and the only obstacle to her baptism appeared to be the opposition which her parents would make. In encountering that opposition, she displayed great firmness and decision for God, without any improper or unbecoming disregard of parental authority, and used the most winning and persuasive arguments to induce her parents, her father more particularly, to consent; and at last to her entreaties, and to our arguments, he yielded so far as to promise no active opposition. In this respect he has kept his word, and continues to treat the girl as his daughter, though she has broken her caste. She continues to walk consistently, though, from her age, (only about fourteen,) she cannot be supposed to have acquired a very mature Christian character. Her name was Kalee—the name of one of the most frightful forms of Doorga, the goddess of evil. She is now called Lydia, after her "whose heart the Lord opened, so that she attended unto the things that were spoken by Paul."

MORAL CONDITION OF THE INHABITANTS OF COIMBATOOR.

(From Rev. E. Lewis, Coimbatoor, January 17, 1843.)

Character, employment, and influence of the Brahmins.

In conversing freely with the people in their own language, by which I have been enabled to form an estimate of their comparative views of idolatry and Christianity, I have frequently in my own mind divided them into three classes; namely, *confirmed idolaters, sceptics,* and *inquirers.* The first class chiefly consists of Brahmins, especially those of them who depend for their livelihood on the liberal

support which government affords to idolatry. As these temple Brahmins form a considerable portion of the "Holy and superhuman fraternity," (as they frequently call themselves,) and are employed by the other Brahmins who devote themselves to worldly pursuits, and by people of inferior castes, to purify their houses, pray for the dead, propitiate the spirits of departed friends, cure diseases, exorcise demons, and many other things of the like nature,—they naturally exercise an almost unbounded influence over the greater part of the people, whom, by acting upon their fears, they hold in abject submission to their own power, and in the grossest darkness respecting even the first principles of natural religion.

It is scarcely necessary to say that men of this description, whose entire influence over the bodies and minds of the inferior people, and whose means of subsistence depend exclusively upon a firm adherence to their own system, are, without exception, *confirmed idolaters*. Still they do not altogether avoid intercourse with missionaries, especially when they can meet an opportunity of openly depreciating Christianity, and of extolling the virtues of their own dumb idols, in the presence of a *mob* of their own people. On such occasions they studiously avoid everything in the form of an argument, being convinced that they would be defeated in the very attempt to defend idolatry in this way: they therefore deal in the wildest declamations, and the most ridiculous and extravagant nonsense.

There are, however, among even these persons, a few, and but a few, who readily embrace any opportunity of conversing with a missionary alone, and who, before the conversation is brought to a close, will not only freely acknowledge the excellency of the Christian religion; but frankly confess that their adherence to their own system is merely *worldly policy;* and, as they frequently term it, "A profitable matter for the stomach."

The second class of persons consists of *sceptics*. By public preaching, wide distribution of tracts, and other means, these persons have acquired sufficient knowledge to perceive that the idols which they formerly worshipped are "nothing in the world;" yet as to a belief in the existence of "one living and true God," they have none, or at least *seem* to have none; judging by the mode of reasoning which they adopt in reference to this subject. Frequently, after speaking to a mixed assembly in the market-places and elsewhere, and when led to entertain a slight hope that their minds had been somewhat seriously impressed by the truths of the gospel, one or two of these persons have boldly stepped forward, and, in the presence of all the rest, not only denied everything which I had advanced, respecting the depravity of human nature, and the way of salvation through Jesus Christ, but impiously asked, "Where is the God you speak of? Show him to us, and we will believe in his existence: our gods we can see, and therefore acknowledge their existence; but, as you rightly told us, they are not God, for they can neither see, hear, speak, nor walk. We are, therefore, dissatisfied in our own minds as to the truth of what you advance respecting the existence of any God whatever."

Thus they reason within themselves, and thus they speak. No argument whatever, drawn either from analogy, or from the natural connexion which they everywhere observe between cause and effect, seems to produce any conviction in them of the existence of an Intelligent Being who made all things. They seem to me to have closed their minds against conviction, and to have plunged themselves into the awful gulf of atheism. However, they are different from atheists in Europe in one point of view—they use no persuasions to make proselytes, but are contented with being atheists themselves; neither do the theists attempt to reclaim them. So long as they do not call themselves Christians, but observe a strict attention to all the forms and distinctions of caste, no one will attempt to molest them.

To the third class belong *inquirers*. With several of these I have frequently had the pleasure of conversing. Some of them, (as they tell me,) have renounced all connexion with idolatry for several years past. They live as formerly among their heathen relatives, and are silent spectators of all the idolatrous practices of their neighbours. They embrace every opportunity of speaking to missionaries, and of obtaining books from them. These books they preserve with great care, and read very attentively. They frequently tell me, "We have a great desire to become Christians, but the very first day we attempt to take such an important step our relatives will abandon us for life, and leave us no other prospect than that of poverty and infamy."

CHAPELTON STATION, JAMAICA.

THE following grateful intelligence has been communicated by the Rev. Robert Jones, missionary at Chapelton, in a letter received by the Rev. J. J. Freeman, since arriving in this country, after his visit, as the Deputation of the Society, to Jamaica.

We have had much to encourage us in our work since you left. During the last few weeks several persons have become decidedly devoted to God. There is a favourable movement on the part of the young, since we established special meetings amongst them. We hope soon to receive several of them into the church.

You will be sorry to hear that we have lost two young persons by death: one was a girl who had received her education in the school, and gave good evidence that she died in Jesus. The other was one of our newly-elected Deacons, named John Richards, who died a week after you left the island. Throughout the whole of his illness, (which was most painful and distressing,) he manifested great meekness and resignation to the will of God. For several days he was delirious, but not a word escaped his lips inconsistent with the religion of Jesus. He wished sometimes to be left alone, and when all his friends had retired from the room, he was heard praying very earnestly for God to have mercy on him, and bless him, and give him patience to bear his affliction. He said, two days before his death, that he knew he should soon die, but of death he was not afraid. He bade his friends farewell with composure.

DEATH OF THE REV. P. WRIGHT IN SOUTH AFRICA.

WITH feelings of the deepest sorrow we fulfil the duty of communicating to the friends of the Society, intelligence of the death of the Rev. Peter Wright, our valuable and honoured missionary at Griqua Town. He died at Philippolis, on the 14th of April, after a short illness of ten days, leaving a wife and nine children to deplore the grievous and sudden bereavement with which it has pleased the Father of mercies to visit them. The Directors deeply commiserate the condition of the sorrowing widow and her family, and earnestly commend them to the sympathies and prayers of all the friends of the Society. Our departed brother has been removed in the midst of his energies and usefulness, at a period when his presence and his agency on the borders of the colony appear to have been most urgently needed. The immediate cause of his death was malignant sore throat, which has made its appearance in the country in the form of an epidemic, and seems likely to prove the occasion of extensive mortality. At the period of his decease, Mrs. Wright and some of her family were suffering under the same complaint, and while we devoutly hope that life may be spared, we are admonished to hold ourselves prepared for the contrary.

Mr. Wright sustained a very important share in the work of our missions beyond the Northern Frontiers of the Colony, for which the wisdom and grace of his Divine Lord and Master had peculiarly qualified him; and the difficulty of finding a successor to his arduous and honourable post is fully indicated in the following testimony to his character, contained in a letter from the Rev. Dr. Philip:—

"Mr. Wright united in himself many qualities of high value as a missionary, but the great secret of his usefulness was the entireness of the consecration of his heart to God. He sought not himself, and he thought nothing of sacrifices when God or a sense of duty required them. Nothing was too great for him to undertake, when he saw the path of duty clearly before him; and he found his reward in his work. That act of service in which he closed his life, affords a striking illustration of the devotedness of his mind. In the midst of a flourishing family, and of comforts which he himself and his excellent wife had created, and with the cause of Christ in a high state of prosperity around him, he no sooner saw that his presence at Philippolis was called for, than he broke up his establishment at Griqua Town, and, with his family, exchanged a state of comparative comfort for one of privation, and a state of peace to enter into one of strife and

contention. The people asked him to come to them as the only person who could save them from the evils they were suffering,—fears within, and impending calamities without; and, aware of all the sacrifices it might cost him, he consulted not with flesh and blood, nor counted his own personal comforts, nor the comforts of his family, nor even his own life, dear to him, that he might render the required service to the cause of his Divine Master."

DEATH OF THE REV. SAMUEL KIDD.

THIS mournful event occurred on the 12th of June. At their earliest subsequent meeting, the Directors adopted the following resolution, which, as expressive of their feelings on the occasion, and in justice to the memory of their departed brother, it affords them a mournful gratification thus to place on public record:—

"That the Directors desire to receive, with unfeigned submission to the will of God, the intelligence conveyed to them of the sudden decease of their valued friend, and former Missionary in Malacca, the Rev. Samuel Kidd, Professor of the Chinese Language and Literature, in University College, London; and they avail themselves of thisopportunity to record their deep sense of his moral worth, and the zeal which he manifested in the cause of the evangelization of China; of the eminence of his attainments in the important department of services to which his talents and acquirements were consecrated, and of the great loss sustained by the Christian church, in his removal at this juncture, when his efficient aid might have been so usefully afforded to Missionaries destined to the great empire of the East, by instructing them in the language; and that this board conveys to their esteemed friend, Mrs. Kidd, the widow, and her family, the assurance of their Christian sympathy and condolence, and their earnest hope that the God of the widow and the fatherless will afford them all the gracious support they require, and from his goodness abundantly supply all their need."

In consequence of the painfully destitute circumstances in which the widow of our lamented friend, and her family of seven children, have been left by this mournful dispensation, a subscription has been opened for the purpose of raising a fund to be devoted to their future maintenance. The committee, to whom its management has been committed, have already had the pleasure of receiving generous benefactions from the Queen, Prince Albert, and the Queen Dowager. Other donations have also been presented, including £100 from the Directors of this Society. It is earnestly hoped a sufficient amount will eventually be raised to meet the urgent exigencies of a case possessing such strong and affecting claims on the resources of Christian benevolence.

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1843.

A PASTOR'S ADDRESS TO HIS CHURCH ON A DAY OF HUMILIATION AND PRAYER.

My Beloved Brethren,—Your unanimity respecting the propriety of setting apart a day for special prayer, indicates that there is a general conviction that our state, as a church, is not such as is desirable,—that there is great need for a season of revival and refreshing,—that certain evils are to be cast out, and certain excellencies to be brought in, before we present the aspect of a field which the Lord has blessed, and which he delights to contemplate. It is possible, however, my dear brethren, that this may, on the part of many, be nothing more than the conviction of *reason*,—a conclusion to which the world may come, from the events passing under its observation, without the slightest suitable and salutary impression being made on the *heart*. A few individuals, whose hearts the Divine Spirit has touched, may propose such a service as that in which you are about to engage, and the rest may readily acquiesce in the propriety of the proposal, and enter upon it without feeling *personally* interested either in the causes that may have rendered it necessary, or the results that may flow from it. I do not insinuate, my beloved brethren, that this is the case with *you* as a church. On the contrary, I rejoice that the Lord is in your midst, and that you are entering upon the present service in a frame of mind acceptable to him, and the precursor of blessings unspeakable. Notwithstanding, it will not be deemed out of place that I should endeavour to stir up your minds by way of remembrance, and to point out some of those exercises and feelings necessary to a season of humiliation and true devotion. Suffer, then, my dear brethren, the word of exhortation.

In the *first* place, then, it is necessary that all our minds, (for I include myself in this exercise with you,) it is necessary that all our minds be divested of the fallacy, so common, of regarding *the church* as sinning, and *the church* as needing to be revived, while our *individual* responsibilities and necessities are lost sight of in this cloudy generality. An imaginary personage is called up, to whom those actions, feelings, and responsibilities are attributed, which be-

long to ourselves as individuals. Let it be impressed upon our minds that *we*, as the individuals composing the church, give it *its* character—that *its defects*, whatever these may be, are *ours*, and that the blessings we implore are for ourselves *individually*. At the foundation, then, of an acceptable service, like the present, lies a *searching, faithful*, and *devout self-examination*. Let me most earnestly entreat of you, dear brethren, to have *this* deeply impressed upon your minds. If there be not this, our prayers are but so much idle vapour—nay, *worse*, for they must be offensive to the Saviour whom we profess to love, and must fearfully aggravate the guilt of our hypocrisy. The duty of *self-examination* is a difficult and repulsive one to many. If there be not a spiritual frame of heart, and true sincerity, it will be either superficially performed, or altogether neglected. The soul will say "Peace, peace," when there is no proper ground for peace; it will make general and vague confessions, and desire in words what would not be acceptable in heart; and thus, with all the outward appearance of a true service, there is rendered to God nothing but insult. Let it not be so with us on the present occasion. Let each of us retire, and enter upon an investigation of his own true state—carrying with us, into the chambers of our souls, the candle of the Lord—the word of *truth* and *purity*. Let us search and bring to our solemn view our iniquities,—our *positive sins, secret* or *open*,—*our neglected duties*, and our *cherished sinful habits*; let us bring these before our solemn view, and gaze upon them in the light of the *cross*, until we see them in their hatefulness, and abhor ourselves in dust and ashes. Let there be no compromise with SELF in this matter. Let us not be afraid to know the worst respecting our spiritual maladies, that they may be healed. Let us be faithful to ourselves, and then will He be faithful who watches for the first sigh of the penitent, and goes forth to meet him, not with upbraiding voice, but with the extended arms of infinite compassion and love.

Secondly, We must have *personal humiliation*;—EACH *must mourn apart*, not for the sins of the *church*, but for *his* OWN *personal contribution* to the amount of these sins, discovered by the faithful personal scrutiny just referred to. It will not be enough to *discover* our guilt, and to *acknowledge* it; we must have the *feelings appropriate to the discovery*—a broken and a contrite heart. This, my dear brethren, if it exist, will give *deep solemnity* to our engagements, private and social. It will be proof to ourselves that we are in earnest, and that we are approaching the divine throne in that state of mind which insures a gracious answer, and without which Jehovah cannot hear us. Let us look, then, to the cross through our tears, and let the Spirit interpret our groanings which cannot be uttered.

Thirdly, We must be resolved *at once to show fully and practically the fruit of our penitence, and the sincerity of our humiliation, by forsaking the iniquities which we discover, and performing the duties we have neglected.* If we do not this, we have manifestly *no sincerity*—we are expecting fruit without sowing—we are expecting, too, grapes of thorns, and figs of thistles. Are we to be revived? Then, my dear brethren, this will be the result. There will be increased personal holiness of life—watchfulness of deportment—active

and definite personal service in promoting the cause of Christ—greater mutual love and mutual interest—a greater relish for the services of the sanctuary, and a more *regular* and *full* attendance upon these services. There will be also a deeper interest in the state of the ungodly among whom we live, and especially those of them who worship—or rather who attend with us when we worship. *Family* religion will be more cultivated; and we shall see the promise fulfilled, that instead of the fathers the Lord will take the children. These things, if we are indeed revived, will continue and abound. Nor will they at all interfere with worldly business. Would, my brethren, that worldly business interfered less with them! When the cares of the world render it impracticable for us to attend to our spiritual interests, personal, or social, our souls are prostrate before an *idol*. We may imagine that we are in the *way of duty*, but the Lord can convince by temporal adversity, that in this, as well as in other matters, "the race is not to the swift, nor the battle to the strong." Had we in due measure added to our faith *fortitude*—could we in this matter sufficiently *trust* Jehovah—he would soon make it appear that the way of duty—having a *single* eye to his glory—is the way of worldly, as well as of spiritual, prosperity. And should it be otherwise—should the Lord see meet to send temporal adversity—this also is a proof of his love; and it will still prove true that the way of consistency is the way of true happiness and peace. Were we all, my beloved brethren, enabled thus to show the practical and *only* genuine proofs of a *true* revival, how glorious would be the result! When I call to my view the materials of which the church is composed, the amount of *talent* and *opportunity* existing in our midst, I feel constrained to conclude that we might, by the divine blessing, not only enjoy a blessing within our own more immediate circles of relationships, but also be the instruments of diffusing extensively around us the blessings of the gospel of peace. If *all* were active, what hindereth that our house of prayer should not be filled with the careless and perishing; and that without trenching upon the province of others? If we will *not* be active in the present day, *others will*. Their zeal, which is beginning to burn so ardently, should shame us, and lead us to a holy emulation. If *revived*, a spirit of *holy love*, of true catholicity, will preserve us from doing the *Lord's work* in any other than the *Lord's* Spirit.

There are several other particulars to which I have a desire to direct your earnest attention on the present occasion, but I must not detain you, and therefore shall confine myself to *one* more, which is—

Finally, That, if we would engage in the present service acceptably, we should do it *in dependence upon the influence of the* DIVINE SPIRIT. Let us not forget that we live under the dispensation of the Spirit. Should it enter into our minds that there is virtue in setting apart a day for humiliation and prayer to procure, of *itself*, a revival; or, should we, with a less evident tendency to error, altogether overlook the agency of the Divine Spirit, our service can be to no profit. It is not enough, my dear brethren, that we admit in theory the necessity of the Spirit's influence—*we must feel in our hearts* its

power, as one of the most glorious and important truths which are revealed to us in the divine word. We must approach the divine throne *with a sense of its importance in our hearts;* it must give a cast and character to all our religious engagements; and *it must ever in our minds be associated with a humbling sense of our own inability to secure our own spiritual interests.* We must then specially cry for the Spirit. Let us honour the divine Agent, and he will honour us. I feel fully persuaded that the overlooking of this matter has hitherto proved a great and essential hinderance to the advancement of the cause of Christ. Let us *reflect* upon this, and we shall soon see its truth and importance, and shall be enabled to act accordingly. To *act* with *promptitude*, vigour, and *consistency; that* is the great matter at which we should aim. May the Lord, the *Spirit*, enable us individually to do so to the honour and glory of His own hallowed name!

THE BURIATS.

THE BUDDHIST RELIGION.

Mr. Editor,—The papers I sent you some time ago upon the *Buriats*, and which you kindly inserted in your valuable Magazine, ought to have been followed up with a concluding one, describing the ceremonies of the Buddhist religion, with some account of the tenets and character of the disciples of that form of idolatry. But I have really little heart to write upon such subjects, and I have been apprehensive that your readers may think they have already got enough of it. The breaking up of our mission—the abandonment of the field—the suspension of proper efforts to overthrow that superstition, and to plant *pure* Christianity in its room—the probability that the Greek church will eventually compel the Buriats to exchange their idolatrous rites for her saint-worship, and the lifeless forms of her ceremonial—all combine to render the existing Dalai Lamaism of Siberia a subject which I cannot contemplate but with very painful feelings. The exposure, however, of the delusions and mummeries and oppressions of *that* priestcraft, may not be without use. Such a subject, although uninviting in itself, may stir up to more earnest prayer, that a way may be opened by Him, whose name and character are blasphemed by these wicked men, for the spread of his truth among the idolaters of Siberia, and for the coming of his kingdom in all lands.

I shall not trouble your readers with a history of the Buddhist superstition, nor with any detail of the systems which it has rivalled or superseded in different countries. In Tibet—its head-quarters—it has no competitor;—in China, it is one of three great sects;—in Siberia, it has attempted to supplant Shamanism, and has, to some extent, succeeded. What it is, and what it has done in Burmah, Ceylon, and other countries, such of your readers as wish to pursue their inquiries on the subject, may obtain information in the well-known missionary works relating to those regions.

The religion of the Dalai Lama, as this system is called by the

Buriats, found its way to Siberia about the beginning of the last century. Several Buriats, who had learned something about it from their brethren in Mongolia, went to Tibet, and remained there for some years, receiving instruction from the lamas. They returned to their native country invested with the priestly character, brought with them books, pictures, and other instruments, of the new idolatry; built a temple, and set up the worship of Shigemoni (Buddha), and the other gods of his fraternity. From that small beginning, the Shamans of that day could not foresee whereto the thing would grow. *They* are now completely extirpated from the regions occupied by the Selenginsk Buriats, or rather the whole people have been converted to the lama faith, and not one Shaman sacrifice is now offered there. The lamas or priests, in that one district, are in number at least four thousand. They have ten large temples, built in what they think a style of great magnificence. The walls inside are covered with paintings of their gods; their sacred tables are adorned with costly vessels and instruments used in their worship; the voluminous books, in the Tibetian language, read annually at their great assemblies, are piled up in a conspicuous plan. Seats for the priests cover the area of the temple. These seats rise in height according to the gradation of rank of these favourites of the gods, up to the lofty chair occupied by the chief priest, who is the head of six or seven hundred lamas of lower degree, belonging to the temple. When the service is going on in these temples, the priests are seated in compact rows, leaving only room in the passage round the walls, and in the centre, for the lay-worshippers to walk up to the place where the books and images are displayed to view, and near which the great lama is seated. These lay-worshippers remain in the temples only long enough to perform their prostrations, and to receive the blessing of the high priest, by having their heads touched with his prayer-book. The priests continue in the temple reading and chanting many hours a-day during the whole period of their assembly. They have service two days every month, at the time of full moon; and the whole of the first month of the year is sacred, and *ought* to be spent at the temples: at most of them, however, the service continues only fifteen or twenty days. I should have mentioned that, before entering the temple, each worshipper has to go into a small building, containing a *Kurdu*, or prayer wheel, and turn round the machine three times, at least. This contrivance has often been described, and may here be dismissed with a few words. The Kurdu is made of various sizes, from a cylinder of seven feet in height, and five or six in diameter, down to a diminutive round box, or barrel, not larger than a tumbler, which the worshipper, when using it, holds in his hand; twirling the spindle of it with his finger and thumb. But large or small, the Kurdu is filled with prayers, or, at least, books and papers in the Tibetian language; and as the machine revolves, the benefit of these prayers, thus presented to the gods, is obtained by the performer. This is certainly the perfection of mechanical devotion, especially when the Kurdu is attached to a windmill, which we have seen close by many of the Buriat tents. The ingenious owners of these machines leave them to revolve as the

wind blows, while they can be doing other business, saved even the trouble of keeping their prayer-wheels in motion.

The gods are many, being for the most part deified lamas, or devout kings and other great men, who, by acts of merit, prayers, fasting, almsgiving, and such like, raised themselves to the rank of gods. Of a supreme intelligence their books say nothing. The world, with all it contains, came into being without the intervention of a Creator. All things continue as they are without a Supreme Ruler. Buddha, or Shigemoni, is but a local and temporary divinity, to give place to another at the end of his dynasty of 5,000 years, of which more than one half has already expired. Their books speak of twenty-six heavens, rising above one another in height and happiness. The highest terminates in Nirwan—a state of perfect repose—a waveless ocean, where no passion disturbs the calm—no hope, no fear, no joy, no sorrow, no remembrance, no sensation, no light, no darkness, is known. The description of Nirwan, therefore, corresponds to nothing else than annihilation. Their books also contain graphic descriptions of the abodes of misery. There are sixteen hells—according to some authorities, or interpretations, eighteen: one half of these places are regions of intense cold, and the condemned suffer the pain produced by freezing; the other half are of the opposite character, and there the victims suffer the pain of burning. The condemned suffer the alternate agonies of fire and frost, not for ever, but for lengthened periods, which are thus calculated. The Director of these punishments has a box seven fathoms in length; one fathom in width, and one in depth. This box is fitted with horse hair. *One* hair is drawn out every hundred years; and when the box is emptied at this slow rate, the punishment in the first hot hell is exchanged for a similar period of suffering in the first cold one, and so on till the whole series has been gone through! If there has been no offence committed, such as may incur a repetition of the punishment, there may then be admission into the lowest heaven.

The period of punishment may be shortened, or the degree of it mitigated, by the efficacy of the prayers and offerings presented by the priests. The use that is made of this power by the Buriat lamas for their own ends, I shall briefly explain in the sequel of this paper.

The number of priests bears a very large proportion to the whole population; in some localities amounting to a fifth or even a fourth. There is scarcely a family in which there is not a lama. The master of a tent thinks it a duty to make one of his sons, if he has more than one, a lama. As soon as the child is born, or soon after, the parents determine that it shall be of the priesthood. Accordingly, before it is able to walk, a red or yellow dress is prepared for it, and it is called a priest; has the place of honour in the tent assigned it, and grows up, accustomed to be treated as superior to all the rest of the family. In due time it is sent to an aged lama, who teaches young ones to read the books used in the service of the temple—all in the Tibetian language—an unknown tongue to himself as well as to the people.

The priests receive no salary, but support themselves by keeping cattle like the rest of the people. They are paid, however, for

special services, which they make as numerous as possible. Their food is provided at the expense of the people while they are performing the temple services, and their influence procures for them many advantages and emoluments. This will be better understood from what follows:—

(1.) The lamas (priests) pronounce it to be a sin of the first magnitude to question the truth of their doctrines, or the propriety of their doings. They prescribe what the people shall believe and do; what they shall learn or remain ignorant of; what shall be the substitute for knowledge; what the moral character of every action; what the punishment of every sin; and what the price of pardon for every offence. They demand of the people implicit faith;—they claim to be regarded as the depositaries of divine favours, the interpreters of the will of the gods, the dispensers of their rewards, the key-keepers of the twenty-six heavens.

(2.) The lamas claim the right to be the sole mediators between the gods and the people. They form a class of the community distinct from all others, and distinguished above the highest civil functionaries. The chiefs of the people knock their heads in the dust, and crouch before the priests, to receive their blessing. They wear a sacred dress which the laity are not permitted to assume. They are invested with official rank, and the indelible character is impressed upon them as the authorized and ordained priests of the people. They boast of the mysterious communication of sacerdotal power by virtue of their solemn admission into the ranks of the superior beings, of whom the Dalai lama is the living and visible head.

(3.) The touch of a lama's book or hand conveys a blessing; the sprinkling of holy water, made by his spitting in a vessel of water, and shaking over it the leaves of his prayer-book. The white napkin which he has consecrated, becomes, when worn about the neck, a charm to ward off disease, and preserve from accident. The utterance of words by his lips, and the administration of rites by his hands, communicate blessings. Everything he does possesses virtue, derived from his mysterious connection with the gods.

(4.) All that is required of the people (*i. e.* the laity) is to do what the lamas prescribe, and to trust in what they do for them. The people worship literally "they know not what." Their minds are uninformed. Bodily service is required and rendered. The priests address themselves not to the understandings of the people, but to their senses. The worshippers at the temples are approved not on account of what they *are*, but on account of what they *do*, and *give*, as blinded and willing devotees. They kneel, shut their eyes, clasp their hands, elevate them towards the gods, and perform all the evolutions of their idolatrous worship. The priests look on, receive their homage and their gifts, and dismiss them with their blessing. Consistently with all this, the priests hold it to be unnecessary for the people to *understand* the mysteries of their faith, and do not enjoin the perusal of such of the sacred books as are translated into their own tongue; nor would they approve of any curious searching into their meaning.

These few hints may be sufficient to give your readers some idea

of the theory and practice of the Buddhist system, as developed among the pastoral tribes of Eastern Siberia. It may have occurred to some readers, that there is a remarkable similarity between the dogmas and pretensions of the Buriat lamas, and those of a certain school of theology that has recently made much noise in our own country. There is something very like the doctrine of the power conferred by Episcopal ordination, involving the claim to apostolical succession. There is the counterpart of sacramental efficacy; the doctrine of reserve, and of implicit faith. The family-likeness of errors, emanating apparently from very different sources, furnishes a curious subject of investigation, and a competent scholar might produce an interesting work, were he to exhibit the result of such an inquiry. The Buriat lamas and the English tractarians are agreed in wishing to repress all inquiry among the people, by representing it as bringing both guilt and danger upon the presumptuous intermeddler with knowledge. "If you wish to enjoy a serene mind, say the lamas, you will do well to let all such questions alone." In the same spirit the Puseyites represent it as the happiest state of mind, "never to be troubled with a doubt about the truth of what has been taught us."—*Tracts*, No. 85. The machinery of superstition may be complex or simple, skilfully or rudely constructed, according to the genius of the people; but the moving power is always the same: *priestly authority*, and the working of it under that influence is, of course, to promote the interests of the sacerdotal tribe. Were it my object to trace the parallel between Buddhism and Anglicanism or Romanism, as far as could very easily be done,—the church service in an unknown tongue—the frequent repetition of prescribed forms of prayer—the use of the rosary—the canonical vestments—holy places—the merit of fasting—alms—celibacy—prayers for the dead, &c., might all be adduced as proving the affinity between the genius and spirit of the respective systems. How unlike all of them are to the simplicity that is in Christ! "God is a Spirit, and they that worship him must worship him in spirit and in truth."

CONSOLATION FOR BEREAVED PARENTS.

Sin has made this world a scene of suffering, and therefore a vale of tears. The believer in Jesus is not exempted from those trials that are common to men; and, indeed, he has often a large share of them; and that we may not be taken unapprized, we are informed by the voice of unerring truth, "If ye were without chastisement, whereof all are partakers, then were ye bastards and not sons." Their compassionate heavenly Father sees there is a *needs be*,—a necessity that they should often be in heaviness through manifold trials. By these afflictive dispensations he gives to the heirs of promise themselves daily proofs of the power of his grace to support and bring them through all with which he visits them,—that he hears their prayers, and kindly answers,—that he has a feeling of all their infirmities, and is faithful to all his great and precious pro-

mises, and will, with every trial, make in his time a way for their escape. Thus the reality of his own work in their hearts, and the glory of his grace, is most illustriously displayed; for the apostle says, "That the trial of your faith, being much more precious than gold, though tried in the fire, might be found unto praise, and honour, and glory," &c.; and further, the evil nature and bitter effects of sin are more convincingly brought before the mind,—the excellency of Christ and his great salvation, with the entire adaptation of the gospel to their case, are experimentally taught them,—the vanity and insufficiency of the world to be their portion is impressively shown, and their ardent longings for heaven maintained and strengthened. By these trying dispensations, believers are refined, purified, and made meet for their heavenly inheritance, the mansions which our Lord has prepared for them; and the ungodly world have a living example before their eyes of the reality and value of genuine godliness,—"For then," says God, "shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Frequently we find that this difference is not seen or attended to,—often, and long, the wicked and the proud are called happy,—the carnal world makes strange blunders, and are ready to say, "What profit is there in serving God?" The furnace, however, tries the quality of the metal; and the poor afflicted believing soul, the third part whom the Lord brings through the fire, Zech. xiii. 9, these must come out, like gold seven times purified, while the dross is burnt up. Even in this world, the Lord often makes it manifest to all observers, that it is no vain or profitless matter to serve him,—that his chosen ones are borne up and carried through the deep waters of affliction to their own astonishment, and the praise of his grace, while his enemies are suddenly overwhelmed as in a moment, Psal. lxxiii. 22; and, when at last the sheep and the goats are separated, there will, as to character, be no mistake any longer,—the right and the left hand of the holy and righteous Judge will then settle the point, which has often been, while here, obscure and misrepresented.

These brief hints on afflictions in general will be familiar to all those who have their senses exercised to discern between good and evil,—of all who are studying the divine record as the guide of their feet, and as the source of their strength. Much is said in scripture on the subject of affliction,—much do we behold of it in a variety of ways around us every day, and much we all may have felt of it in our experience; and therefore, it is a most important duty, incumbent on us all, to study this matter in the light of the infallible testimony for our own profit, and that of our afflicted brethren in Christ. Never let God's people forget the divine universal arrangement, "that through much tribulation we must enter the kingdom;" and, therefore, let us not think the fiery trial any "strange thing happening to us." The young have special need to think of this, for it is a lesson we are very backward to learn; and, moreover, let us keep in mind, that much of the true character of our religion will be known by how we manage under affliction,—how we feel, and think, and pray,—how we act, and where we go for relief in such

cases. Some are like the "bullock unbroken to the yoke," but some are made to kiss the rod, and say, "Why should a living man complain, a man for the punishment of his sins?"

Among the many painful instances of that discipline which their gracious Father sees to be needful for his children while on their passage to the Canaan of rest, I shall only here allude to one, and which is peculiarly severe to flesh and blood, and tries their faith and patience, their love and dutiful submission, in a very tender point; that is, the *removing by disease and death their infant offspring.* The sufferings and early removal of these tender babes, when just commencing the journey of life, with very promising appearances of mind and body;—to see them enduring pain and anguish, when they cannot well tell their complaints, nor be made to understand the needful remedies;—to see them pine away in this state from day to day, and at last to have to give them back to Him who so lately lent them to us for a comfort, as we supposed, and then to lay them in the cold grave:—these things severely wound the natural feelings and affections of parents, and test their Christian principles in no ordinary degree. They had just begun to engage the tenderest thoughts of their affectionate parents,—the earnest supplications of these have been daily sent up in their behalf to be purified in the fountain opened in our Immanuel's blood, and by the inhabitation of his Spirit. Daily have the parents been renewing their devoting of them to the blessed *Three in One,* and probably fondly anticipating much comfort from them in their declining years; and then the summons goes forth in a storm of some or other of the many infantine diseases; their kind and wise Lord takes them to himself, saying, "They are no longer yours; I take back my loan; be still and know that I am God." O sin, what hast thou done! what desolations hast thou wrought! How mysterious to us are God's ways, and his judgments are past finding out! We know, however, that he doeth all things well, and we shall in the end see that it is so. Christian parents, who have been called to pass through these fiery trials, will enter into this subject in a way that can scarcely be expected from others; and for their comfort and instruction, I here send you copies of two letters, which, I trust, were made useful in a case such as what has now been alluded to.

In the early part of 1814, it pleased the Lord to make the first considerable breach in my family (many have followed since), by removing from us a very promising daughter, when little more than two years of age, by a severe case of hooping-cough. She was truly a lovely child, had been healthy and thriving in every respect, of a sweet engaging temper, and we, like most parents, were ready to think she manifested much that was beyond her age. The complaint had come to its height, and we thought was beginning to turn—but the strength was gone, and one forenoon, in a suffocating paroxysm of it, she was carried off in her mother's arms in a moment. Kind Christian friends manifested their sympathy, and among other marks of it, we received the two following letters. The first is from a well-known minister in our Congregational body, the late Rev. George Cowie, first of Montrose, and then of Edinburgh. All who

knew him will acknowledge he was possessed of strong affections and lively imaginations, along with solid principle and fervent piety. He lost his first wife about eighteen months before the date of this letter, after giving birth to a *still*-born son.—This explains an allusion in one part of his letter. The other epistle is from another Dissenting minister, who laboured long and actively with much respectability and usefulness, though not so generally known as Mr. Cowie.

"*Montrose, 20th Jan.*, 1814.

"My Dear Sir,—The event you communicate was indeed unexpected. The death of so engaging a child, and at a time too when children are so amusing, must affect you all in a very sensible degree, and especially Mrs. ——. I am no stranger to her affection and anxiety as a mother. It would appear that this child had got herself entwined very closely about the heart of both her parents. To have torn her away then would have been an act of the most horrid cruelty, if any one had done it but He who has done it. But what would have been barbarity in any other, for which he would have deserved execration, is in God the tenderest love, and for which you shall yet praise him. Had any one snatched your B. out of her mother's arms, and slain her before your eyes, it would have been murder aggravated by the want of all shame or remorse; but when God does the very same thing, it changes its name and its nature. While he takes her from you by disease, he can say, 'Friend, I do thee no wrong.' Are you, my Dear Sir, ready to reply, 'I know it is so of a truth,'—but you speak as one that is at ease. 'I also would speak as you do, if your soul were in my soul's stead, I would heap up words.' I am aware there is a wide difference between us at the present time. The loss at present falls on you; I feel it only indirectly, and by sympathy, but I too have drunk of the cup. I have known affliction, and do so still, for my wound is not healed by any means. Your reason and your religion are on the side of my argument, and when passion subsides it may gain more force. I could easily multiply arguments,—I could tell you that our God is wise, and just, and good, and, therefore, he would not suffer this dear child to remain any longer with you; that he loves you even better than you loved your child, and so he would not let you have her for a longer period, that no idol should usurp his throne in your hearts. These are seeming paradoxes, but plain 'to him that understandeth.' I might dwell on the common topics, that others are suffering the same or greater calamities,—that you have still three promising ones left,—that your cares are now lessened, &c. &c.; but I need not suggest these things to you who know them as well as I, and who have, no doubt, been revolving them in your mind—though common, they have their use. God can, and does bless them for our benefit. One consideration I should think would tend much to soothe both your minds. *Where is she? who has her?* Do any inquire after the child? Let them know that she is well, and happy, and at home. She does always behold the face of her Father in heaven. You would soon have given her instruction. She does not need it; that task is taken off your hand. You would also have sent her to school. She

is wiser than all the teachers you could have procured for her. Well may we marvel, saying, 'How knoweth this child letters, having never learned?' John i. 15. Her education is completed, her knowledge is perfect, and her understanding arrived at full maturity. She hath 'put away childish things.' How pleasing the thought, that your child and mine, the one who never spoke, and the other who spoke but imperfectly, with loosened tongues and joyful hearts now mingle with the choir above to celebrate his praise! Truly, 'out of the mouth of babes and sucklings, O Lord, thou hast ordained strength.' 'Why art thou then cast down, O my soul?' What, then, my dear Sir, is the language of such dispensations? Let us attend to it that we may profit thereby. Is it not this? 'Simon, son of Jonas, lovest thou me more than these?' And, again, it is written, "Wherefore, my beloved brethren, flee from idolatry;'—and the beloved apostle saith, 'Little children, keep yourselves from idols.'

"I have exhausted my paper, and I fear wearied you, and have not spoken 'to edification and to comfort.' May this breach be sanctified to you all, and with kind respects, &c. &c.,

"Yours ever, "GEORGE COWIE."

"*January 24th*, 1814.

"MY DEAR SIR,—Our common friend, Mr. A., was so kind as to enclose in a letter to me, yours to him, giving an account of the sickness and death of your little daughter B——. I myself have been a stranger in the land of Egypt, and thus I know the heart of a stranger. I have had children taken from me in their infancy, and I have seen them cut off in the bloom of youth, and I can, and I do, sympathize with you and Mrs ——, most sincerely, in your present situation. The recollection of her half-formed words, her innocent prattle, her fond caresses when you returned at your accustomed hours, will rush into your minds, and cause a sorrow that none but parents can conceive. The Lord, who knows our frame, does not condemn us for this anguish, provided it be kept in bounds prescribed by his own word. Her death is his rod, and we must feel it before we can hear its voice, and see him as having appointed it. Had I the pleasure to pay a visit to you and Mrs. ——, at this time, I would expect to find you *mourners*,—mourners for the withering of the little gourd, and mourners for your sins that were the cause of it,—mourners also for want of due submission under the mighty hand of God, and mourners that Jesus Christ has so little a share in your heart, and creatures so much. There are exercises that the dearest of God's people will be familiar with while in this imperfect state; but blessed are they who thus mourn, for they shall be comforted. Christian parents have many grounds of comfort in the death of their infant seed. They have been the subjects of many prayers; they have been devoted to the Lord publicly; and when they did this, it was in the faith of the promise, 'I will be a God to you and your seed,'—and they will recollect how Christ, when on earth, received little children, laid his hands on them, and *blessed* them; and he mentions his kingdom as made up of them. I doubt not but the Holy Spirit has brought these truths often into your view, and the felt power of them has

made you give back your B—— without murmuring to your covenant God, who hears the prayers of his believing people, and will be mindful of his promise to a thousand generations. Is she gone to her Father's house? you will soon meet with her there. Have you lost the comfort of her company? she is 'taken away from the evil to come.' She will not return to you, but you will soon follow her; and the time of separation is short; 'He who scatters Israel will gather them into one;' and when death bereaves us of our dearest friends, we need not sorrow as those who have no hope. No, faith looks upward and forward, and makes us sing, 'Death is swallowed up in victory;' we shall soon 'be ever with the Lord.'

"I think this family trial will be blessed two ways to you and Mrs. ——. First, it will make you bless the Lord for the glorious gospel, and set you to improve it more closely than ever. The revelation of Christ in it, and in its precious promises, as yea and amen in him, are a sure refuge to the weary heart in the day of evil;—and next, the sudden removal of your dear B—— will stir you up to double your diligence to attend more closely to the children that remain. You know the *precept* and the *promise*, Eph. vi. 4, and again, Prov. xxii. 6. My Christian friend, now is the accepted time for your dear babes.

"You are mourning for a *dead* child, and I am mourning over *living* ones; for it has gone ill with my house for some time past. Let us both meet at the same throne of grace in behalf of each other. We have a merciful High Priest standing before it, and he has a feeling with us under our trials, for he was once tried as we are at present. Believe me, I am, with the greatest sympathy,

"Yours, &c."

I would not add any thing of my own to weaken the impression which I hope and desire these sentiments may produce, but would only say, that in addition to the valuable scriptural truths contained in the above, they convey salutary reproof and advice with a degree of *delicacy* that is particularly striking. T.

CHAPEL DEBTS AND BUILDING CHAPELS.

(To the Editor of the Scottish Congregational Magazine.)

Sir,—On the cover of the Magazine for September, your readers were informed of the receipt by me, of a letter signed "A Helper," enclosing thirty pounds. It has been considered proper that the substance of this letter should be transmitted you, which I now do, in the hope that it will meet your approbation, and that you will give it insertion in your number for October. The writer intimates his sorrow at having heard much, of the distress in which many of the Congregational churches in Scotland are involved, owing to the debt on their chapels, and their inability to pay it, and is convinced that no church can, in such circumstances, be so happy as if free of such obligations. He has heard of various schemes for paying off their debts, but is ignorant whether or not any of them has been followed

out; and, in these circumstances, he encloses "thirty pounds to begin a fund, if not begun, to pay off chapel debts connected with the Congregational Union, in the hope that many will come forward to assist in this important matter. *Come, my brethren,*" (the writer proceeds,) "*come freely, and come immediately, and let the oppressed of our brethren go free;* but if none are like-minded as myself in this matter, after you retain the money two years, give it to the Congregational Union, to assist them in the great work of spreading the gospel." The writer then proceeds to tender a word of admonition to the churches,—"to take heed to our Lord's instruction in respect of building, to count the cost before they begin, and not bring themselves into troubles, and cause others to bring them out. By neglecting that instruction, how many pastors have been afflicted for want, and necessitated to go a begging for funds to pay off. Pleading that our churches may be wise and holy in all things," he subscribes himself, "A Helper."

Will you permit me, Sir, while I express my admiration of the benevolence of the writer, and my hope that his example will operate on others, and his donation prove the commencement of a fund from which such a desirable result as is contemplated by him may be realized;—at the same time to call the attention of the brethren to the judicious and salutary admonition which he tenders. I hope I shall be excused, when I express my opinion, that much injury has arisen to many of our churches, from the rash and imprudent manner in which they have proceeded in the erection of chapels. In many instances they seem to consider, that they can dispense with caution and prudent consideration, when the object is the erection of a chapel, and adopt a course which few would do in any personal undertaking. The erection of a chapel is purely a matter of secular business, and ought never to be undertaken but on clear business calculations. Suppose a merchant or manufacturer, who having just commenced business, and experiencing rather a smart demand for a week or two, (not an uncommon occurrence,) should forthwith resolve, that his premises be enlarged *to double or three times their present dimensions*, and should immediately commence building, trusting, that from his current profits he shall be able to pay part of the expense, and the deficiency he will succeed in borrowing,—what would we think of such a proceeding? In most cases of this kind, his correspondents would expect soon to see his name in the Gazette, and would consider, the sooner they got clear of such a man the better. I am persuaded, in many instances, similar results have followed the injudicious conduct of our churches in the matter referred to,—not only have they brought themselves into trouble and debt, but the hazardous nature of the speculation has prevented Christians of influence and property in the neighbourhood, from joining the church. The influence arising from such proceedings on the spiritual interests of the churches, I humbly conceive is very hurtful. Why, Sir, from the course adopted in some instances, one would think the bond of union was the *House*, not the *Truth*—the simple but glorious truth, "that Jesus Christ died for our sins according to the scriptures, that he was buried, and that he rose

again the third day, according to the scriptures." When this is the case, the influence on the spiritual prosperity of the church must be most pernicious; the mind is withdrawn from the *Truth*, which is the only true aliment of the Christian—the zeal and interest which appear to exist, are sustained by the mere *external circumstances* of their profession, and this is shattered. "The troubles," as "A Helper" says, "into which they have brought themselves, are soon experienced, and thus operate as a drag on their future progress; and it may be in some instances, unfavourable to their purity of communion." At all events, I am justified in saying, they have placed themselves in such a position, under such responsibility, as to be tempted to overlook the *character*, provided the *number* of the members can be increased. I hope the brethren will bear with me in offering these remarks, and pondering the injunction, "provide things honest in the sight of all men," endeavour to regulate their conduct in the matter in question, by that prudence and caution which characterizes the man who wishes to "be without carefulness," and whose conduct is marked by discretion and judgment.

In consistency with such advice, I would take the liberty of suggesting, that a committee should be appointed by the Congregational Union, to whom all churches in connection with it requiring subscriptions from their brethren for building chapels, should send a statement of their ways and means, the population of the locality, usual attendance at their meetings, plans and specifications of the contemplated building, &c., &c.,—that it should be the duty of this committee to inspect and examine such, and on their judging the proposed erection expedient, to report accordingly, and recommend the case to the brethren throughout the country; and that all applications for aid, that were not so recommended, should be considered as not expedient, and such as the brethren ought not to encourage. Trusting that this hint, (thrown out for consideration,) and these advices, will be taken in good part,

I am, Sir, Yours truly, J. M'L.

EDINBURGH, 15*th Sept.* 1843.

Note. We enter warmly into the sentiments of "A Helper," who has practically shown his interest in the welfare of our churches. So much has been said and written on the subject of chapel debts, and so many encomiums have been passed on various schemes to discharge them, without any corresponding exertions being made, as to render all comment most disagreeable. Will not some influential men take the matter into their hands; let this £30 form the nucleus of a fund, and energetically work out some well matured plan. But while most anxious to see this done, we think that churches would do well to ponder the remarks of our correspondent on hasty resolutions to build, the lamentable consequences resulting therefrom being so manifold, so depressing, so chilling, and, in not a few instances, so ruinous to those concerned. The views thus given utterance to, are very generally held, and their force very deeply felt, and that too, more especially by those who are almost always called on to contribute. They see and deplore the evils, and we would strenuously press the adoption of means which might put a stop to them, and prove a real blessing to the churches. The sacrifice of time and labour which might be required would be amply compensated by the good which would accrue to the cause of God. At a period, when others around us are sparing neither cost nor toil in similar undertakings, we trust their spirit may be infused among us, and be speedily exemplified in a practical shape. We doubt not that one or two, by consecrating their energies to the undertaking, could get numbers to co-operate.—ED.

POETRY.

BABEL.

Far through the misty forest of old days
Wanders my thought to thee, long-fallen tower!
Who didst of yore thy dareful brow upraise,
That calmly 'mid the clouds, as in its bower,
Frowned, heaven-watching; while the morning rays,
There lighting first, so flushed it with their power;
It seemed some meteor hung above the shade,
Wherein the lowlier earth as yet was laid.

Thy world-forsaking summit all the night
Harked to the conclave of the winds, who held
Angry debate around the intruding height,
That stretched into the realm which was of eld,
Haunted alone by their impetuous flight.
The preludes of the storm sublimely swelled,
Among thy topmost arches, its wild strain,
And thence came sweeping down, startling the plain.

The Almighty from his majesty looked down,
And man left off to build:—a wondering cry
Each answering raised to each, alike unknown;—
Then wonder turned to rage, and phrenziedly
In fight they mingled,—then their arms were thrown
Wearicdly by, and each with hateful eye
Glared on his foe,—until, with closing day,
In murmuring companies they drew away.

And many a wildered, perilous league they strayed
Seeking another home. Wondering they viewed
The hindmost steps of deluge, where, afraid,
The remnant of its waters still had stood,—
Now choked with herbage, sank or blackly laid,
Beneath the frown of a majestic brood
Of half-formed, naked peaks, whose clefts were green
With tide-borne weeds that showed white bones between.

And Shinar was a desolation:—there
The grass-grown fragments of a tower and town,
Rifted and wasting in the sultry air,
Crumbled to nought, and time o'er all has thrown
A humble pall of desert dust. Despair
Hath left it now, who held it long and lone.
Nought but the wailing of the wild simoom
Breaks on the silence of that plain of doom.

K. A. VAUGHAN.

REVIEW.

The Final Triumph of God's Faithful Servants. A Sermon preached in Stepney Meeting-house, on occasion of the lamented Death of the Rev. Joseph Fletcher, D.D. By Ralph Wardlaw, D.D. To which is prefixed the Funeral Address, by Henry Forster Burder, D.D. London: John Snow. Glasgow: James MacLehose.

"The End," the Time of Divine Interpretation;—and the Duty and Peace of "waiting for it;" a Sermon, preached in West George-street Chapel, Glasgow, on Lord's day, August 4th, 1843, on occasion of the lamented Death of the Rev. John Morell Mackenzie, A.M., who perished in the wreck of the steamer "Pegasus," on the Morning of 20th July, 1843. By Ralph Wardlaw, D.D., with a Documentary Appendix. Glasgow: James MacLehose.

"THE Lord reigneth." Our faith in his providence is our strength and joy, when overtaken by a calamity such as that which has recently filled our churches with mourning. We do not feel as if our concerns were the sport of a blind chance, or as if they were controlled by the iron rod of an equally blind necessity. We believe that God, the only wise and the only good, reigneth, and that his government, though sovereign—for he "giveth not account of any of his matters,"—founds all its actions on reasons of infallible wisdom, propriety, and righteousness. The course of events controlled by him is liable to no mishaps, no accidents, no interruptions—and if, in that course, there be what perplexes and agitates our minds, and baffles our understanding of its reasons and ends, we ascribe it to our incapacity or ignorance. There are dark spots on the illumined path of Divine Providence, but we feel, as by intuition, that the darkness has no real existence,—that it exists only relatively to our sight, being the result of the imperfection of our vision, rather than inherent in its objects. In every eclipse under which the glory and wisdom of any of God's doings seem to lie, we revert to the undoubted perfections of his character, and are reassured that the Judge of all the earth will do right. On this truth we stay ourselves, and standing on it as on a rock of ages, we can look hither and thither over the wide waters of this life, and believe that all their contrary and agitated currents are co-operating in carrying forward the broad stream of human events to their designed and glorious consummation.

Our readers will perceive at once the bearing of these remarks on the occasions of the sermons now before us—sermons which are connected with each other, not merely by their common authorship, and their common character and design, but also by other circumstances. In his Preface to the latter of the two, Dr. Wardlaw informs us,—"While engaged in Edinburgh, in the middle of June, in assisting the deputation of the London Missionary Society, he received intimation of the death of a very dear friend, of forty years' standing, the late Dr. Joseph Fletcher; accompanied with an urgent invita-

tion, such as he could not find in his heart to refuse, to go to London, and preach his funeral sermon. He fulfilled that mournful duty, and returned. Immediately on his arrival at home, he was informed of a highly respected member of the church under his pastoral care having, on the morning of the previous day, been drowned when bathing in the Clyde, leaving behind him a dependent widow and family. After visiting her, he was thinking of some appropriate subject for the following Lord's day service, when, on looking at the passage of scripture which lay next in order in his regular course of exposition, he found the very first verse of it was—'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth!'—Ah! little did he think, when pointing out, from that passage, the precariousness of the tenure by which life and every earthly good are, from day to day, held, and confirming his doctrine and warning by a reference to the incident just mentioned, that another illustration of their truth, so overwhelming, was to present itself ere that week should have come to a close; and little did he think that, after having just returned from the funeral obsequies of one loved and valued friend and fellow-servant of Christ, he should so immediately be called to discharge a similar duty for another! The tidings of the wreck of the *Pegasus* reached him in the country on the afternoon of Friday, in such a form as to leave just a lingering ray of hope, or what scarcely amounted to hope, respecting that only passenger whose name he knew; and on going in to town on Saturday morning for information, that one faint ray was at once extinguished. On the following forenoon he endeavoured, amidst much agitation of spirit, to impress on the minds of his people, and on his own, the duty of entire submission to God, under his darkest dispensations, from the words—'Aaron held his peace.' At the close, he announced his purpose of improving the solemn and awful event more directly on the afternoon of the next Lord's day. The scene on that occasion, such as he had not at all anticipated, strikingly showed the extent and intensity of public excitement and interest, as many, it is generally alleged, having gone away as found admission."

Of the funeral sermon for Dr. Fletcher—text, Isa. xxv. 8—we have only to say that it awakened in ourselves a feeling of exulting triumph in the prospect of the glorious hour when death shall be swallowed up in victory,—a feeling too holy and absorbing to leave us time or disposition to analyze the eloquence which produced it. We cannot imagine a Christian reading this sermon without deriving pleasure and profit from it above all price. The funeral oration by Dr. Burder is likewise all that such an oration ought to be. Our space will not allow us to dwell on the particulars of Dr. Fletcher's life. He came to Glasgow University in December, 1804, having been chosen as one of the students on Dr. Williams' exhibition.

"It was then," says Dr. Wardlaw, "that my own and my beloved partner's acquaintance with him commenced. I had at that time been not quite two years in the ministry. For the three successive sessions during which these three associates pursued their studies together at Glasgow college—and pursued them with high credit to themselves, as the subsequent career of each, as well as the testimonies of eminence at the time sufficiently evinces—they frequented our house with the intimacy of brothers; and the friendship then formed with the

lamented dead continued, with unabated and uninterrupted steadfastness and fervour, from that time till the day of his death. It was thus running its fortieth year, when that ruthless breaker of all earthly bonds snapt the tie asunder.—I have used an expression which I feel I must recall. It is a delightful peculiarity of the friendships that are based on scriptural principles, that they are *not* dissolved by death. The parties are only for a season separated. They meet again where the principles which were the basis of their union on earth shall be perfected in their purity and their power, and shall unite them for ever! Yes; thou friend of forty years on earth, thou shalt be the friend of eternity in heaven!"

"As a preacher," says Dr. Wardlaw, "he was clear in statement, judicious in selection, lucid and cogent in argument; chaste and graceful in elocution and gesture; affectionate, earnest, persuasive, in appeal. His style was distinguished by perspicuity, copiousness, and classical elegance, enriched, without being overloaded, with appropriate imagery—and deriving much of its peculiar beauty from the felicitous interspersion of the phraseology of holy writ. His ordinary discourses were neither read nor delivered from memory, but well studied, and sketched out in pretty large notes, of which the filling up was, to a very considerable extent, left to the suggestion and impulse of the moment; and they discovered no ordinary amount of readiness both of thought and expression. When he prepared for special occasions, he wrote and read, making himself familiar with his manuscript, so that his reading might, as much as possible, have the ease and effect of extemporaneous address: and in this he was very successful. His written compositions discovered a sound judgment; a mind of which the resources were at once varied, ample, and at command; and a fertile, but duly chastened and tasteful imagination. As exemplifications of the happy combination of the powers of close and scriptural reasoning with those of popular illustration and address, and the appropriate practical application of divine truths, I refer with confidence to the enlarged edition of his Discourse on Election and Divine Sovereignty, and to his Lectures on the Popish Controversy."

It was Dr. Fletcher's privilege to be surrounded with devoted friends when encountering the last enemy. This privilege, however, did not supersede the necessity of aid from heaven, and that aid was not denied him: he was enabled to finish his course with joy.—But we turn now to a very different scene, and one which exhibited a still greater triumph of Christian faith.

Many reflections crowd into our minds in connection with the death of the Junior Professor of the Glasgow Theological Academy. We shall not attempt a delineation of his character—that has been done by the most competent pens, those of Dr. Wardlaw and Mr. Alexander. Such a combination of gifts and acquirements and qualities of heart as was found in him, has seldom been witnessed even in the maturity of age. And still more rarely has the all-devouring sea ingulfed a treasure so precious as when it received his person. Our first feelings on hearing the painful intelligence were somewhat singular. It seemed to us as if the sea had criminally robbed the church of one of its brightest ornaments, and the world of one of its best citizens, and Christ of one of his best servants. When in the excitement of such sentiments we read among the events of the final judgment—"the sea gave up the dead which were in it,"—we felt as if we had obtained a triumph over an enemy and evil-doer who should soon have to surrender his spoil. A calmer mood followed, and with more discrimination we remembered that God is the God of the sea as well as of the dry land, and that He cannot err in doing "what seemeth him good." Sustained by this conviction, although our eye cannot penetrate the dark mystery in

which the event is still involved, we surrender ourselves to the subdued and holy feeling which says—alas! how seldom without reserve and misgiving—"Even so, Father, for so it seemeth good in thy sight."

We have no doubt that very many of our readers are already in possession of the sermon preached by Dr. Wardlaw on occasion of the lamented death of Mr. Mackenzie, and we trust that our notice of it will induce very many more to peruse it. It contains a most valuable and consoling exposition of a deeply-interesting portion of divine truth, —"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot in the end of the days," Dan. xii. 13,—while the biographical notice in the body of the Discourse, and the documents in the Appendix, cannot but be eagerly perused, not merely by the personal admirers of Mr. Mackenzie, but also by many whose attention has been arrested by the solemn and affecting circumstances of his death.

Our readers have already been informed how largely our pages were indebted to Mr. Mackenzie's pen. And if they turn to the articles mentioned in our last number as his, they cannot fail to receive a deep impression of the extent of his learning and the power of his memory.—It is with delighted satisfaction we now reflect on the submission of his capacious mind to the authority of revealed truth, and the consecration of his powers to its defence, and exposition, and dissemination. Why the union of simple piety with the enlightenment of a great and cultivated intellect should ever be accounted a wonder,—why pure evangelical religion should ever be regarded as almost incompatible with the powers and acquirements of genius, we do not know, except it be that they are so often disjoined. It is for a lamentation that those whom God has gifted most largely, do often reject his truth, or hold it in a state so mutilated, that its vitality is gone, or so disfigured with attempts to make its form more pleasing, that it can no longer be recognised. The elements of religion are properly simple facts, ascertainable by such evidence as their nature admits of,—the creation and government of the world by the great God,—the fall of the human race, and the mission of Jesus Christ to save them. And we know of no proof of human estrangement from God more striking, while there are many more palpable and flagrant, than this, that those who study the minutest facts connected with the sciences of matter and of mind, turn away with supreme contempt from the most glorious and important facts in the universe—those which respect God and our relations to Him—and often consider every moment given to their study as lost time. Or, if they do take the trouble of looking into the matter, they lay aside the boasted impartiality of philosophy, the candour and simplicity and earnestness of purpose with which they investigate other subjects. The results of inquiries so conducted may be anticipated. Pride of intellect and of heart triumphs in the rejection of the most precious parts of the gospel. And the learned man's religion is often an undefined religiousness which does not impart peace to the conscience, or purity to the heart. He can speak of Christianity with admiration, but his Christianity contains no atonement, no mediation. He can speak of the inspiration of the

Bible, but he can raise the inspiration of human genius to a level with it. He can reverence the prophets, and the Divine One who excelled them all, but he can find similar prophecy and divinity in the persons of those whom Providence has distinguished as the discoverers of neglected truth and the lights of their respective ages: and all the while he imagines himself to have attained to views enlarged and comprehensive and profound, and to be entitled to count all sticklers for a more defined and Biblical religion, narrow-minded drivellers, who have no sympathy with the aspirations or the triumphs of humanity. We place the religion of the valued friend whom God has taken to himself in entire contrast with views like these. There are few men whose powers and acquisitions will bear comparison with his, but his were rightly directed. Whether the Bible was of God, and, if so, what it taught, were the only questions he considered it competent for him to ask. Every other use of intellect, in reference to religion, he would have accounted presumption and impiety. It was his highest honour to receive, with child-like simplicity and implicitness, the truth dictated by the Spirit of inspiration, and to yield to it the homage of all his powers.

Mr. Mackenzie's removal, so prematurely as we are apt to say, drives us on the doctrine of a future state. The endowments of human nature must have a wider sphere for their exercise than the present life. Man has been "made in vain," if made for this life only; his many and mighty gifts must be regarded as a waste of creative expense if they perish with the body. This impression is all the more deep and vivid when produced, not by general reflections, but by the sudden extinction of the light of some distinguished individual. Ephemeræ may be born for a day; their capacity is equalled by their brief life. But when a man, gifted with the power of scanning the very heavens, and of climbing the heights and enjoying the beatitudes of spiritual existence, is suddenly deprived of life while yet he has only entered on his upward course, we naturally seek a solution of the mystery in the doctrine of a prolongation of his existence in another state. Genius, indeed, is often associated with a moral condition which forbids us to anticipate its happy exercise in futurity. Its possessor shines and dazzles but to confound, like an orb whose rays though bright are deadly. There is a mystery in his birth, and life, and death. But it is only a part of the great mystery of the existence of moral evil, and we must leave it uncovered till the "revelation of Jesus Christ." When gifts accompanied with purity and godliness are removed from us by the death of their possessors, our troubled minds are relieved only by the assurance that they have been translated to a higher sphere, and have found worthier employment in the joys and studies of the beatific vision.

The Nestorians, or the Lost Tribes. By Asahel Grant, M. D. Second Edition. Murray. London: 1843. 12mo. Pp. viii. 320.

(*Concluded from page* 439.)

We regret that the author has not given a more detailed account of the *religious tenets* of this interesting people. They regard baptism

as having come in the place of circumcision, and baptize their children on the eighth day, or at a subsequent period, but never before, and the ordinance is usually, (says Dr. Grant,) but not uniformly, performed by immersion. A species of hierarchy prevails among the Nestorians. The patriarch is considered as their ecclesiastical head, and exercises also a certain degree of authority over them in civil matters; under him are bishops, priests, and deacons; but we are not informed in what respects the functions of the bishop differ from those of the inferior ecclesiastics, or in what manner they are elected. We are also told that, with a single exception in the Jelu tribe, there is not a bishop among the Independent Nestorians, where their religious forms have been preserved the most exempt from any foreign influence. Indeed, there is not a word to express the term bishop in the Syriac language, the word presbyter being constantly used in the Syriac New Testament where episcopos occurs.

The people in general lead a pastoral life, and feed their flocks during summer on the mountain pastures, while others cultivate their gardens and follow other employments at home. Grapes, figs, and pomegranates are found among their fruits in the lower grounds along the river, where rice is also cultivated. Apples, and other northern fruits, grow in the higher villages. Wheat is not much cultivated for want of space, but is brought from the neighbouring country in exchange for honey and butter. Iron and lead mines are also numerous.

But the principal point of interest in this work, and which it may be considered as the main object of the author to establish, is the hypothesis of Dr. Grant, that the Independent Nestorians of Koordistan are the remains of the ten tribes of Israel. This subject is investigated with great minuteness, and their identity is maintained with great force of evidence. It is known to every reader of the Bible that these tribes were carried captive, on account of their idolatry and other crimes, in the ninth year of Hoshea, by Tiglathpilezer, king of Assyria, about 700 years before the birth of Christ, 2 Kings xvii. This monarch is said to have carried them away into Assyria, and to have placed them "in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." From this captivity they have never returned. It is true, the whole of these tribes do not appear to have been expatriated: for, in the reign of Hezekiah we are told, 2 Chron. xxx., that he sent "to all Israel and Judah, and wrote letters also to Ephraim and Manasseh," to invite them to his famous passover at Jerusalem, exhorting them to turn again to the God of their fathers, with the assurance that he would thus return "to the remnant of those that had escaped out of the hand of the kings of Assyria;"—and whilst some of these apostate Israelites laughed the messengers to scorn, and mocked them, we are told that "nevertheless, diverse of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem:" and we afterwards read of "many of Ephraim, and Manasseh, Issachar, and Zebulun," who partook of that passover. These would probably be incorporated with the kingdom of Judah, and continue to observe the appointed festivals till the Babylonish captivity. Yet, as a body there is no evidence that

those who were carried into Assyria were ever restored to their own land. Among the "devout Jews" who were assembled at Jerusalem on the day of Pentecost, mention is made (Acts ii. 9.) of "Parthians and Medes, and Elamites," or Persians, "and the dwellers in Mesopotamia,"—expressions which point to the very portions of the Assyrian empire into which the ten tribes had been carried, and it is reasonable to conclude, that these devout Jews were the descendants of these tribes. Josephus, the Jewish historian, (Jewish War, b. 2, c. 16, § 4,) in a speech which he ascribes to King Agrippa, to dissuade the Jews from going to war with the Romans, represents that prince as asking them if they would extend their hopes of assistance "as far as beyond the Euphrates," and supposes that those of "their fellow-tribes, that dwelt in Adiabene, would come to their help;" and then he adds, that "though they were inclined to follow such ill advice, the Parthians would not permit them to do so:" this shows, that, in the time of Josephus, the ten tribes were believed to inhabit the original land of their captivity, for Dr. Grant clearly shows that the region of Adiabene is the same which is described in the 17th chap. of 2 Kings; and which is now inhabited by the Nestorian tribes; among the places there enumerated, mention is made of "Habor;" and the name of Khabour is still given to one of the branches of the Tigris, running along the western boundary of their mountainous country. "Halah," another of the places mentioned by the sacred historian, is supposed to be the same with Hatareh, which is about a day's journey north-west from the ruins of Nineveh. "Gozan" is supposed to signify *pasture*, from the Hebrew Gazaz, to crop; and it is observable that Zozan is the name now given by the Nestorians to all the hill country of Assyria, as affording pasturage for their flocks. Josephus himself, elsewhere, says, speaking of his countrymen, "There are but two tribes in Asia and Europe subject to the Romans; while the ten tribes are beyond the Euphrates till now, and are an immense multitude not to be estimated by numbers," Ant. b. 10, c. 5:—and Jerome, who flourished in the fifth century, and who spent about twenty years in Palestine, in his notes upon Hosea, says, "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed."

Having thus proved that the country now inhabited by the Independent Nestorians is the same which formed the place of captivity to the ten tribes, and that there is no evidence of their having ever been restored, Dr. Grant proceeds to show that the language spoken by the Nestorians, being a dialect of the Syriac, proves that they are of Hebrew descent, and that it is very similar to that spoken by the unconverted Jews inhabiting the same province. It is also, according to the opinion of competent judges, directly derived from the ancient Syriac, which was the vernacular language of Palestine at the time of our Saviour, and is supposed to have been in use among the ten tribes before their captivity. The Syriac is now a living language only among the Nestorians, and the nominal Jews of Media and Assyria, which seems clearly to indicate a common origin. The next chapter is devoted to another branch of proof, taken from the *names* applied to the Nestorian Christians. 'Beni Israel,' children

of Israel, is the common appellation by which they designate themselves, when questioned as to their ancestry. 'Nazareans' is another term by which they are generally known, and is never applied to the Armenians or other Christian sects. But this term, from the earliest times, was used to designate converted Israelites. The name 'Syrians,' is thought to have originated in their use of a Syrian liturgy, or from their having been a branch of the church of Antioch. 'Chaldean,' as we have seen, is a name commonly used to designate the Papal, as distinguished from the orthodox Nestorians; but when applied to the latter, it is used to express their relation to Abraham, who was from Ur of the Chaldees. We have already adverted to the origin of the name 'Nestorian,' by which they are most commonly known in Europe.

The next branch of evidence to prove the Hebrew origin of the Nestorian Christians, relates to the similarity between many of their *religious rites* and *ceremonies*, and those prescribed by the Mosaic ritual. Thus, while as professing Christians they have renounced all sacrifices of *expiation*, believing in Christ as the true propitiation for sin, they still offer peace-offerings, as expressions of gratitude to God for benefits received; and, as in the case of those offered by the Hebrews, the right shoulder and the breast, as well as the skin of the animal, belong to the officiating priest. *Vows* are also common among the Nestorians, under circumstances very similar to those which took place among the ancient Israelites: the *first-fruits* are also consecrated to the Lord. The Christian Sabbath, as we have already seen, is observed with great sacredness, and the Nestorians commence the season of rest, like the Jews, on the preceding evening. Besides, the *sanctuary*, or holy place, in their churches, which only the priests are allowed to enter, there is a small recess in the wall, called, "the holy of holies," in which a figure of the cross is kept, and into which no one enters. The *separation* of *women* after child-birth is also observed among this people; and, as among the Hebrews, the period is extended after the birth of a daughter. *Swine's flesh*, and other meats, forbidden by the Mosaic law, are generally rejected by them. Their *fasts* and *festivals*, we are also told, bear a close affinity to those of the ancient Jews; and, in fine, the Passover is observed as their principal festival, modified, however, by their faith in Christ, to a resemblance of the Lord's Supper. The 17th chapter treats of other points of resemblance between the Nestorian Christians and the people of Israel: among these, the author mentions their physiognomy, which is plainly Jewish: their preference for Hebrew names; their division into tribes, the patriarch himself claiming to be of the tribe of Naphtali; their government, resembling a theocracy; the recognition of the right of the avenger of blood, or nearest of kin, to punish the manslayer; and the institution of cities of refuge. Some of these rites and customs might indeed have been borrowed from the Jewish law, without the supposition of a Jewish origin; but we can scarcely account for so close a resemblance in so many points, without a common ancestry, especially when it is considered that there now exists a strong antipathy between the Nestorians and the uncon-

verted Jews. The peculiar character of this people is preserved, not only by their geographical position, but by their aversion to intermarry with strangers, and by their national language.

The author further notices the peculiar forms of salutation in use among the Nestorians—their hospitality to strangers—the manner of their entertainments—their dress, ornaments, and employments—as all strikingly resembling those of the Hebrew nation. He particularly insists on the ceremonies observed on occasions of betrothment and weddings, as exactly corresponding with those in use among the people of Israel. He then goes on to treat of the evidence of the early conversion of the ten tribes. In proof of this he adverts to the presence of the devout Jews from Parthia and Media, on the day of Pentecost, already noticed; he next alludes to the language of Paul in his discourse before Agrippa, in which he speaks of "the twelve tribes, instantly serving God day and night," hoping for "the promise made of God to the fathers," as indicating not merely their general hope of a Messiah, but their belief in the resurrection to eternal life through Jesus Christ. He also adverts to the Epistle of James, which is addressed to "the twelve tribes scattered abroad," —an expression which supposes that some, at least, of each tribe were already converted to the Christian faith. To this testimony from scripture he adds that of the unconverted Jews of those regions, who frequently admitted, in conversation, that the Nestorians were brought over to Christianity from Judaism shortly after the death of our Saviour;—he further adduces the testimony of the Nestorians themselves, who regard the apostle Thomas as one of the chief instruments of their conversion; and the testimony of ancient Christian writers, who assert that the inhabitants of those regions were brought over to the faith of Christ by the apostles Thomas, Thaddeus, Matthew, Bartholomew, and others. Dr. Grant further proves the conversion and final restoration of the ten tribes from the language of prophecy, Isa. xi. 11, 16. and xxvii. 13; Ezek. xxxvii. 20—23; Hos. i. 10, 11; Zech. x. 6—12.

Want of space prevents us from entering on other topics introduced into this interesting work, particularly that portion of it which is devoted to the interpretation of the prophecies respecting the conversion of Israel. We are not prepared to adopt *all* our author's sentiments on this head,—as, when he asserts that the prediction in Hosea, chap. ii., relating to God's bringing his people into the wilderness, refers to the refuge provided for the ten tribes in the mountains of Assyria; or that the famous prophecy in Revelation, chap. xi., respecting "the witnesses," symbolizes the Nestorian Christians maintaining their integrity, and extending the knowledge of Christianity throughout the regions of the East, in spite of the persecutions which they suffered, successively from the Saracens and Turks, or that the mountain fastnesses of Koordistan correspond to "the wilderness" into which the persecuted church was compelled to flee "from the face of the serpent." (Rev. xii. 14.) Nor are we sure that the author has proved that the beasts described in chapter 13th of the Apocalypse, symbolize the politico-religious system of Mohammed and his successors. In these parts of the work, we conceive that

his attachment to a favourite theory has carried him beyond the bounds of sober interpretation. But this does not invalidate the evidence of the facts he has adduced, or the inferences fairly drawn from them, to prove the relation of the Independent Nestorians to the ten tribes. This point, we think, he has established, with all the clearness of which the subject would admit, so far, at least, as to show that this interesting people forms an important remnant of these tribes, and are justly entitled to the sympathy, prayers, and benevolent efforts of the churches of Christ. Even Dr. Grant does not pretend that they constitute the *whole* of the lost tribes; for he admits that many unconverted Israelites are to be found in the surrounding regions.

We have only to add that Dr. Grant, after having visited various districts in the country of the Nestorian tribes, and spent some time with the patriarch, whom he describes as a pleasant and intelligent man, proceeded through the country of the Hakary Koords on his return to Ooroomiah, where he arrived on the 7th of December, after an absence of more than eight months. On the 7th of May, 1840, he paid a second visit to the patriarch at the request of that chief, when "all his former impressions regarding the practicability and immediate importance of a mission in the mountains were fully confirmed;" and he was earnestly invited to remain, or speedily return. On the 24th, he prepared to return by way of the lake Van and Erzeroom to Constantinople. From thence he proceeded to Smyrna, where he embarked in a small merchantman, and, after a passage of seventy days, arrived safely at Boston, October 3d, 1840.

BRIEF NOTICES.

Thoughts upon Thoughts for Young Men. London: John Snow. 1843.

This work is divided into three parts. The first treats of the responsibility of man in relation to his thoughts; the second, of the government of the thoughts; and the third, of the influence of thought on the formation of character. These are topics of great importance. The author professes only to offer suggestions rather than complete and finished discussions. His suggestions are, in the main, excellent, and calculated to be highly useful. The style in which they are presented, however, is not the most suitable or attractive. In treating of such subjects, clearness of arrangement and of expression is of the highest importance. In the work before us, the general arrangement is all that we could desire. Indeed, in glancing over the table of contents before perusing the volume, our expectations were very highly raised; but, in the perusal, we felt somewhat disappointed. A treatise upon thought should illustrate, in the manner of its execution, some, at least, of the most commendable characteristics of a well-disciplined mind. That before us fails to do so to the degree that would be desirable. The thoughts come up before us tumultuously, not in regular order. There is frequently a degree of confusion and looseness of expression, which we the more regret, because of the general excellence of the ideas presented, and their sanctifying tendency. For example, under the head of responsibility, and speaking with reference to dreaming, the author says, "With consciousness accountableness returns. The exception from responsibility during sleep, establishes the rule of man's accountability during his waking hours. The same exception may be put in for the idiot, the maniac, and the *drunkard;* and any man pleading his title to any one of these characters, *of course, will be fully indemnified from responsibility*

of thought, word, or action." There are few moralists who would indemnify the drunkard as they would the idiot or the maniac. He who prostrates his reason by deliberate indulgence in vice is surely responsible for the results of such prostration. The work abounds in bold, and we would almost say, ridiculous personifications of thoughts. The following are examples, "At one time thoughts are observed by him (God) in penitential garb and posture,—directed towards his altar, and breathing petitions for pardon and forgiveness,—having no sacrifice but a broken heart,—and no incense but the sighs of penitence,—and no blood but that which the gospel reveals, and the eye of faith beholds; yet, on such thoughts, the God of holiness bestows his smiles, and says, 'the sacrifice of a broken and a contrite heart I will not despise.'" Again—"carry your thoughts to the cross of Christ to be washed in his blood,—to be imbued by his Spirit,—to be invested with his righteousness, and to be trained for his service in a better world." What mean the penitence of a thought,—the heart of a thought, &c. Such imagery is indeed intelligible, but contrary to good taste, and the precision of language which should always be observed in treating of such subjects. We, in faithfulness, note these things; at the same time the work contains a very great deal that is valuable, and will not be received as it should be, if its circulation be not extensive.

The Philosophy of Training; with Suggestions on the Necessity of Normal Schools for Teachers to the Wealthier Classes, and Strictures on the prevailing mode of teaching Languages. By A. R. Craig. London: D. and A. Mac-Millan. 1843.

It is most gratifying to find, in our day, so large a measure of attention paid to the great subject of education in its various aspects. There is no topic connected with the great theme of more importance than the *teaching of teachers.* This is the subject of Mr. Craig's volume. He illustrates it in a very earnest and masterly style, and with the peculiar advantages of one who has himself undergone a course of efficient training, and who has had long and successful practice as a teacher. In the beginning of the volume there is a little stiffness and pedantry of style; but as the writer advances and becomes engrossed with his subject, he greatly improves. The suggestions presented are generally admirable, and such as should call forth the earnest and serious attention of parents, and teachers especially, and of all who feel an interest in the welfare of our rising generation, and the safety and prosperity of our country.

The Highlands, the Scottish Martyrs, and other Poems. By the Rev. James Small. Edinburgh: William Whyte & Co. 1843.

This volume is a treasure. We have perused it with peculiar pleasure. It stamps its author as a man of true poetic genius, of sound understanding, of a Christian imagination, a pious heart, and correct taste. Most cordially do we unite in the following commendation from a well-qualified critic:—"Mr. Small has all the qualities of a real poet. He is a lover of Nature—has a keen perception of its varied beauties—and possesses, withal, a power of description which enables his readers to follow him in all his wanderings. To us who had gone before him into every nook and corner of the Scottish Highlands, he has imparted the high gratification of reviving some of our early recollections of scenes which can never pass from the regions of memory and imagination, and of connecting them with a depth of feeling rarely surpassed with those legendary and historical associations which impart to Scotia's mountains and glens their richest charms. Mr. Small, too, is a philosopher and a Christian; and well knows how to render tributary to all his poetic reveries and imaginings—all the discoveries of mental and moral science, and all the transcendent principles of revealed truth. His 'Scottish Martyrs' is a beautiful poem, which will live when the author has been called to sleep with his fathers. True in general to history, it is fraught with noble sentiments, and rears a monument to the Protestant Reformation, which will perpetuate the fame of 'The Scottish Martyrs,' and read lessons to sacerdotal tyrants in every age."

Protestant Delusion in the Nineteenth Century; being another Letter of Remonstrance to all orthodox Ministers, Preachers, and Professors of the Gospel. By Peter Hately Waddell. Glasgow: William Blackwood. 1843.

THE design of this letter is to illustrate the principle, that a correct creed and freedom of conscience is *not* salvation. It contains much *truth*, but conveyed in a style the worst possible calculated to conciliate or convince. The author is all fire—his assertions are frequently bold and unmeasured. He assumes a tone of too much self-importance. He should keep in view that the due effect of truth may be hindered by the manner of its delivery, and that while a writer is conscious of nothing but humility and love, he may appear to his reader to be high-minded and austere. The author has proved himself to be possessed of talents fitted to render him eminently useful when his present mental fever subsides.

The Disruption of the Scottish Church Establishment. By an Elder of the Free Church. Edinburgh: John Johnstone. 1843.

A VERY correct and fair narrative of the great Secession. The author is liberal and candid in spirit, and not far from a conviction of the truth respecting the spiritual nature of Christ's kingdom.

The Lever of the Gospel, or the Working Church. By J. R. Balme, minister of Deeping Fen, near Spalding, Lincolnshire. London: Hamilton, Adams, & Co. 1843. Pp. 108.

THE author of this treatise appears to have passed through much suffering, as we learn from the Preface, where he remarks,—"It has been said, that there is one species of animal that has nine lives. The writer has had many. His perils and trials have been numerous and painful. He still lives, however; but how many more lives he may live he cannot say." A course so chequered, and the experience gathered during so many lives have not been without benefit to him. Having briefly explained that the lever is the church, he discusses, 1. The object to be moved. 2. The lever by which the world is to be moved. 3. The hand that works the lever of the gospel. 4. The power that is to impart strength to the hand that works the lever of the gospel. 5. The ground upon which we are to stand to move the world. 6. The obligations of Christians to work the lever of the gospel. 7. The manner in which the obligations of Christians are to be discharged. 8. The success realized in working the lever. 9. The urgent necessity of working it with renewed and more vigorous exertions. 10. The encouragements given us to work it. 11. The obligations which prevent our success in working it. 12. The motives to induce us to work it. These topics have furnished the author with a wide field for observation, and he has amply availed himself of the opportunity afforded him to bring forward much useful information, many valuable hints, earnest and pathetic appeals, which cannot but tell powerfully on those who may peruse them.

Piety, the best Patriotism. A Sermon, occasioned by the decease of the late Thomas Wilson, Esq., Treasurer of Highbury College. Preached at Craven Chapel, on Sunday, June 25th, 1843. By the Rev. J. Leifchild, D.D. London: Jackson and Walford. 1843.

THE decease of the well-known and justly-esteemed treasurer of Highbury College, a man who was, for a long time, the friend and father of ministers, and the purveyor of the church for a succession of pastors, led to the delivery of this discourse. In the ranks of liberality Thomas Wilson occupied a lofty pre-eminence, and his departure to the world where he had laid up his treasures, presented a

favourable time for the inculcation and enforcement of momentous truth. Dr. Leifchild's sermon is founded on Nehemiah xiii. 14, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Rarely have we met with an illustration of a text so remarkably felicitous, and willingly and gladly would we transfer it entire to our pages did our space permit.

HOME INTELLIGENCE.

ORDINATION.

On Wednesday, September 6th, Mr. Alexander Munro (late of Banchory), was ordained to the pastoral oversight of the church at Blackhills, in the parish of Skene, formerly under the care of our esteemed brother Mr Gowan, now of Dalkeith, who was affectionately remembered during the proceedings of the day. The services, which commenced at half-past eleven, and occupied about four hours, were conducted by Messrs. Munro, of Knockando, the young pastor's father, who led the devotional exercises, — Thomson, of Aberdeen, who preached a sermon on the nature and constitution of Christ's kingdom,—Laing, of Cotton, who offered the ordination prayer accompanied by the imposition of hands,—M'Kechnie, of Stuartfield, who addressed the pastor,—and Kennedy, of Aberdeen, who addressed the church and congregation

In the evening there was a social meeting, at which the newly ordained pastor presided; and after tea, addresses were delivered by Messrs. Laing on "The Principles and Laws of Fair Discussion;" Trail, (of the Free Kirk) on "The Duties which Different Denominations of Christians owe to each other;" Munro, sen., on "The Influence of Piety on Human Happiness in this Life;" Maitland (Bookseller), on "Moral Greatness;" M'Kechnie, on "The Influence of Intellectual Culture on Piety;" and Kennedy, on "The Duties of Christian Citizens."

Although all were then busily employed in preparing for the rapidly approaching harvest, the chapel was completely filled on both occasions by a most respectable audience, who listened throughout with the deepest interest to the solemn services of the day, and the more lively proceedings of the evening. The subjects of the evening's addresses were all very interesting in themselves, and very ably handled. The address of Mr. Trail was peculiarly appropriate to the occasion, from the fact that he himself was just about to be settled as the minister of the Free Protesting congregation in the same parish. It was characterized by candour and liberality of sentiment, and was responded to by Mr. Munro in a similar strain. All present were highly delighted with the spirit of Christian kindness and candour manifested by the two young ministers towards each other, and also towards Mr. M'Kenzie, the parish minister, while each declared publicly his determination to co-operate with the other on all common ground in promoting the spiritual and intellectual improvement of the people among whom they are placed, and at the same time to avail himself of all fair and legitimate means of maintaining his own peculiar principles. The prevalence of such a spirit among Christian ministers of all denominations, is just what our country and the cause of Christ requires; and we cannot but congratulate the already intelligent people of the district, on the pleasing prospects of spiritual and intellectual improvement and enjoyment opened up to them by the simultaneous and harmonious settlement among them of these two enlightened, liberal-minded, and zealous young men. May they long live and labour together in faith and love, and may the labours of both be crowned with great success!

IRISH EVANGELICAL SOCIETY.

The Committee continue to receive from their agents labouring in that scene of agitation and darkness which Ireland presents, such communications as serve to

prove that the faithful preaching of the everlasting Gospel, in connection with the circulation of the sacred scriptures and religious books, is the true panacea for its woes; and that Protestant Christians, in this country, should persevere amid the ecclesiastical and political contentions of Ireland, in stretching out the olive-branch of truth, which, while it brings glory to God in the highest, diffuses peace on earth, and good-will to men. The following extracts, from the last journal of an agent, reveal some of the difficulties our brethren have to contend with in the south of Ireland, and will, we hope, tend to elicit fervent prayer for them, and sympathy in their various trials.

"*July 8th*, 1843.

"During the past quarter the usual services at W——, E——, K——, and R——, have been regularly conducted. The attendance has been somewhat more encouraging than throughout some of the preceding months, in consequence perhaps of the improved state of the weather, which usually exerts some influence. We have occasionally Roman Catholic hearers, especially in country parts. Yet such is the vigilance of the priests, and the persecuting spirit of their neighbours, that few will venture to brave the opposition upon which they may calculate. None but those who have resided in the more southern parts of Ireland are aware of the difficulty to be encountered in gaining access to Romanists, or inducing them to attend Protestant places of worship. The distribution of tracts seems to be at present the most certain way of reaching their dwellings; and as most of the peasant children can now read, there is a high degree of probability, that, where the parents cannot do so, the children will be called upon to read those publications. During the past seven or eight years, much has been done for this country, even by the secular education that has been given. Since the rising generation, with few exceptions, will be able to read, if short tracts, written in a good spirit, pointing out the unreasonable and unscriptural character of their creed, were freely circulated amongst them, great good would be the result. The pulpit and the press are the great engines for effecting any moral or spiritual revolution in this country. Where the one cannot be brought to bear, the other can, and should therefore be worked by every power that we possess.

"The state of excitement in this locality has recently been fearful. Families have left, and many are preparing to do so. Unhappily, every political movement in this land assumes a religious aspect. I was myself addressed in the streets by persons who threatened my life. Others told our children, that they should be 'amongst the first that were to be killed.' Yet I most scrupulously avoid taking any part, or expressing any public opinion, with reference to political subjects. Matters have gone so far, that 'Repeal Wardens,' as they call themselves, are canvassing the inhabitants, and demanding their opinion. One of them called upon me a few evenings since to know my sentiments. I told him that, 'as a minister of the gospel, I always refused to give any public opinion upon such matters.' That we are on the eve of some sanguinary struggle in this country, I seriously apprehend, but trust that the great Head of the church will enable his people to witness a good confession, should their faith be tested by any fiery ordeal. The husband of a lady, who for many years attended our place of worship here, has been murdered within the last week, for venturing to collect county rates. The execution of all law seems for the present to be suspended. Business is of course paralyzed, and universal gloom prevails. Although our rulers may be in some measure to blame, the 'man of sin' is taking advantage of the present state of things, and seems determined to make a stand in this country, from which nothing can dislodge him but the weapons of truth. Unless matters very soon take an unexpected turn, I fear that the witnesses will have not only to prophesy in sackcloth, but in many places to lie dead in the streets of the Great City.

"I have endeavoured to keep up an interest here, by announcing different subjects for consideration; and having gone through the leading incidents of the Old Testament, I am now pursuing a similar course as to the New. I have had many engagements at missionary and Bible-meetings throughout the quarter. Each week I conduct five, and sometimes six or seven public services, besides travelling, &c.; which pretty fully occupies my time, and taxes my strength.

"I trust and pray that all the passing events of the day, both within the church, and in the world, may be overruled for good."

The above communications, with many others of a similar character, confirm the conviction long felt by the Committee, that Agents should be employed as *Colporteurs* in Ireland, who shall visit the more remote districts, for the purpose of selling, at a greatly reduced rate, copies of the Bible, and of books which bear on the subject of popery, and on the great points of revealed truth. The Committee are instituting inquiries for suitable agents, and with a view to determine on the localities in which they shall labour; and now appeal to their friends for additional subscriptions or donations for this special object, which will be thankfully received by the Secretaries, at No. 7, Blomfield-street.

MISCELLANEOUS INTELLIGENCE.

PERSECUTION IN MADEIRA.—IMPRISONMENT OF DR. KALLEY.

It is somewhat unusual for us, in these days of boasted liberty of opinion, to have to record the actual imprisonment of a servant of Christ for no other cause than that he was faithful in preaching the everlasting gospel. Yet it is true that Dr. Kalley, who, for four or five years, has been labouring among the benighted Portuguese in Madeira, ministering at once to their temporal and spiritual necessities, has been thrown into prison by the authorities of the island. Dr. Kalley is a Scotchman, a native, we believe, of Kilmarnock, and was ordained by the London Missionary Society, it being intended that he should proceed as medical missionary to China. Circumstances occasioned his detention at Madeira, and finding a door of usefulness opened there, he practised among the natives, and while he healed the body, he neglected not the immortal soul. His labours were followed by a very wondrous blessing. Thousands have listened to his ministrations; and on one occasion he addressed no fewer than between 4,000 and 5,000 people, who had assembled from all quarters of the island to listen to the words of life. But the darkness of Popery thus coming in contact with the light, could not rest till the light was quenched; and so the authorities, urged on by the priests, and, we believe, at the beck of the Romish nuncio, have thrown this witness for the truth into jail. The charge preferred against him is *blasphemy*,—i. e. not adoring the Virgin, and abetting apostacy and heresy.

In order to furnish our readers with a full account of this extraordinary proceeding, we subjoin two letters, written by the Rev. Alexander Moody Stuart, of St. Luke's church, Edinburgh, who was on the spot, and is familiarly acquainted with the facts. The first is a letter addressed to his congregation, and is dated Funchal, 2d Feb., 1843:—

"In our life of exceeding quiet and outward sameness from day to day, we have been accustomed to look to Scotland as a scene of spiritual trial; but within these few weeks we have been unexpectedly called to witness a fierce assault of the great adversary, and a noble conflict for the truth as it is in Christ Jesus.

"You are probably aware that Dr. Kalley has, for several years, (I believe four,) been labouring with unwearied zeal amongst the native inhabitants of this island, who, under the yoke of antichrist, have been sitting in darkness and in the shadow of death. The numerous instances of benefit resulting from his medical advice had procured him great favour with the people,—had disarmed such as would otherwise have opposed his religious instructions, and had even drawn forth, about two years ago, a public vote of thanks from the local authorities. Through the influence of interested parties an attempt was made to silence him; but the government did not interfere against him, and he was permitted to continue his labours. At that time, in his discourses, he was more full and urgent in expounding saving truth than in exposing religious error. But within the last twelvemonths he has been led to insist more than he had formerly done in public on the guilt and folly of worshipping saints and images, and other sinful practices and doctrines of Popery. Meanwhile the institution of schools, and the distribution of Bibles and Testaments, to the number, I think, of 2,000, had been gradually leavening the minds of many with the knowledge of religious truth, although few had ventured to renounce the Church of Rome.

"Last summer, while Dr. Kalley was residing and preaching in the north of the island, there was evinced a far greater thirst for the Word of Life than had ever been manifested here. The people assembled in great numbers from the surrounding country; sometimes as many as 1,000 or 1,500, and many of them from great distances, of which a vivid indication was given in the boughs of the trees under which they sat while hearing the Word, being everywhere hung with little bags of provisions. To their perishing souls the Word had become intensely precious, both in the perusal of it for themselves and in the hearing of it preached. The desire for Bibles increased, while their images of wood and stone fell into contempt, and in some cases were cast to the moles and to the bats. Still I am not aware that the communion of the Church of Rome was abandoned, except in so far as confession was less regarded, and in a few instances given up altogether. To flesh and blood it is a fearful step openly to give up all for the sake of Christ!

"One of the last times that Dr. Kalley preached at that season was in the village of Santa Cruz, where there was a gathering of 4,000 or 5,000, who, in their eagerness to hear the Word, rushed past their parish priest in the midst of his remonstrances, while the dense crowd crushed him to the wall in perfect hopelessness, but without, I suppose, any intentional disrespect on their part. How wide and deep an influence must have been at work in the minds of the people, to draw 5,000 from their scattered hamlets to hear a Protestant and a foreigner! It was here that afterwards commenced the present hostilities against Dr. Kalley, in the prosecution of a woman who refused to worship an image or a crucifix; but not, it was believed, on the woman's account so much, as for the sake of removing the honoured preacher from the island.

"On examination, she refused to acknowledge any divine virtue in the image, and has hitherto stood firm to her confession, for which she is now imprisoned.

"The next step was the prohibition of Dr. Kalley from preaching, accompanied with a regular charge against him for what he has already done, craving the confiscation of his goods, and banishment to the coast of Africa. If he chose to leave the island, this prosecution would of course be dropped, and if successful, will end in nothing more than his being sent to some other missionary field; or if he consented to abstain from preaching, he might no doubt remain quietly here. But this is just such a season as is fitted to bring to light the real fruit of his labours; and if he left the people now, the inquirers would be sheep without a shepherd, and the dead would be left in their sins.

"He refused at once and decidedly to desist from preaching. The prosecution is of course proceeding, and we are fearful of the issue. It does not appear at all evident that he has done anything contrary to the laws of the country; but if there is a doubt, men's natural aversion to the light may too readily cast the balance against him. How sad, if the lamp that has just begun to burn in this dark island should be so speedily extinguished! God can preserve it amid the fiercest blasts; and my chief object in writing is to entreat you to pray that He would keep this trembling light in the hollow of His hand, till He kindle the smoking flax into an overpowering flame.

"This legal prosecution is in one sense by far the most important and serious element in the present opposition to the gospel, and was at first the only one that excited any positive alarm. But although all other hostilities may end in mere noise, it is impossible in a country like this to tell in what they may at any time result. There is at present the most bitter feeling of hatred to Dr. Kalley, not only in the priests and the medical practitioners, but in all the better classes of the city. This feeling is so general, and the excitement so great, that none of his Portuguese friends dare show him any countenance or speak a word in his favour, while he has been for two weeks subjected to a constant succession of threats and annoyances.

"First, a placard was affixed to his door, threatening him with death if he did not desist from preaching; then his windows were broken at night. Then, another night about twenty persons, supposed from their dress to be gentlemen, made a sort of riot before his house. Yesterday, a Portuguese gentleman, who, at the commencement of this interruption, had advised Dr. Kalley to cease preaching against the errors of Rome, and for a time to be quiet altogether, again entreated him to desist, but in vain. He then besought him with tears, and said that if he persisted he would be stabbed. Dr. Kalley re-

plied that if it were so, it would only carry him a few years sooner to glory. On the one hand, these threatenings may be mere bravado, and may end in nothing, for the people are fond of noise, and it is proverbial among them that 'a threatened man lives long.' But, on the other hand, assassination is much more familiar to their minds than to ours, while the punishment of murder is at once extremely slow and extremely uncertain.

"In their attempts at intimidation, they have tried to alarm Dr. Kalley's family by calling out—'Is not the murderer of such a one and such a one, still walking about?' And in such a land the life of one who has incurred the hatred of many cannot be reckoned as safe.

"In these circumstances his family (wife, mother, and sister) are much to be sympathized with, and can scarcely be otherwise than in a state of uneasiness and distress. He is himself remarkably cheerful and well; and the Shepherd of Israel, who has so graciously kept his mind staid on Him, and therefore in perfect peace, can also be his shield by night and day, and cover him under the shadow of His wings. They are all desirous that their Christian friends in Scotland should be made acquainted with their present situation, that they may have the assistance of their prayers, not however for their own sakes, but for the sake of the gospel which is here threatened with extinction. Even here, however, they are not without warmly attached friends for their Master's sake; and it is extremely gratifying to see the interest at present manifested by the British strangers. In consequence of one of the tumultuous scenes at Dr. Kalley's which happened on Monday night, just after some of us had left the house, a number of gentlemen met on Tuesday night at a neighbouring house, to be at hand in case of further disturbance. But there has been no molestation of that kind since, and I hope there will be none. The unfortunate absence of the British Consul, who is at present in England, had caused some delay in securing a sufficient protection; but there is now a regular guard of police and soldiers every night.

"While the shepherd has been thus assaulted, it could not be expected that the sheep would be suffered to repair to their pastures in peace. The congregation, in entering and retiring from Dr. Kalley's house, where he preaches, have been watched, insulted, and threatened. To-day being Candlemas, is one of their holidays, of which Dr. Kalley usually avails himself, and many of the females came to sermon with medicine vials in their hands, to escape molestation. But there has hitherto been no interruption *within* doors,—which, by creating a panic, might be attended with serious consequences, in the crowded state of the place, and the people have not yet been deterred from coming."

In their own families, and amongst their own friends, many of the inquirers are suffering severe and harassing persecution,—the Word of Christ bringing not peace, but a sword. Several of them have been examined as witnesses in Dr. Kalley's prosecution; but as the investigation has been private, there is no account of it but such as is given by themselves; but if we may thus judge, the official books would be rather a curious document. One woman, on being asked to state her creed, rehearsed the ten commandments, with the second *in full*,—which they omit,—and when they had written them down, she said she was sorry she could not keep it, but that was the rule by which she endeavoured to walk.

"When they asked what she thought of Dr. Kalley, she bore a high testimony to his character and usefulness, and insisted on their recording it as her reply to their question.

"But the most interesting of all who have been brought forward, are two men who joined two Sabbaths ago at the communion in the Scotch Church,—our first communion here, and their first, in a true Church of Christ. They understood little English, but more than they could understand of the *Romish* mass in Latin, and the scriptural ordinance is so plain that it speaks for itself. They had long given up the Church of Rome, and desired to be united to another; but the Church of England here is so little removed from Rome, that they could not partake with her, and so waited till the sacrament was dispensed with us.

"This happened, as it was ordered, at the commencement of the prosecution; and their communicating just at that time was interpreted as a token of defiance, and excited great indignation both against them and Dr. Kalley. The governor also sent for one of the managers of our church, and told him it was against the laws for a Portuguese to change his religion. These men were afterwards examined, and have since suffered many things for the sake of Christ,—and for

their safety are now kept closely hid. But they appear to have fully counted the cost, and to rejoice in suffering for the name of Jesus. May God give them an hundred-fold more than they have lost in this life with the persecution!"

The second letter is dated, Arran, Sept. 9th, 1843, and takes up the narrative where the above letter left it:—

"On the Sabbath immediately following the date of my letter from Madeira, I attended the afternoon service at Dr. Kalley's, along with the Rev. Mr. Robertson, a licentiate of our church. The place of meeting is a large room in Dr. Kalley's house, which, with the adjoining lobbies, has sometimes, I believe, accommodated about four hundred persons, although at this time the ordinary congregation probably did not exceed two hundred. After sermon Dr. Kalley, having heard that the congregation were interrupted in dismissing, went out along with Mr. Robertson and myself. Amongst those who were insulting the people as they passed, there were at least one of the superintendents of police, and another man holding some official situation, which, in one of the accounts of Madeira, he is described as having obtained in reward of his activity in getting rid of obnoxious persons, which he is said to have accomplished by squeezing them to death in his arms. The correctness of this statement may be doubtful, but when once connected with the huge athletic form of the man, and the savage grin of his countenance, it was not easily dissociated. Another of the band enjoyed a similar reputation for the successful use of the knife. When Dr. Kalley stepped forward, they suddenly broke out into a horrific yell, whirling their arms round their heads, beating their breasts, and shouting with such excitement of features, violence of gesture, and fierceness of vociferation, as to cause at first a thrill of surprise and amazement. The whole scene was so thoroughly different from any thing British, that I could liken it to nothing but the savage war-dance; and although nothing was more improbable, it was difficult at first not to expect them every moment to spring upon their victim,—Dr. Kalley standing within a yard of them with the utmost coolness and good nature. It soon became evident that it was to end as it had begun, in mere noise, and, when not a dozen of persons could be incited to join in the uproar, the whole affair became ludicrous. Some of them said afterwards, that it was an act of religion, resembling, I suppose, the tumult at Ephesus,—the shout of 'Great is Diana of Ephesians' being supplied by another not unlike it, 'Long live our Lady;' but, from the smallness of their number, and the fierceness of their cries, they were quite exhausted in less than the space of ten minutes.

"These proceedings were soon followed by more vigorous measures. Policemen were stationed at the various roads leading from the country to intercept the congregation; a proclamation was issued by the governor, prohibiting their meeting; officers placed at the door enforced this prohibition, first by dragging to prison those who ventured to enter, both men and women, and afterwards by demanding and writing down their names for prosecution. One gentleman, indignant at this invasion of liberty, came to Dr. Kalley's for the purpose of having the question tried, and the law authorities found that the act of the governor was illegal; still this did not prevent the harshest measures being employed against the common people, and the congregation in consequence scattered. Such, however, was their desire to hear the Word, that although the service did not commence till eight, a number came in from the country by four in the morning, and were safe in Dr. Kalley's before the arrival of the police. One man who was in prison particularly excited the compassion of those who visited him, by his sorrow for his children, whose destitute condition so affected him, that during the few days of his confinement he was constantly crying. The first Sabbath after his liberation he repaired straightway to Dr. Kalley's, passed the officers, gave them his name, and entered, weeping all the time in the prospect of a second imprisonment.

"At our second Scotch communion, in the end of March, there was a female Portuguese convert admitted, so that we had three converted natives partaking with us of the Lord's Supper. This, however, was done with the greatest quietness, and unknown to the rest of Dr. Kalley's hearers, lest means should be taken to prevent their communicating, and therefore gives no idea of the number who might join a Portuguese Protestant church. Dr. Kalley expected that if an opportunity were given to them of a communion administered in their own language, about thirty might apply for admission, although probably he would

not be prepared to receive them all. The progress of matters from the month of April I have had no opportunity of knowing till now that I have heard of Dr. Kalley's imprisonment,—an event of which, at that time, there was not the remotest apprehension. He expected and desired the case to be tried, being confident that he had not trespassed the laws, but had no fear of imprisonment previous to trial.

"If this case is taken up, as I trust it shall be, by the Christian public of Britain, they may rest confidently assured that it is solely for his Master's sake that Dr. Kalley suffers. With noble disinterestedness he has laboured for some five years in Madeira without remuneration from any quarter, and his zeal has only been equalled by his singular prudence, moderation, and meekness. A stranger in country, in language, and in religion, it would nevertheless be difficult to name another individual in the island who has enjoyed to an equal extent the respect and affection of the inhabitants. While his character has been such as to conciliate friendship, his manner of bringing out the truth has been marked by the greatest prudence, or, to speak more exactly, by the extreme of caution. The substance of his preaching has always been the exposition of truth; the exposure of error has been comparatively rare, and only in so far as seemed absolutely necessary. He has never entered into a general condemnation of Popery as a system, far less indulged in the slightest abuse of its ministers or its ceremonies. The ground of the present enmity is therefore simply the offence of the cross, hatred to the truth as it is in Jesus, and still more, irritation at the blessed effects which that truth is producing among the people."

TURKEY.

MASSACRE OF THE NESTORIAN CHRISTIANS.

We refer our readers to the Review of Dr. Grant's History of the Nestorians, which is concluded in the present month, (page 482,) for a full description of a people who have, of late, excited a deep interest in the public mind. How soon may the fairest prospects be blasted! The annexed account, copied from the "Oxford Chronicle," of an attack on them, which has been attended with fearfully calamitous results, will now be perused with much sorrow.

The expedition of the Pacha of Mosul against the mountain Nestorians has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the patriarch were the objects of peculiar barbarity, the former having been literally sawed in two, and the latter most shockingly mangled and mutilated. The patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them, indeed, had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of learned and scientific men been awakened with respect to them, than this terrible visitation befell them, and the public is called upon to sympathize with them in their destruction, before, perhaps, it had become generally aware of their existence. Thus a sect which had preserved its independence during centuries, and had resisted the persecuted sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed, which, in its simplicity and isolation, had maintained the doctrines and forms of a primitive church for above fourteen centuries, and which had escaped the corruption of religion, of morals, and of character so conspicuous in all other Christian sects of the East—has now,

in the weakness of Mohammedism, and in the strength of European Christianity, been delivered over to destruction.

Oh religion! what crimes are committed in thy name! To ministers of the Established church of this country, and to the efforts of Roman Catholic priests are these horrors to be attributed.

The facts are as follow: some years since American Christians, participating in the interest which the Nestorians, as a body of nominal Christians in the East has always excited, showed their sympathy in a practical manner. Animated by a desire to revive the spirit of pure Christianity, and to promote education amongst the mountaineers, Dr. Grant, an agent of the American Board of Missions, penetrated the mountain-fastnesses of the Nestorians; he established schools, and other educational agencies, and enjoyed the confidence of the pupils to a considerable extent: and a work recently published by Dr. Grant, gives a most interesting account of the religion and manners of these people.

But the success of the American mission provoked the envy of Roman Catholic missionaries at Mosul, and we are deeply concerned to add, excited similar feelings in certain quarters at home; feelings which led Roman Catholics and English Episcopalians to enter upon intrigues which have ended in this mournful catastrophe. We give the following extracts from the letter of the correspondent of the *Morning Chronicle*, at Constantinople:—

"No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavoured to counteract it. The English High Church was also jealous of American encroachments in the midst of a sect still venerating Episcopacy; and an additional fire-brand was thrown into the country last autumn, in the person of the Rev. Mr. Badger."

During the last winter the American missionaries were the objects of intrigue; and the proceedings of the Roman Catholic priests were similar in character and spirit to those which have been attended with such melancholy results in Tahiti.

"The Americans, who had been first in the field, only acted on the defensive; the influence they had already acquired among the Nestorians enabled them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the Church of Rome received the earnest co-operation, in fact, became the tools of the French political agents. Mr. Badger enjoyed the support of the British local authority. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding districts, and their governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Papists renewed their separate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence."

The result of these unholy priestly intrigues was, that the Mahomedan Pacha was alarmed,—formed a combination with the Kurdish chiefs against the Nestorians, and then followed the burning of villages and churches, the destruction of the crops, and the massacre of men, women, and children, and an accumulation of horrors upon the innocent victims of priestly intrigue.

The writer from Constantinople, to whom we have before referred, pointedly asks,—

"Are the quarrels of our Church to be transferred even into the East, to our own dishonour, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancour and intolerance? Before the bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their 'heresies,' and to insist upon the only true orthodoxy of the High Church of England, his lordship might have received a lesson of Christian charity

from those very Nestorians, who admit Christians of all denominations to their altars, and receive members of all Christian sects as brothers."

While thus justly censuring Mr. Badger, the writer characterizes with a righteous severity, the politico-religious intrigues of the French emissaries:—

"However reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strongest condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the Church of Rome and French influence. To gain that influence, and to obtain a nominal submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honour, justice, and humanity, are sacrificed by France to gain an influence which can only add to her pride, without conferring a single benefit upon her own subjects, or upon those of any other nation,—an influence as precarious as it is useless. Unable to obtain this influence by honest policy, or by legal means, she assumes the garb of religion, and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul would form a worthy appendage to the history of the inquisition of Goa, or of the Spanish persecutions in South America, modified, however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to French politico-religious agents, and to English High Church intolerance. Strict justice compels us to state that the Americans are, in this instance, without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that, *had the bishops and clergy of the Church of England co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters which we have described would not have occurred;* as it is, one of the most ancient and most interesting sects in the world,—interesting from its origin, from its language, and from the purity of its Christianity,—*has been sacrificed to the religious quarrels of English Puseyites and French Roman Catholics.*"

This deplorable event will excite the strongest feelings in the American mind, and coming while the Episcopal Church in the States is torn by Puseyism, will be a fatal blow to Episcopacy in America. Our bishops and clergy ought to lay this event to heart, and lament in the "dust and ashes" of repentance, this terrible exemplification of the tendency of what are called "*Church principles.*" And every Christian man, every man who loves his kind, should arm himself and stand in the gap against the Satanic spirit of the age,—a spirit which, under pretence of zeal for "*Church principles,*" is attempting to erect a priestly despotism upon the ruins of Christianity, and amidst the wreck of all that constitutes and secures the happiness of individuals, and the welfare of states.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

IMPORTANT INTELLIGENCE FROM TAHITI.

THE following communication, from two missionary brethren who visited TAHITI in February last, supplies decisive evidence of the ardent and steady attachment of the people to British connection, and the growing aversion with which they regard the persons and the authority of their present self-constituted rulers; while it inspires a strong hope that these foreign oppressors will feel at length compelled to abandon a possession which, without any compensatory advantage, they can only retain by continually adding to the shame and dishonour with which it was acquired.

We deem it of the utmost importance to take the earliest opportunity of acquainting the Directors of the political state of things in these islands; and also of the part which we have taken in them.

On the 15th of January, we met, by the special request of the Queen, to

baptize her youngest child. On the same day she received a message from Sir Thomas Thompson, Captain of H. B. M. frigate, the *Talbot*, requesting her to go over to Tahiti, as speedily as possible, to hold a conference with him on the changes which have taken place in her dominions. She had not been at Tahiti since the union of the French flag with her own; but, on the receipt of Sir Thomas's notice, she resolved to go, and requested us to accompany her. We felt the difficulty in which such a step would involve us, from the extreme jealousy which the French feel of the residence of missionaries in the islands, and, much more so, of any act that can be construed into an interference in political matters. When, however, we considered the circumstances of the Queen, the fickleness of her Tahitian friends, and the fact, that there is not one foreigner, unconnected with the mission, in whom she can repose the smallest confidence, we resolved to comply with her request, and leave the consequences with Him "who judges righteously." Our Christianity, nay, our humanity, forbade us to withdraw from her at such a time.

Tuesday the 17th was appointed for the conference at Papeete. Mr. H. therefore left on Monday morning, and went over to Papeete. The weather was so adverse on Tuesday and Wednesday, that the Queen and her party could not get over; but on Thursday morning they arrived. On entering the harbour with her own flag flying, (never having used the new one herself,) she received from Sir Thomas a royal salute. About 10 A. M., she went on board the *Talbot*, when Sir T. hoisted the old Tahitian flag, and gave her Majesty another royal salute, with the yards manned. The weather continued so bad, that Mr. Simpson could not get over in time for the meeting, and consequently Mr. H. was alone. There were present, Sir Thomas Thompson; the Purser; and Mr. C. Wilson, the acting consul in the absence of Mr. Pritchard; the Queen, her husband, father, or foster-parent, her secretary, and two other members of her family. The conference lasted about seven hours; and the substance of the Queen's answers to Sir T.'s inquiries was as follows:—That she knew nothing of the former application made by the chiefs to France, until the document had been sent away—that she herself signed the latter document presented to her by Du Petit Thouars, from the fear, that had she not done so, and hostilities had been commenced, in all probability a large proportion of her subjects would have fallen upon the white population of all countries, and have plundered and murdered them; and had such a calamity taken place, she feared that the governments of the murdered parties would seek redress at her hand;—she therefore signed, in the hope, that when a British ship-of-war arrived, she would be relieved from her difficulties, as she believed that the cord, by which her government and that of Great Britain had for so long a time been bound together, was not yet broken." It will not be necessary to say more on those two days' proceedings, than that, as her Majesty left the ship, Sir T. again saluted her.

On Friday morning, Mr. S. arrived, and had an interview with Sir Thomas, to confirm a statement made by the Queen, namely, "that she had sent as her ambassadors, Mr. S. and a native chief, to attend the meeting appointed to be held by Du Petit Thouars; but that he had rejected the former, because he was an Englishman and a missionary." Nothing of importance transpired from that day to the 26th, besides translating and signing the documents. We then returned to our stations.

On the 2d of February, the Queen sent messengers all round Tahiti and Moorea, requesting all the people to attend a meeting to be held at Papeete. On the 6th, the Queen sent two special messengers, requesting us to attend the meeting. We could not do otherwise than comply, and therefore, casting ourselves again on Him who careth for us, left our homes, and arrived at Papeete in safety.

Feb. 8.—The people have come in to-day from all the districts in a most peaceful and orderly manner: they manifest the liveliest interest in the affairs of the Queen, her government, and laws, and express the deepest concern that they may continue to enjoy the gospel. The meeting is to be held to-morrow: its object is announced to be, to ascertain the views of all the chiefs in reference to the changes which have taken place, to interrogate the four chiefs who signed the former document, on their reasons for doing so, and to elicit from them an expression of their present opinions. Much depends upon to-morrow. Father of mercies, remember thine own cause!

Feb. 9.—About nine o'clock, the Queen, with her husband and immediate friends, went to her large house in Paré, (the name of that portion of the bay where the house stands,) and took her seat upon the verandah. Besides several of her chiefs, there were present Sir Thomas; the purser; British, American, and French consuls; with most of the foreign residents. The people assembled in a very orderly manner in several divisions, in the large court-yard fronting the house. The day was pleasantly cool. Each division, as it entered the court, marched to the front of the house, and the leader of the party ordered the men to take off their hats:—this being done, he called out, "Pomare, our Queen, *ia ora na oe*, mayest thou be saved!" to which all the people responded, "Amen!" the speaker then added, "both now and evermore;" to which they again responded, "Amen."

The respective divisions, having performed this ceremony in the most orderly way that can be imagined, arranged themselves round the yard to the number of about 5,000. The appearance of the men was very neat and clean. Some were dressed in military uniform—others in white jackets and trousers—but the greater part were clad in a white shirt, and printed *round-about*. The females were dressed in white and various coloured prints, which gave to the whole a very imposing appearance. Many expressions of approbation were elicited from the foreigners, both as to their appearance and their conduct. When the people were all settled in their places, the Queen's speaker came forward and said, "It is the Queen's wish that the proceedings of this day be begun with prayer." We replied, "To that we give our hearty consent, and will ask Mr. D., as the senior missionary, to pray."

Prayer being concluded, the speaker introduced the business of the meeting by a short address, in which he urged upon all to listen attentively and patiently to every speaker; and said, "Should any hard words be spoken through the day, pray to God, that as they enter your hearts they may become soft, that they may not produce anger." The speaker then read the Queen's speech, in which she commenced by describing her feelings on the present state of things, and said, that she considered herself as banished from her kingdom. A letter was next read from the British Admiral, expressing the sympathies of the Queen of England towards Queen Pomare. The speaker then proposed the question to the principal chief of each district, "What is your desire, in reference to the new state of things?" and each replied, in the most unqualified terms, that Queen Pomare was their only Sovereign—that they desired to retain the flag given to them by Great Britain—that they had their own laws and teachers—and (with an emphasis not soon to be forgotten by those who heard the declaration) they added, "and the Bible has been sent to us from Great Britain, and we need no more, and wish for no more."

The four chiefs, who signed the first document, which was sent to France, inviting the aid of that nation in the government of Tahiti, were then asked separately, Why they had sought the aid of France without the knowledge of the Queen? to which her regent, Paraita, replied, "That so many difficult cases had occurred, and the missionaries not interfering to instruct him what he should do, he signed the document which had been previously prepared by the French consul." Paiti, another who signed it, brought the same charge against the missionaries. Tati and Itoti said they signed it, "because they saw the names of the two former chiefs attached to it." They were again asked, "Do you wish the aid of France?" to which all replied, that they had no such wish, and only signed the request, because they were teased to do so.

The Queen's speaker then stated, that it was her wish to be on friendly terms with all foreign nations; but, should she require the aid of any nation, it was her intention to seek it from Great Britain; and when she died, *that* aid should be sought from the same source for her heir, and for his heirs after him to the latest generation. Her great ally was Britain; from thence she had her teachers, her civilization, laws, and religion, and she was resolved to have no others. All the chiefs responded to these statements in a most animated manner; and then the whole body of the people expressed their cordial assent by a show of hands, many putting up both hands.

Mr. A. concluded the proceedings with prayer, and the meeting was dismissed in the most orderly manner. All the foreigners, with whom we conversed, expressed their surprise and joy at the very excellent way in which it was conducted.

SAMOAS.—FORMATION OF A NATIVE CHURCH AT MANUA.

(From Rev. W. A. Murray, Tutuila, Nov. 28, 1842.)

SINCE I last wrote, we have had a visit from Matthew Hunkin of Manua. He came, accompanied by five persons, natives of that island, whom he considered Christians. So far as I had opportunity of judging, I felt disposed, with our deacons, to concur in his opinion: accordingly they were consecrated to God by baptism, admitted to church-fellowship, and returned with Matthew to Manua, to form there the nucleus of a Christian church.

There is a considerable number of the natives at Manua, whom Matthew believes to be converted to God; but the vessel, in which he came to Tutuila, could not bring more than five. Their visit, and the accompanying circumstances, formed a very interesting event. Atiu, the principal man of the little party, had been a distinguished leader in the perpetration of those deeds of darkness for which Manua was formerly distinguished. It is the universal testimony of all the islanders, including the Manuans themselves, that they greatly exceeded the natives of the larger islands in barbarity and ferocity. Cannibalism hardly ever existed on the larger islands, and in times of peace, the practice of lying in wait to murder each other, was not of frequent occurrence. All parts of the islands, moreover, held, at times, friendly intercourse; but it was the reverse of all this at Manua. The hostile parties were at no time thoroughly reconciled; and, small though the group is, the inhabitants never met in one body, not even those of Tau, the largest island, till they came together last May to hold a Missionary meeting, and collect arrow-root to aid the funds of the Society!

At that meeting there were numbers of aged people who had been born, brought up, and grown old, within a few miles of each other, and yet had never met, nor had ever seen each other's islands or places of abode,—a very extraordinary thing in savage life. Many more were there who never met before but as enemies, thirsting for each other's blood. Their speeches on the occasion are said to have been deeply affecting. Since our arrival in the islands they have been at war—I know not whether more than once. Of one engagement I have had an account. They were assisted on one side by five foreigners—four Europeans or Americans, and one Tahitian. Four of these were killed, and two of them (the Tahitian and one of the whites) were eaten: the other two were killed at such a distance from the homes of the victorious party, that they could not conveniently convey the bodies thither, so they were not devoured like those of their companions. The fifth fled into the bush, and there perished. On this occasion several Samoans were also devoured by their unnatural countrymen. We have in our church a man who fought in this war, and who himself killed one of the foreigners.

The natives, in eating these foreigners, were chiefly instigated by feelings of revenge; they had rendered themselves so obnoxious to them by their tyranny and cruelty. It is not more than five or six years since these things transpired, and it is little more than one year since the islands have been under the care of an European teacher; so that the change that has been effected is surprising and encouraging in a high degree.

GENERAL PROGRESS OF THE BANGALORE MISSION.

(From Rev. B. Rice, Bangalore, Dec. 23, 1842.)

A heathen mind yielding to the truth.

IN conversing with the natives who have called to see me, encouraging facts have occasionally come under my notice. Not long ago, I received a visit from an individual whose place of residence is 150 miles away, and some distance from any Mission-station. He told me that, about three or four years since, a missionary came to his town, from whom he received some books, by the perusal of which he had been led to abandon Hindooism and profess Christianity. Upon inquiry, I found that the books were, the Gospel of Matthew and some tracts. During

his journeyings from place to place in the pursuit of his trade, he appears to have met with other missionaries who supplied him with various portions of Scripture, and a considerable number of religious publications. I examined him as to his knowledge of divine truth, and found that he had a general acquaintance with the leading facts of the Bible, and understood, also, the way of salvation through Christ. His public profession of faith in Jesus had, he said, exposed him to much persecution, particularly from the members of his own family, who had branded him with the name of "a fool."

I should like to have seen in him a greater conviction of the evil of sin. There was, however, such an appearance of honesty and deep seriousness manifested by him, that I could not doubt his sincerity. He was only passing through Bangalore on his way home. I had, therefore, no further opportunity of talking with him. All I could do was, to furnish him with suitable books, exhort him to constant study of the Scriptures and prayer, and advise him to seize every opportunity of conversing with Christian missionaries, in order that he might become more perfectly instructed in the way of the Lord.

Partial reception of the Gospel.

Another person, who appears favourably disposed towards Christianity, has been to see me several times. He states, that for twelve years he regularly visited the temple of Venkataramana, and made *poojee* (or worship) every evening; but that he had left off this, and all idol-worship, for the last two years. He is now in the habit of praying to the one living and true God, through Jesus Christ, using for that purpose some prayers which he found in one of our tracts. This is good so far. A proper sense of the wickedness of his past course, deep contrition on account of it, and a humble faith in the Lord Jesus Christ, are, however, apparently wanting. I spoke to him fully on this subject, set before him the spiritual nature of true religion, and advised him not to rest in the mere avoidance of one particular act of sin,—such as idolatry; or in a formal attention to one particular branch of Christian duty—such as prayer; but wholly to abandon the path of error, and devote himself unreservedly to the service of God through Christ. "A forest," he replied, "cannot be cut down at once—you must take the trees one by one;" intimating that this was the course to be pursued, in regard to the erroneous sentiments and evil practices to which he had been accustomed as a heathen.

Spiritual blessings precluded by indecision.

There is another man who has visited us frequently, has read many of our tracts, and seems to have had his mind partially enlightened. He is a worshipper of Shiva, and was in the habit of wearing the linga, which is, with that sect, an object of adoration. The last time I saw him he told me that he had left off this, believing it to be improper, but complained that he had not found that peace and joy which he had been led to expect, although in this and in other respects he had endeavoured to conform to the requirements of Christianity. I, of course, told him that he could not enjoy that blessedness which the gospel is designed to impart unless he cordially embraced it, and yielded himself up entirely to its influence. He admitted the propriety of this, but alluded to the reproach and suffering which the open abandonment of the religion of his forefathers would bring upon him, and inquired how he was to live when cast out by his relatives and friends. I read to him some portions of the New Testament referring to this subject, and advised him to "seek first the kingdom of God and his righteousness," and trust in the Lord to provide for and preserve him. He acquiesced in what I said, but his countenance indicated that the feelings of his heart were, "It is a hard saying, who can bear it?"

CANARESE FEMALE SCHOOLS AT BANGALORE.

(From Mrs. Rice, Bangalore, April 24, 1843.)

Success beyond expectation.

Long after we were prepared to commence our boarding-school, we were much discouraged by the difficulty we experienced in obtaining children; but God, who

has hitherto sustained us under many disappointments, has graciously permitted us to realize to some extent the accomplishment of our desires. About the middle of the year, one little girl was committed to our care—shortly after another; and, towards the close of the year, several more; so that we now number ten girls, (some of whom are exceedingly interesting,) entirely removed from heathen association and example, and sharing the blessing of Christian instruction. These children are taught reading, writing, and arithmetic, in Canarese: they are also instructed in English, plain needle-work, marking, knitting, and spinning.

Extent of encouragement.

Of course, from the short time they have been with us, we cannot say much respecting their progress, but it is such as to encourage pleasing anticipations. Several of them begin to read with considerable fluency, and particular care is taken to teach them to understand, and reverence the sacred volume. They regularly attend public worship twice on the sabbath; and the greater part of the remainder of the day is spent in acquiring religious instruction.

Earnest of spiritual fruit.

One little girl, who has been but a short time with us, and who was brought up in the grossest idolatry and superstition, has appeared much interested in what she has heard since she entered the school, and has frequently been overheard talking to the other children of the folly of worshipping idols, and the propriety of serving the one living and true God. The children appear very fond of singing, and their voices may daily be heard singing "Oh, that will be joyful!" to a Canarese hymn, which Mr. Rice has prepared for that tune.

Opportunities for the benevolent.

It would afford us much pleasure if a few Christian friends, who feel interested in female education, would undertake to support these children—£3 per annum we calculate would be sufficient for each child. Any party thus subscribing would have the happiness, at least, of reflecting that they had been instrumental in rescuing an immortal being from heathen influence, and placing her under Christian instruction. They would also have an object for special supplication at the throne of grace, that the instructions imparted to the child might be watered by divine influence, and result in her decided conversion to God.

Extension of effort.

Within the last few months, we have also formed another day-school in a populous part of the Pettah; so that we have now three Canarese female day-schools, containing altogether, between sixty and seventy girls. Every Thursday afternoon they all assemble at my house for examination; and I am sure Christian friends, whose sympathies are awakened, and whose compassion weeps over the ignorant and degraded condition of the daughters of India, would feel their hearts thrill with holy joy, could they witness this company of heathen children assembled together to receive instruction from the word of life. Their appearance, while it would deeply affect, would also greatly interest an English eye. Most, if not all of them, bear the mark of idolatry, in one form or another, upon their foreheads, while the persons of many are profusely decorated with ornaments, and, on special occasions, even burdened with their weight. These consist of ear-rings, (for the reception of which some have their ears pierced in six or eight places,) nose-jewels, ornaments for the hair, necklaces, and chains, (of which on one Brahmin girl I have counted ten,) bracelets of gold, silver, and tinsel, a broad silver belt for the waist, and silver bangles of some pounds weight on the ancles.

Urgent need of assistance.

Thus I have attempted to give some account of the progress of our Canarese female schools. It is at present the day of small things; but we have reason, abundant reason, for gratitude to God, for the measure of success which has attended our feeble efforts. At present our exertions are greatly restricted for want of the necessary means. We could easily establish many more schools had we funds at our disposal to enable us to do so; but our resources are now quite exhausted, and unless timely aid should arrive, we shall be under the painful

necessity of curtailing the number of those already commenced, which would be a great discouragement to us. Aware that donations are frequently made to your Society for the promotion of Female Education in the East, allow me to request that a portion of these contributions may be appropriated to the support of these schools.

NATIVE FEMALE EDUCATION AT VIZAGAPATAM.

(From Mrs. E. Porter, Vizagapatam, March 20, 1843.)

Providential care of the orphan-school.

THE very kind reception which was given to a letter I addressed to you in November, 1841, on the subject of our native orphan-school, encourages me to hope I may be excused in again bringing it before you. I am the more induced to do so, since I have reason to believe that God has condescended to use this mode of communication as a means for stirring up the hearts of his people to an increased interest in the welfare of the poor neglected and degraded females of India. As one proof of this, I may mention a circumstance which was to us a most heart-cheering indication of our heavenly Father's care, and the sympathy of our fellow-Christians.

Last Sabbath, Mr. Porter and myself had been talking about the school, as to its present condition and future prospect of support; and, from the state of our funds, our spirits were somewhat depressed, and our faith tried. At that very time the post came in, bringing a letter from a gentleman residing at Hong Kong, of whose name we had never even heard, stating that he had read in the *Evangelical Magazine*, received from England, an account of the school at Vizagapatam; regretting that it had not met with the support it required; and begging we would accept 300 rupees (£30) as a donation "from a Friend."

Another instance of the Lord's gracious care I cannot forbear mentioning. During the absence of Mr. Porter, I was one day in great distress for money, when I received a letter from a pious soldier at Hyderabad, a member of our church, enclosing 100 rupees.

Necessity for continued and liberal support.

On seeing the names of many of our friends in the *Missionary Chronicle*, I could not but feel thankful for their kind assistance, and thank God and take courage; and I must beg you will allow me, through this medium, to return them our warmest thanks: at the same time they will permit me to urge upon them the importance of continuing their kind support. The cause itself does not diminish in its importance, and the means of support are not more certain than they were.

Abject state of the women of India.

Could you, my dear friends in Britain, know the lamentable ignorance existing among the females of this country, and the idea that generally prevails of the impossibility of their learning, you would see how important it is they should be convinced of the contrary, by *seeing* that *it is* possible. One day a poor woman came to me, with a very bad leg, and asked, "If Mam could make well?" It was so bad that I feared it never would get better. She was certainly the most stupid and repulsive-looking woman I ever saw, and I thought it next to impossible that a beam of intelligence should ever light her debased countenance. However, her leg got well, and with more joy in her face than I had thought her capable of showing, she came to tell me of it.

I asked her, if she had died, where she thought her soul would have gone? She laughed, and said, "Soul? what? I a woman, what I know?" I told her that *that*, which made her capable of being glad or sorry, was the thinking part of her, and would never die. She still laughed, and said, "I a woman, what I know?" I asked her what she thought would become of her? She said, That she supposed when her body was burned, all would fly with the ashes together in the wind. I tried to persuade her to go and hear Mr. Porter, when he preached in her village; but the only reply I could get was, "What can I know? I only a woman."

Happy results of Christian Instruction.

This is no uncommon case: the women here have a most degraded idea of themselves; and, as to the soul, the generality of them believe it to be like wind. How striking a contrast is this poor woman to one of our little girls who died some time ago, and, when she was departing, exclaimed, "I am going to Jesus; my body will die, but my spirit is going to Jesus, where I shall be always happy." It is no small comfort to me to hear little children in the school repeat, and, I believe, *understand*, the well-known words of Dr. Watts's Catechism, "I am a creature of God, for he made me both body and soul; and I know I have a soul, for I feel something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do." Now a poor child is made wiser by reading and learning this short sentence than she would be by reading all the shasters of the Hindoos.

One day when the school-children were passing through a large feast, one little girl said, in her own language, to a Brahmin, "Sir, what for all this,—will it please your god?" "Yes," he replied. "How, Sir, he cannot see or hear, or know; nor can he save you." He replied, "Who is your God, then? can he?" "Oh, yes, Sir, he can save, for he made me and you; and, if he did not keep you alive, you could not serve your god, and if my God had not made the rice, you would have none to take for sacrifice to yours." The Brahmin turned to the mistress, and said, "We cannot answer these children—they are low caste, from whence, then, get they this sense? Our words are foolish to them."

Ignorance of a native Princess.

There are three reasons which, it appears to me, should induce British Christians to urge on the cause of female education in the East—the sad, sad, ignorance of the native females—the strong and manifold proofs we have had of their capability of learning, and, in many instances, their anxiety to be taught. The first two I think I have, in some measure, proved; and, as a proof of the last, I will mention a circumstance which Mr. Porter met with a few weeks since. On his journey from Bangalore to Cuddapah, as he was passing through Punganoor, he stopped at the palace of the Ranee, the widow of the late Rajah, who has two sons, one of them heir to the Zemindary or Principality. Mr. Porter was first introduced to the sons, to whom he preached the salvation of Christ. Their mother, the Rance, hearing of this, sent a message to request he would come and tell her about the new religion, and begged he would also preach to her the truths of the Gospel: of course, Mr. Porter was not allowed to see her, but she sat behind a screen, or door, where she could hear him. He read and expounded part of the fourth chapter of John, on the love of God manifested in the gift of his Son, and spoke of the need of a Saviour arising from the sinfulness of man.

He then told her how desirable it was her sons should be sent to Madras, where they might have a good education, which would be of far more value to them than money or power. She expressed herself much pleased with all she had heard, and remarked that what he said on religion was very good. She then asked for some books for herself and sister to read, which Mr. Porter sent her. Now this poor lady, though a queen amongst her own people, knew less respecting the truth of Christianity than the youngest child in our school, and yet she would have been glad to know more. Oh! that some little maid from one of our Mission-schools might be sent into her house, as was the little Hebrew maid into the house of Naaman the Syrian, who should tell her of the love of the God of Israel; and to this I look forward as the result of our present labours.

Conversion of the young earnestly sought.

The individual good of the children committed to our care is, of course, the primary object we have in view; but I long to see the same result as Mrs. Mault has been permitted to see—the taught becoming teachers: for this we labour, for this we pray, and for this we entreat your prayers. May I request that once a-month at least, say *the second Monday*, you will make this school, with all other female schools in India, the object of your kind and fervent supplication. From the accounts we receive from England, we rejoice to find that

the Missionary spirit amongst the young is increasing. God grant it may continue to do so: there is no fear of too great an extension of it. "The field is the world;" and in this vast field, how few, how lamentably few, are the labourers for God! how awfully numerous the agents for Satan! Souls—never-dying souls—are passing into eternity without hope and without God. In this place alone are 50,000 inhabitants with two Missionaries; in Chicacole, 40,000 with one Missionary; and in the Cuddapah district, only one Missionary to upwards of 1,000,000! Is it not, then, desirable that we should throw all the energy we can into our schools, that the children therein taught may become teachers among their own countrymen?

ROBERT CHAMBERLAIN, NATIVE TEACHER.

(From the Rev. James Russell, Nagercoil, May 4th, 1843.)

I HAVE the pleasure to forward, for the information of the friend who supports the reader, called ROBERT CHAMBERLAIN, the translation of a letter, containing an account of himself and his labours, which he wrote at my request. He is one of the oldest readers in my division, and a Pariah. His congregation, consisting of 308 souls, are chiefly of the same degraded caste: he is a truly pious man—unwearied in his efforts to do good not only among the people of his charge, but among all with whom he comes into contact. He is not destitute of talent, but his advantages have been limited. The most striking features of his character, however, are his piety, unswerving integrity, and unremitting effort. On the Lord's day he has no fewer than five services; his congregation being in two different villages, about a couple of miles from each other; and besides these he holds a bible-class containing upwards of forty pupils.

To the most kind and honoured Benefactors, and Directors, of the London Missionary Society.

BRETHREN IN CHRIST,—I stated in my letter of December 1831, that I had been appointed a reader by the Rev. C. Mead, in 1822, and that I had been engaged in preaching the Gospel to the people connected with this Mission. Since the time I last wrote, I have been stationed at Mylandy, and employed in preaching the gospel to people of various castes and religions. And, because in many cases I am not allowed to enter their houses nor places of assembly, I have embraced every opportunity of reading and speaking to them in the markets and high-ways. I praise God with a joyful mind for choosing me from a most humble family, and appointing me to such an important work. My continual prayer to him is, that by his grace my poor labours may be blessed.

I will now speak of the evil disposition shown by the heathen towards the Gospel and towards Christians. Some time ago, the higher castes manifested the spirit of the ravening lion, oppressing the poor Christians, making every effort that there should be no such persons, and that the religion which we had embraced, the worship we observed, and our places of worship, should all cease to exist. On one occasion, the heathen people in Mylandy lodged a complaint against me in the court, stating that, although his Highness the Rajah had given orders to allow the chapel to be erected, I had caused it to be erected close to their village; that the Christians were accustomed to go through the public streets on marriage and funeral occasions; and that I was the cause of their doing so: that I had built a dwelling-house of the same kind as the higher castes, contrary to custom; and that the Christians and myself were very bad people, because we put on clean and decent clothes like other persons.

In this way they caused me and some other poor Christians to wander about, and to suffer much, for about five years, pulling down our houses, and making us pay heavy fines. Notwithstanding all these things, God, who is rich in mercy, frustrated their designs, neither allowing our chapel to be destroyed, nor our worship to be hindered; but put it into the mind of the Rajah to issue a proclamation authorizing every one to embrace that religion which was most agreeable to his own mind. And I praise God for this his goodness, by means of which those who were shaken in their mind obtained courage and steadfastness;

and for the favours which he has continued to us to this time. Formerly we were esteemed as very degraded, ignorant, and barbarous: but now, there is reason to believe that some among us are intelligent, trustworthy, and truly anxious to obtain the salvation of their souls.

A Christian man named Kuramoodian, from Wiravilly, although a slave, was known to be a pious man, by his good conduct in keeping the Sabbath, listening to the word of God with attention, and greatly trembling when he became conscious of the great sins which he had committed against God. His master tried every method to make him work on the Sabbath-day, but he would not on any account comply. He could not read, yet by great diligence he learned in a very short time a great many questions from the Catechisms, and some portions of the Scriptures; and was very diligent in communicating the little knowledge he had to his neighbours, with a humble, patient, and affectionate mind. By his diligence during the six days of the week, he strove to make up for the time lost to his master on the Sabbath. He and his family were very regular in attending the place of worship, and paid great attention to the preaching of the word; and, by his good example, some of his neighbours were led to renounce their former sinful ways and become followers of Christ.

At length he was suddenly attacked with cholera, when he was indeed found to have set his heart not upon this world, but upon the world to come. For although I happened to go to him at a time when he was scarcely able to speak, I found in him all the appearances of a happy death.

In the congregation under my care, there are some who not only receive the word of God with joy; but, being convinced of the enormity of their sins, have deep sorrow for them, hate them, and strive to escape from them and from their consequent punishment; being thoroughly persuaded that without an interest in the merits of Jesus Christ they cannot be saved. Of such I can now state only one instance. A man named Yesudian, although unable to read, has learned a great many questions from the Catechism; and, being very desirous to lead his wife and children in the way to heaven as revealed in the Bible, he is much engaged in prayer for them. Having renounced all the evil practices of the heathen, he makes every effort to bring all his relations to embrace the religion of Christ. When any of them abandon heathenism, he breaks down their idols of earth, wood, or stone, which they had formerly worshipped. One of these—a large image of stone—he has broken in pieces and made it into steps for his house, and it is now trodden by the feet of men. His constant prayer is, That all the images may be utterly destroyed!

In these and other ways, some manifest that they have experienced a change of heart, while others, as weeds among the wheat, are found to continue hard-hearted. My constant prayer is that God may give them a good heart by sending his Holy Spirit on them: for this I am waiting with patience and great desire, as one who, having sowed seed, waits for the rain. That you and the other good people in England, who do so much for the salvation of the poor heathen, will not cease to pray to God for the outpouring of his Holy Spirit upon us, that the number of true Christians may be greatly increased, is the earnest request of your poor humble servant in Jesus Christ,

ROBERT CHAMBERLAIN.

ARRIVAL OF THE MISSIONARY SHIP CAMDEN.

THE friends of the Society will be gratified to hear of the safe arrival of this vessel from the South Sea Islands on the 26th of July; having on board, as passengers, Rev. Thomas Heath, with a native chief and native teacher from the Samoas—a son and daughter of the Rev. A. Buzacott—four daughters of Rev. J. M. Orsmond—one son and two daughters of the Rev. C. Barff—one son and two daughters of the Rev. J. Rodgerson—and a son of the Rev. W. Day; also Mrs. Morgan (the wife of the respected commander), and two children The Camden is now lying at the London dock.

APPLICATION FOR A PRINTING-PRESS FROM MIRZAPORE.

Among various means of usefulness which have been brought into exercise at this station, through the energy and devotedness of our esteemed brother, the Rev. R. C. Mather, an institution for the education of native orphan children forms one of the most important as well as the most promising. In April last the establishment contained one hundred children—a number which indicates at once the success of the effort, and the difficulty of sustaining it in an efficient and suitable manner. Mr. Mather is careful to pay great attention to the moral and religious instruction of the children, and he has reason to hope that the spiritual reward of the Society in this undertaking will be equally lasting and abundant. His chief anxiety is how to provide appropriate and beneficial employment for the orphan boys, as they grow up to active life; and he has made a suggestion on the subject, which, at his particular request, we present, with our cordial and earnest commendation, to the notice of such friends as may have it in their power to assist the realization of his wishes:—

"It has struck me, after an experience of three years as a lithographic printer, that no plan would tend more effectually to develop the energies of the orphans, besides securing their service in the mission, and effecting a great good to the mission cause, than to combine a type-press with our present lithographic presses. Type-printing is merely a mechanical labour, and many boys would be able to do it who would not be able to lithograph. Now, may we not hope that some friend to the Society would present us with a good Columbian press, and as much type of various sizes as would avail to set us going in the first instance; and with the type, the rollers, the ink, &c. &c., which all contribute to make up the apparatus of the press? My assistant, Mr. Dannemberg, is acquainted with printing, and he would be able to superintend this work in connection with other operations that are in progress."

The Directors most gladly offer to take charge of any articles of the description stated by Mr. Mather, on their being forwarded to the mission-house, Blomfield-street, Finsbury, whence they would be shipped by the earliest suitable conveyance to India.

AFRICA.

Letter from the venerable Mr. Read, Missionary at Philipton, Kat-River, South Africa, dated Nov. 3d, 1842.

My Dear and very respected Friend,—I scarcely know how to make an apology for making you wait so long for a letter from me. I have had so numerous letters to write, that I have from time to time put off, till quite ashamed, as in this case. I hope you will forgive me. I look back with great pleasure to my short visit to Wigton and Garlieston—and, had we railroads across Africa, I should certainly try to pay another visit; but now, I suppose, it is out of the question. I have to return my most hearty thanks to all, the ladies and gentlemen for the articles sent, with my kindest regards to all in which my dear friend Tazatzoe would join were he here. I had the pleasure of his company for eight or ten days not long ago. He is the same man as when you saw him, and I trust he is very useful. His father having died, he is now full chief, and is exercising his power for the good of the cause, and his people more especially.

Since I saw your face, my dear friend, I have seen wonders of providence and grace. God brought me safe over the mighty waters back again to my dear Africa—to my church, and to my family. All were waiting anxiously for my return, and as you may have read, I was received with open arms. My return, I hope, has not been without a blessing. God, I hope, has heard the prayers of my numerous friends in England and Scotland; his Spirit has been poured down from on high. Our church has been replenished with about from 4 to 500 new members from among the various tribes, Hottentots, Caffres, Tongoes, Mantotees, Tombookies, and even Bushmen—and that of all ages, from hoary hairs to children of twelve and fourteen years. We have had for the last two years a great awaken-

ing. This has in part subsided; but we have still, perhaps, from 60 to 70 earnest inquirers after the Saviour, and I hope the Lord will be pleased to add to us from time to time such as shall be saved. When I look back to what Africa was 42 years ago, when I first came to it, then I must exclaim, and say, What has God wrought! The gospel has spread far and wide; the little leaven is leavening the whole lump. The late Dr. Vanderkemp and myself were nearly alone, and our Society also; but now our Society has about 40 missionaries, besides native agents, of which we have not a few. Besides this, 8 or 9 other societies have come to our assistance; but even with all these, it is like the drop in a bucket, for we have thousands of barbarians in our neighbourhood. The Caffres and the Tombookies alone perhaps amount to 160,000, for whom there are at most 20 missionaries, schoolmasters included; and what are these among so many? The gospel is spreading far and wide in the interior. In January last, I left this, with my friend Dr. Philip, to visit the stations in the interior. We travelled nearly 2,000 miles together, and saw the gospel flourishing. There are 20 stations beyond what is called the Orange river. The French missionaries are fine men. They have 7 stations, and God is crowning their labours with success; they have flourishing churches. Our Society has six stations with large overflowing congregations and schools, both Sabbath and day schools; thus knowledge is rapidly increasing. There is a great thirst for learning to read, and all are busy to learn from the oldest to the youngest. Very few of the missionaries of this country have to complain, and say, Who has believed our report, or to whom is the arm of the Lord revealed? Almost all, as soon as they hear they obey. Many, indeed, are pressing into the kingdom of God, and will bear witness against formal professors in England, Scotland, and other places. The word of the Lord is here precious. 'Tis in our days no more a question, Is the time come? The fields are white to harvest; we only want now the gold and the silver to carry on the work. There are plenty of missionaries to be had not only in England and Scotland; but here, in Africa, God is raising up instruments. We have here from 20 to 30 native teachers, schoolmasters, and preachers; and we could employ many more if we had pecuniary means: so that the work is great, and our friends in England and Scotland must come to the help of the Lord against the mighty. Christ is gathering in of the purchase of his blood from every nation, kindred, and tongue, and people; and who can, who dare to refuse aid?—the stones would rise. I wish I could present you one view of our church assembled at the Lord's table, of from 6 to 700 members, of Hottentots, Caffres, Tombookies, Tongoes, Mantotees, Bushmen, and not a few of the late apprentices, the last now made free indeed. To help forward this great work, were the articles sent by our kind friends at Wigton and Garlieston. Children have been induced to come to school, and there the Lord has found them. Very many of the children of the schools are now members of the church here, having felt the power of the gospel. Please present my kindest love to all friends. Brethren, pray for us.

Yours most truly,

J. READ.

ERRATUM.

In our last Number, page 422, line 25th from the top, for "Red sea," read 'Dead sea."

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THE SCOTTISH CONGREGATIONAL MAGAZINE.

NOVEMBER, 1843.

HISTORY OF THE RELIEF CHURCH.

An ancient writer has defined history as philosophy teaching by example. Dr. Struthers, in the history before us,* says, "History fairly laid open is, indeed, a study of human character." History is a careful induction of facts, their full and faithful delineation, their proper arrangement and assortment. The deduction of principles from these facts, the circumstances in relation to which they are developed, their progress and establishment, and the knowledge of human nature in the varied phases of its revolutions, and the special characters which that nature casts up, present the field from which information may be obtained from the study of history, and constitute the materials of which that information is composed.

Few exercises are calculated so much to expand the horizon of thought, increase our knowledge of the moral government of the Almighty, and of the characters and circumstances of the subjects of that government, as an ascent up the stream of time, and a calm and thoughtful return down with its current, observing with attention, describing with accuracy, and treasuring with faithfulness, the various and conflicting facts which transpire on its surface, and which mould and regulate the character of living agents.

The most instructive lesson, perhaps, which history teaches, is connected with the rise and progress of true principles. We see that, in general, it is with much opposition that a new truth imbeds itself among any considerable number of minds. Amid the tempests of time, the surges that rise, and the billows that agitate its ocean, sound principles and elemental truths occasionally disappear from sight, and create a temporary fear that they are lost: the result, however, shows that truth is imperishable; and that at the period when hope of its return was almost extinguished, it rises again to the surface, and emerges to light as fresh and bright and powerful as ever.

* "The History of the Rise and Progress, and Principles of the Relief Church, embracing Notices of the other Religious Denominations in Scotland." By the Rev. Gavin Struthers, D. D. Anderston, Glasgow.—Fullarton & Co. Glasgow.

The ecclesiastical history of this island, north and south, since the Reformation, is pregnant with important events; and presents ample materials for reflection to the Christian philosopher. The two parts of the island exhibit in striking contrast and bold relief the different effects produced by a Reformation effected for reasons of state policy, and accomplished almost wholly by mere politicians, as was the Reformation in England by Henry VIII. and his minions; and one emerging from the bosom of the church itself, and effected by the instrumentality of her own sons, as was the Reformation in Scotland by Knox and his coadjutors. The English hierarchy, after the lapse of centuries, presents the same general features; and instead of advancing onward in the cause of truth, purity, and freedom, has positively retrograded; and at the present moment affiliates more closely in spirit, affection, doctrines, and forms, with mother Rome, than in any previous period of her history. She stands intrenched behind the battlements of human wealth, honour, and power; from her proud and lofty towers she puts forth increasingly imperious claims, scolding her impartial friends, and scowling defiance upon her enemies.

The Scottish Establishment, on the contrary, with a few short calm and sultry days, has been a thing of life and motion. Principle has been constantly struggling within her bosom. The intestine conflict has been so great that the soul has burst from its former dwelling, and is seeking some other home. What kind of ark it will construct for its resting-place remains yet to be seen. We thus behold the mutability of human institutions, and the immutability of principle.

Dissenterism in the south part of the island has not assumed such a high-toned principle, nor such a commanding attitude as in the north. In the former it exists, for the most part, as an exception to forms and modes of worship, and to church government. At the same time there has been no small degree of delicacy and effeminacy in meeting, dealing with, and exposing dominant ecclesiastical usurpation. The deep shadows cast forth by a gorgeous, imperious, and wealthy institution, seem to have awe-stricken the minds of men.

In Scotland there has been of late years but comparatively little controversy respecting modes of worship, and the platform of government. The majority of the people are attached to Presbyterianism. But in the inquiries concerning the best modes of rendering that system effective, questions of a stirring kind, and which enter deeply into the nature of human rights, have been discussed and sifted with an energy, perhaps without parallel in Christendom. It is generally allowed that Scotchmen enter into their church matters with determination, earnestness, and ardour, rising to enthusiasm. When they start an object in chase, they put forth the powers of a vigorous manhood, and urge forward over hill and dale, through brake and covert, till they overtake the object of their pursuit.

But the work under review recalls us from this wider region of observation, by reminding us that our remarks are to be limited to the ecclesiastical affairs of Scotland within the last century, and principally the Rise and Progress of the Relief Church.

Certain antagonist principles are clearly manifested in the church

politics of Scotland. Episcopacy and Presbytery had a long, fierce, and bloody conflict. The *beau ideal* of an Established church, consisting in the balancing of co-ordinate courts and powers, and regulating the boundaries of civil and spiritual jurisdictions, has led to interminable conflict between politicians and churchmen. The scale has never been long held in equipoise, but one party has been trespassing on the supposed rights of the other. The church has put forth claims to supremacy. While ostensibly contending for the 'Headship of Christ,' an attempt has been made to set up an ecclesiastical throne, from which should issue the dictates of authority to king, parliament, and people. The civil power, on the ground of bestowing maintenance, immunities, and privileges on the church, has urged its right to interference and control in church matters. The nature of the Christian church as laid down in the New Testament, the history of the primitive church, and the utter impracticability of enforcing full spiritual freedom, and of carrying out the laws of Christ, while under the trammels of the State, have led to the perception and enunciation of the principle, that political establishments of religion are unscriptural and injurious. The respective rights of office-bearers and members have been subjects of keen discussion, and led to different modifications of presbyterian power, as organized in its church courts; and also to the assertion of those simple, and, as we hold, scriptural principles involved in Congregationalism. The tests to which communicants at the Lord's table are to be subjected have given occasion to much controversy. Some have insisted on subscription to human formularies, and have thus raised the Shibboleth of party; while others have contended that nothing more is required of a person sitting down at the Lord's table, but the faith and obedience of discipleship. These, and some other minor principles, have produced controversy, and formed parties in this part of the island.

In 1690, two years after the Revolution, William again elevated Presbyterianism to be the established religion of Scotland, and granted a very liberal constitution. Many of the Episcopal clergymen then settled in parishes, complied to a certain extent with the change, and great indulgence was granted them. The state of parties, and the exhaustion of warfare, led to moderation and toleration.

The genius of Presbyterianism recognising parity among ministers, and some remnant of franchise among the people, has always been regarded as more favourable to popular civil rights than Episcopacy; hence the aphorism of King James, 'No bishop, no king.' And though there are not wanting numerous instances to give point to the Miltonian epigram, 'Presbyter is priest writ large;' still it has always sought to keep the people, to interest them in its affairs, and in days of conflict and difficulty to lean upon them for sympathy and help. It carries them along with it by appeal and persuasion; and produces its influence over them by the stimulus of the platform. On this account it has not been very popular with that party in the State whose politics are very select and exclusive, and who regard with ghostly dread the liberty and power of the people. During the reign of Queen Anne, in the year 1712, a Tory government laid hold

of an opportunity to pass some stringent laws anent patronage; and among the members of the churches' Assembly found willing agents to assist in subjecting the church still lower under the civil power. An act passed by the Assembly in 1732, led to the protests of the Erskines, and ultimately to the formation of the Secession body. The promptness and vigour with which the Secession acted, and the sympathy which they received from the people, somewhat stunned the Assembly, and induced it to pause. About this time Whitefield visited Scotland in the heyday of his vigour, and the zenith of his popularity. He first joined himself to the Secession party, with whom, however, he could not long act, on account of their exclusive views of communion. The ministers of the Establishment gladly opened to him their pulpits, and thousands were allured back within the walls of the Establishment, by the eloquence of Whitefield. In the parishes of Cambuslang and Kilsyth, remarkable revivals of religion were witnessed. These circumstances infused warmer blood into the church, and enabled it in some measure to recover from the shock which it had received from the Secession of the Erskines and their adherents.

In the year 1708, Thomas Gillespie was ushered on the stage of life. Nurtured by a judicious and pious mother, who led her youthful son to feed by the shepherds' tents, and recommended him to the notice and spiritual advice of the distinguished Boston of Ettrick, she had the satisfaction of seeing him converted to God. A believer in Christ himself, he sought to qualify himself to be an instrument to preach the faith of Christ to others. By the advice of his pious mother he united himself to the Secession, but not liking their exclusive principles of communion, he quickly retired from that body, and repaired to England, where, in the academy of Dr. Doddridge, Northampton, he completed his preparatory studies.

It was the custom among the nonconformists in those times, when a young man had approved himself by the possession of grace and gifts, to ordain him in a public manner by the sanction and cooperation of a number of ministers met for that purpose. This constituted his license and his ordination, and thereafter he might take any call presented to him by a Christian congregation, and commence his labours as a minister of Christ. In this mode was Gillespie ordained in England on 22d Jan., 1741,—Dr. Doddridge acting as moderator.

In the spring of the year he returned to Scotland, and again united himself with the Established church. In a short time he received a presentation to the parish of Carnock, and obtained from the people a regular call. To the presbytery of Dunfermline he produced the deed of his ordination, subscribed by Dr. Doddridge and other English dissenting ministers, and also made verbal exceptions to statements in the Confession of Faith concerning the power of the civil magistrate. His ordination was sustained, his exceptions were received, and he was inducted into his charge. To us, who live in these days of exclusionism, such circumstances appear pleasingly singular. Dr. Struthers says, "The Church of Scotland was not so sectarian then as she afterwards became. Her pulpits were

not shut against good men coming from sister churches. It was the device of the men of an after-age to abridge her broad and comprehensive platform, and to make themselves a mere sect by introducing and acting upon sectarian distinctions." Bigotry has immensely increased in the Established church since those days. For one short year ministerial communion with the ministers of other denominations has been allowed, the last Assembly abrogated it.

The early training of God's chosen ones, and the varied and somewhat anomalous circumstances in which they are placed, indicate that far-seeing Providence which specially prepares the means for the ends. The catholicity of Dr. Doddridge would doubtless influence the mind of Mr. Gillespie, his liberal principles would influence the denomination of which he was the founder, and that denomination has tended to modify, in no small degree, the high Presbyterian views of the country. Thus the labours of the venerated Doddridge have supplied one of those tributary streams whose waters have revived the church and refreshed the land. "The two parts of the Island act and react upon each other more than a careless observer is apt at first sight to imagine."

Soon after Mr. Gillespie's settlement at Carnock, the enforcement of the act of Queen Anne, by the induction of the patron's presentee upon reclaiming congregations, produced immense dissatisfaction among the people, and great grief in the minds of godly ministers, some of whom refused to take any part in ordinations under such circumstances. When the majority of a presbytery refused to ordain an unacceptable presentee, the Assembly met the difficulty by the appointment of other ministers to meet with the recusants, and by co-operating with the minority inducted the presentee, and entered his name upon the Presbytery's roll. These committees were called in irony, "Riding committees."

A circumstance soon occurred which put Gillespie's principles to the test; but his indomitable rectitude forsook him not in the hour of temptation. He was one of those who can afford to have a conscience, and stood forth a faithful witness for the liberty with which Christ has enfranchised his people. Though his talents were moderate, his character and habits unobtrusive, he was possessed of an honest heart, inflexibility of purpose, sound and liberal views; and was chosen as the depositary of precious truth, an assertor of the rights and liberties of conscience—a sufferer and reformer in the church of Christ.

In 1749, Mr. Andrew Richardson was presented to the parish of Inverkeithing. A call was moderated, but the subscribers were seven nonresidents. The people had fixed their hearts upon another. The majority of the Presbytery of Dunfermline refused to take any steps towards the translation and induction of Mr. Richardson. As might be expected, Gillespie was one of the majority. The case was repeatedly brought before the superior courts, and injunctions issued for the Presbytery to proceed, which they as frequently refused to obey. The Assembly might easily have met the case, by appointing, as in other similar cases, a committee to meet with the Dunfermline presbytery, which, in conjunction with the minority, could have in-

ducted Richardson. Such measures were not in accordance with the designs of some powerful spirits which were beginning to appear in the Assembly. The master spirit was Dr. Robertson, the elegant historian. He bent the whole force of his energetic and accomplished mind to give full effect to true Presbyterian government, which is the subjugation of inferior to superior judicatories;—and the true condition of a church established by law, which is that of vassalage to the State. No doubt these are the true principles of Presbyterianism, and the true condition of a church in connection with, and in the pay of the state. Dr. Robertson did nothing unlawful or contrary to the genius and spirit of the church of which he was a member. He only pushed church principles to their legitimate consequences. Under his *regimen* we see what is involved in a *Presbyterian Established church.* It is one which the people of Scotland will not easily tolerate.

A great constitutional principle was discussed and argued for a long time, and by men of the greatest talent the age produced. Briefly, but comprehensively, does Dr. Struthers, in the work before us, exhibit the principles involved in the controversy, and marshal the parties and their respective arguments.

The Assembly of 1752 met, and a vigorous and successful effort was made to render the doctrines of passive obedience and nonresistance practically operative. Professor Cuming, leader of the moderate party, was elevated to the chair. The Earl of Leven, royal commissioner, presumed, unchecked, to dictate to the Assembly what was the point to which they should conduct their discussions. Surrounded with the ensigns of royalty, and the representative of its will and power, he uttered in the face of the Assembly the following remarkable words: "The main intention of your meeting is frustrated if your judgments and decisions are not held to be final,—if inferior courts continue to assume that liberty they have taken upon themselves in too many instances, of disputing and disobeying the decisions of their superiors: it is now more than high time to think of putting a stop to this growing evil." The majority of the Assembly, by speeches and by votes, entered with right good-will into the views of the Lord-commissioner. A motion was made and carried by 102 votes to 56, that the Presbytery of Dunfermline should meet on the Thursday of said week for the purpose of inducting Mr. Richardson, and that on the Friday following, at twelve o'clock, each member of said presbytery must appear at the Assembly's bar to account for his conduct. Other circumstances were connected with this motion which show the inventive tyranny of church courts when pushed into a corner, and determined at all hazards to carry a point.

Six members of the Dunfermline presbytery refused to obey the mandate of the Assembly, and at its bar presented a document containing the reasons of their refusal. Gillespie was one of the six. Now came the moment of actual collision between conflicting principles. The principle of the Assembly was, prompt implicit obedience:—the principle of the panels at the bar was, the right of private judgment, and liberty of conscience, argued from the qualifying words in their ordination vows, that obedience to their superiors was only

to be "*in the Lord.*" The Assembly, reposing under the shadow of royalty, and encouraged by the presence and whipped onwards by the address of the commissioner, was not thus to be put at defiance. They had power to pounce upon their hapless victims, and determined to use it. They were of that school which advocates the purification of the mind by terror, and the utility and potency of severity in example. A beacon must be held out as a warning to others, and the Assembly came to the singularly wise and equitable conclusion, that *one* out of the six brethren, who had refused to resile from their principles, should be deposed for his contumacy. In the true spirit of ecclesiastical tyranny, studious in arts of seduction, which threatens and coaxes, and divides to conquer, the six brethren were called before the Assembly, not altogether—no;—their mutual presence might produce mutual strength—but one by one; that each standing in that august court alone and uncheered, might be awe-struck, and in the moment of human weakness yield to the ghostly power before him. The policy of the Assembly was partially successful. Some of them shifted a little their ground, and one of them resiled; but Gillespie stood unmoved like a rock of adamant, was faithful to God, to himself, to his principles. Instead of retreating from the conflict, he advanced single-handed with additional weapons. "As they were constitutionalists, he drew an arrow from the quiver of the constitution, and galled them by a reference to the minutes of the church itself." He presented a paper bearing the signature of his own solitary but honoured name, in which he placed an excerpt from the Records of the Assembly of 1736, which regretted the act of Queen Anne, as invalidating the constitution of the church.

If any doubt existed before which one of the six offenders should be selected as the scape-goat to bear the punishment of the rest, there was none now. A man who had completed his education in an English Dissenting Academy,—who had been ordained by English nonconformist ministers,—who had subscribed the Confession of Faith with certain avowed exceptions,—who had unflinchingly abode by his resolution in the face of the Assembly's frown, and with its vengeance suspended over his head,—and who had peered above his contumacious fellows by the presentation of additional grounds of refusal, at the very time when he was expected to quail, vacillate, and retract, was not likely to be endured and tolerated. The intended victim was clearly marked out. The spot was visible on his noble forehead, and the arrow was shot without hesitation. After the Majesty of heaven had been insulted by the solemn mockery of prayer, Mr. Gillespie was deposed by the Assembly from the office of the ministry in the Church of Scotland. Memorable are the words which he there uttered before that court which, by courtesy, has received the name of 'venerable.' "On this trying occasion, his mind was guided and encouraged by the words of his Saviour, occurring vividly to his mind,—'What I do thou knowest not now, but thou shalt know hereafter.'"

Such occasions as this show the true greatness to which man can rise when inspired and sustained by the grace of God. Thomas

Gillespie was not one of 'nature's nobility.' His pedigree was higher. He was one of Christ's disciples,—one of his own noble freemen. Simple country pastor though he was, yet as he stood alone and uncovered at the bar of the General Assembly of the Church of Scotland, baring his bosom to receive the fulmination that was directed against him, he was infinitely greater than the learned doctors, venerable professors, and royalty's representative, who were the willing conductors of the shock. When the trappings and gewgaws of royalty shall have faded away, and lie among the things that were, but are not,—when the mere literature of this world, and the elegant historical monuments piled up by human hands shall have sunk into the deep shades of the oblivion that awaits them, the calm resistance to tyranny, an assertion of the rights of men against the encroachments of men, the lifting up of Christian principle in the face of those who seek its extinction, such as the conduct of Gillespie exhibited, shall remain a monument more enduring than marble, fresh, blooming, and eternal. Truthful were the words which President Edwards wrote to him, "Your name will doubtless be mentioned hereafter, with peculiar respect, on account of these sufferings, in ecclesiastical history."

Any one at all conversant with the history and mystery of church courts, cannot but have observed that before them contumacy is the most unpardonable offence. Vital error is allowed to be explained away by a few soft expressions; and immorality is treated frequently with the greatest lenience, providing the parties are true sons of the church. But to question the infallibility of ecclesiastical tribunals,—to refuse submission to their edicts, is a sin to be punished by the judges most condignly. The more excellent the character, the more glorious the example.

It is difficult for those who have continued without hinderance to perform the duties of their office among the people of their early choice, to conceive of the amount of personal sacrifice which one in Gillespie's circumstances is called to make. A felt desolation steals over the heart when he reflects that he is dissevered from a large, powerful, religious corporation, from whose vested rights he is cut off. His status in society is lowered, and there is the feeling of having *lost caste.* He is frequently the object of suspicion and mistrust, accounted a changeable, capricious, dissatisfied personage. His motives are impugned, his actions misconstrued. The wild and fierce blasts of calumny blow and beat against his defenceless head. All in the future is dark uncertainty. Within there is nothing to sustain him but the grace of God and a good conscience. Without there is nothing to guide him but the lonely star of Providence which at times is all but invisible. Who can conceive of the thoughts and feelings which rose and rolled in the mind and heart of Gillespie as he travelled from Edinburgh to Carnock! "As he entered the gate leading to the manse, before which there was a little green plot of grass, his wife appearing at the door to welcome him, his first words were, 'I am no longer minister of Carnock.' Her reply was short, pithy, and affectionate, (but it disclosed what exists in the heart of woman,) '*Well, if we must beg, I will carry the meal-poke.*'"

Although the Assembly had deposed Mr. Gillespie from the status of a minister in the Established church, to disrobe him of his office was beyond their power. Before he went to that Establishment he was a minister of Christ; after he was cast out of it, he still continued a minister of Christ. The language of Whitefield on the occasion is strikingly characteristic:—"I wish Mr. Gillespie joy. The pope has turned Presbyterian. How blind is Satan! What does he get by casting out Christ's servants? I expect great good will come out of these confusions. Mr. Gillespie will do more good in one week now, than before in a year."

The servant of the Lord was not deserted. From Carnock and Dunfermline numbers flocked to his ministry, and he brake to them the bread of life. He was a spiritually-minded man,—a faithful and godly minister. In Dunfermline he set up a church on the basis of free, liberal, Presbyterian principles, became a thorough dissenter, and adopted liberal terms of communion. Boston, the son of Boston of Ettrick, under the force of those principles which he had imbibed from his father, was led some few years after Gillespie's deposition, to give in his demission to the presbytery of which he was a member, and accept a call to be the minister of a voluntary church formed under his auspices in the town of Jedburgh. The son of the Boston who had been the instrument of Gillespie's conversion, was the first yoke-fellow he received, and, of course, Gillespie and Boston were the first two ministers in the Relief denomination.

In 1760, Dr. Chalmers was intruded on a reclaiming congregation in the parish of Colingsburgh, Fife. From the example of Mr. Gillespie's congregation, the people of Colingsburgh were induced to take steps to form themselves into a congregation upon the same principles. They gave a call to Mr. Colier, then ministering to a nonconformist congregation in England. On the 22d October, 1761, Messrs. Gillespie and Boston having met at Colingsburgh to assist at the induction of Mr. Colier, these three ministers, with five elders, formed themselves into the first Presbytery of Relief. Thus originated the Relief body, which has continued to receive accessions until it has spread itself over a goodly portion of the land. It would be beyond our limits to pursue the history of the Relief church any further. It appears to exist as the mildest and most liberal form of Presbyterianism in this country. Its founders had clear notions of the spiritual nature of Christ's kingdom, and pleaded for the disunion of the church from the state. Catholic communion, or fraternal fellowship with all the Lord's people, has ever been a leading principle in the body. Though its history has not been an unchequered scene, it has contained within it able ministers, powerful writers, large and flourishing congregations. Besides being a noble advocate for civil and religious liberty, we doubt not that its ministrations have been blessed by the Head of the church in turning many to righteousness, and imparting words of comfort to the weary. Should it not, as a denomination, accomplish much more, it will be because its leading principles have been imbibed by larger and kindred denominations. By posterity it will be remembered with regard, because it has been a mountain stream originating among the rocks of truth and freedom; and though

its waters have not been always equally clear, it has given sweet refreshment to many a pilgrim traveller, and on either side of its banks has been the means of raising many verdant spots.

The members of the Relief church may congratulate themselves on such an able, faithful, and diligent historian which their own denomination has supplied in the person of Dr. Struthers. Seldom indeed have we found so much candour and impartiality in connection with the discussion of topics so various. On this account it is quite refreshing to read this 'History.' While the Relief church has due prominence given to it, the author has gathered up and skilfully interwoven with his narration the principal ecclesiastical events of Scotland of the last century of years. Every denomination which has started into existence, with the principal characters which have been connected with their formation,—every controversy and important event, and the leading religious men, are clearly and faithfully, though briefly sketched. The History appropriately closes with a detailed account of the case of the Campbelton Relief church, so important to the whole Dissenting interest of Scotland.

The style of the work is sound and good, suited to the varied subjects which are brought under consideration. Occasionally there is a touch of the tender and the beautiful, but nothing seems to be strained, laboured, or unnaturally introduced. It must be exceedingly valuable to the members of the religious body whose history it records; while the general reader will find in it a skilful grouping of the leading events and persons which during the last hundred years have in Scotland emerged into notice.

The perusal of the work has confirmed us in our views as Congregationalists. Whenever the rights of the individual conscience have to be pleaded, the parties are constrained to fall back on the principles which are peculiar to Independents. Ecclesiastical usurpation cannot be successfully resisted, but by planting the foot upon individual responsibility in matters of conscience to Christ alone. What can be more sound than the following position advanced at the bar of the Assembly: "The first and most essential right of private judgment is to determine what is a matter of conscience, and what not, in relation to one's conduct." Submission to ecclesiastical courts effected by coercion was regarded then as spiritual tyranny. Dr. Struthers says truly, "They were bold and literally Independent rather than Presbyterian principles."—"They vowed subjection to their brethren at their ordination, but it was 'only in the Lord;' and they were not very ready either to explain or limit this qualifying clause, but kept it wrapped up in an indefinite meaning as a way of escape for a tender conscience when pressed by the authority of a church court." The truth is, if the expression contains a meaning, that meaning honestly understood, raises the individual conscience which has taken shelter beneath it, and pleads it, above the power of all church courts, and affords the same latitude to conscience for which Independents plead. Our distinctive principles are independence in matters of conscience of the control and authority of man, and complete dependence upon Christ, who is alone the rightful Lord of the conscience.

Gillespie, having finished his education and been ordained among

the English Independents, was doubtless "a little tinctured with their principles,"—a tincture so deep as to expose him to the charge of not being "a good Presbyterian." Our author says, "he was evidently a very moderate Presbyterian." Were church courts to be considered only as 'consultative meetings,' as Gillespie desired them; and were they denuded of all authority to enforce obedience to their decisions, and left to operate by the moral weight of deliverances given by wise and pious men, they would then cease to be 'courts,' and would assume the aspect of deliberative meetings for mutual counsel and advice. If Presbyterianism were to assume such a form as this, we would not despair of witnessing the amalgamation of Presbyterianism and Congregationalism. Every pious mind must long for the period when the church of Christ shall appear as one fold under one Shepherd.

ON INTERPRETING THE WESTMINSTER CONFESSION OF FAITH.

To the Editor.

DEAR SIR,—In your number for July you state—"The twenty-third chapter of the Westminster Confession of Faith cannot be reconciled with the exercise of spiritual independence by the church without a system of interpretation essentially dishonest, and that the more dangerous for being, to some extent, unintentional." Perhaps you will be so good as insert the following specimen:—

"Whatever sense may be imposed on some expressions in it, taken by themselves, yet, upon a fair and candid interpretation of the whole doctrine which it lays down upon the subject, the Westminster Confession will not be found justly chargeable with countenancing persecution for conscience' sake, with subjecting matters purely religious to the cognizance of the civil magistrate, or with allowing him a supremacy over the church, or any power in it." "In the 4th section of the 20th chapter, after laying down the doctrine of liberty of conscience, the Confession proceeds to guard it against abuse. First, In reference to the authority of God in his law;—secondly, in reference to the authorities on earth, civil or ecclesiastical. On the last it mentions certain things for which persons of a certain description may be proceeded against; but the Confession does not say that, for these things, proceedings may be instituted against good and peaceable subjects, but against those who 'oppose any lawful power, or the lawful exercise of it,' who 'resist the ordinance of God,' which plainly implies that the Confession, in this place, refers only to persons who are chargeable with faction and violence. The intention of this section is not to lay down the extent of the provinces of these powers, but only to remove the plea of conscience, and ought to be understood in consistency with their acting each in its own province, without the one interfering with the causes which come under the cognizance of the other."

"In the 3d section of the 23d chapter, the compilers mention certain matters connected with the church, and of a religious nature, about which it is the duty of the magistrate (or government of a country) to employ his authority; but this part of the Confession must be understood in a consistency with other parts of it, where the freedom and independence of the church upon the powers of this world are asserted and vindicated. The magistrate must not claim a lordly supremacy over the church. 'There is no head of the church but the Lord Jesus Christ.' (Chap. xxv., sec. 6.) He must not interfere with her internal government. The Lord Jesus, as King and Head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate; 'to these officers the keys of the kingdom of heaven are committed.' (Chap. xxx., sec. 1, 2.) He must not, as a magistrate, sustain himself a public judge of true or false religion, so as to dictate to his subjects in matters of faith. 'It belongs to synods and councils ministerially to determine controversies of faith and cases of conscience.' (Chap. xxx., sec. 3.) Moreover, in the section now under review, the compilers of the Confession set out with declaring, that the magistrate may not take upon himself the administration of the ordinances, or any part of the government of the church. 'The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven.' After these limitations and restrictions of the magistrate's power with regard to religious matters by the compilers of the Confession themselves, the authority which they assign to him in this section, cannot be fairly interpreted as implying a lordly supremacy over the church, an official power in the church, or a right, by virtue of his office, to dictate to his subjects in matters purely religious.

"To understand this section, it may be proper to observe, that their object was to guard equally against Erastian and Sectarian principles. Accordingly, they set out with condemning Erastian principles, according to which the government and discipline of the church are devolved upon the civil magistrate, by declaring, that the magistrate may not take upon himself either the ministerial dispensation of the word and sacraments, or the judicial management of religious matters. But, although they deny him all ministerial or judicial power in the church, in opposition to Erastians, yet, to guard against the other extreme, they assert, in opposition to the Sectarians of that age, that it is his duty to employ the influence of his high station and office for the good of the church, and the advancement of the interests of pure and undefiled religion; and, in doing so, he does not go beyond his proper sphere, as the advancement of religion in a country is the most effectual means of promoting the public good of society. Hence, it is added, 'Yet it his duty, and he hath authority, to take order, that unity and peace be preserved in the church,' &c. These things they consider as peculiarly obligatory upon those at the head of a Christian community; for it must always be kept in view, that they speak of the magistrate, not merely as a magistrate, but as a *Christian* magistrate, who is bound, as by the moral law, so also by his Christian vocation, not only to regulate his private conduct, but

to order the whole of his public administration, so as to prove subservient to the interests of evangelical truth and holiness, and the advancement of the kingdom of Christ; and it is by uniting the exertions of the pious Christian and enlightened magistrate, that he is to endeavour to have the ends here specified accomplished. With regard to the means he is to employ for this purpose, they set out, as we have already seen, with declaring *negatively*, that he must not attempt to effect these things ministerially or judicially. 'He may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven,' yet they assert *positively* that 'it is his duty, and he hath authority to take order,' that it may be done otherwise, and by persons to whom the cognizance of such business properly belongs, not by subverting ecclesiastical authority, but by endeavouring to bring it into free and legitimate operation, after the exercise of it has been in a great measure suspended; not by taking the doing of ecclesiastical business into their own hands, but by taking order that it be done by rightly constituted ecclesiastical courts. Hence, it is added, in the end of the section, 'for the better effecting whereof, he hath power to call synods,' &c.

"This is the only means specified by the compilers, and considered by them as most effectual; but the phrase, 'for the *better* effecting whereof,' obviously supposes that there are other means competent to him from which he is not precluded. To remove all difficulties as to the nature and extent of these, it may be necessary to remark, 1st, That they are to be limited by the negative assertion abovementioned, viz., that he is not to interfere either ministerially or judicially in the internal affairs of the church; 2d, With this limitation the Christian magistrate may, nevertheless, in a number of particulars, bring the influence and authority of his station to bear directly upon the objects specified. First, as a pious Christian, he may promote these ends more effectually than others by advice and example,—as his advice and example are calculated to have more weight, owing to the high station which he fills in society; and, secondly, as an enlightened and patriotic magistrate, he may contribute to the same ends, in a variety of ways, in the due exercise of his official authority, by recognising and giving public countenance to the profession of the true religion,—by removing from the civil constitution of the country, whatever may be found to stand in the way of its progress,—by endeavouring in every way competent to him, and consistent with its peculiar nature and laws, that its salutary influence have free course, and be diffused through all orders and departments of society. All this may be done without encroaching upon the proper business of the church, or violating the rights of conscience. It is necessary, however, to remark, that, so far as any of the things mentioned in this section may be justly viewed as civil crimes, or gross violations of the moral law, the magistrate cannot be viewed as precluded from exercising his coercive authority for their suppression.

"To return to the means specified in the section, and considered by the compilers as the most effectual, viz., bringing

the matters specified under the cognizance of the church courts, —they allow him, for this purpose, power to call synods, &c. With regard to this power, which has given rise to much discussion, we may observe, 1st, That they could not understand by it, a power lodged in him by virtue of any supposed supremacy over the church, after the explicit manner in which they elsewhere assert the sole Headship of Christ over her as his independent kingdom,—or by virtue of any official character in her after declaring, that the Lord Jesus, the Head of the church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. His calling synods must then be viewed by them, not as an ecclesiastical ordinance in the church, but merely as a moral means to excite, and bring forward her office-bearers to the discharge of their duty. 2dly, That the doctrine of the Confession on this head, both here and in the 31st chapter, ought to be understood as explained by the General Assembly of the Church of Scotland in their act, 1647, (in the Confession,) approving of said Confession, in which they declare, that 'his calling synods, without any other call, is to be understood of kirks not settled or constituted in point of government, and not to the prejudice of the intrinsic power of the church received from Christ, to call her own assemblies.'— With respect to the last clause, where a right is conceded to him, 'to provide that what is transacted in them be according to the mind of God;' it may be observed, that it cannot mean, consistently with the doctrine of the Confession itself, that the magistrate, acting as such, is directly to provide what the decisions of the synods shall be, for this would amount to sustaining himself an official judge in matters purely religious,—would be inconsistent with his calling them ministerially to judge and determine in these matters,—and would amount to a very glaring assumption of the power of the keys.

"We shall only further add, that, to assert that the church has not an intrinsic right to call her own assemblies,—that the civil magistrate has a right to do this, in ordinary cases, is that he has a right to do it in any case, by virtue of a pretended supremacy over the church, and in matters ecclesiastical,—that his presence is necessary to give validity to their proceedings,—that he sits as a preses or director of the deliberations, and votes,—that he has a right to prescribe or dictate to them what their decisions shall be,—or that, after they have deliberated and decided, he may receive appeals from their judgment, and review, alter, or reverse their sentences: to assert any or all of these things, is to assert what is not only without countenance from the words of the Confession, but contrary to its express declarations, and utterly inconsistent with the common principles of Presbyterians, and in particular, with the well-known principles and contendings of the Church of Scotland, and the explicit declaration which she made *in her act* approving of the Westminster Confession."

Trusting you will insert these explanations, and that a candid consideration of them will prevent you from employing similar language to that to which I have referred.

Yours, A. S.

P. S. I hope you will not charge the Old Testament with giving countenance to Idolatry, for saying, "they worshipped the Lord and the king."

[We hope to be able to furnish a reply to the above next month.]

LIQUIDATION OF CHAPEL DEBTS.

To the Editor.

DEAR SIR,—I am happy to see the subject of our Chapel Debts again brought forward in the pages of your Magazine. It would surely be a waste of time and paper to expatiate upon the great advantages that would accrue to our churches from their liquidation, and the consequent duty of using every effort to accomplish this result. Every one can form an idea of the effect that a load of debt has upon a private individual. We have all observed the way in which it depresses and discourages him, and many of us have felt to our painful experience its benumbing and paralyzing influence upon our own energies. Some of us have observed similar effects, even upon large churches, and the burden must be more felt by smaller ones. In all such cases, every call for greater effort and more extended usefulness, is met by the answer, We must first get quit of our load of chapel debt. In some cases, the burden is more in imagination than in reality; yet, if these evil consequences arise from it, surely our duty is to endeavour to get this hinderance removed. It is both natural and right in itself for an individual or a church to be affected in this way. We must meet the just and legal claims against us, before we can be generous. Unless we do so, we are not giving of our own, but of another's. In very many cases churches are receiving assistance from the Congregational Union, that could not only do without it, but also do much for its general funds, and also for our Academy, and for many missionary societies, if the load of their chapel debt was removed. It is not merely the amount, but it is the effect which it has upon the mind, that operates so injuriously in many instances. Some may perhaps say, We know all this, but how is the evil to be removed? I cannot tell the exact amount of debt upon our chapels, and I am as ignorant of the means of the members of many of our churches; but, if I were to take as a fair criterion, those with which I am acquainted in many districts, I feel perfectly satisfied that, in a few years, all the debt, with the following exceptions, might be liquidated by the means here suggested.

1st. Let a committee be appointed to conduct the whole matter, whose business it would be to endeavour to get individual subscriptions in the large towns, and from the wealthier members; and to send deputations through all our churches to make collections, and to solicit subscriptions as above. The London, Leeds, Manchester, and other English churches have occasionally assisted in particular chapel cases, and would not surely refuse a helping hand in such a great and important undertaking. By these means a fund would be

raised. Without this, we need attempt nothing. I can form no idea of the amount, but I would anticipate that not less than £2,000 would be collected in six months, and probably there might be more than double that sum. Some individuals would give an annual subscription for three years or more; and some of our churches would probably give collections for two or three years instead of making one great effort, though the latter plan would be preferable in all cases.

2d. Send circulars to every church, inquiring whether they expect a share of the funds collected; and if they do so, requesting them to answer the following queries.

1. What is the debt upon your chapel?

2. What is the ground rent? are you expected to redeem this? or is it an annual rent, and is it a lease, or feu that you have?*

3. Have you a manse? What would be the annual rent of it, if it were let?

4. Have you any ground, or rents of property of any kind?

3d. Get these particulars all classified, so as to know the whole amount that would require to be collected, and then offer to the churches to assist them in their individual efforts, in certain proportions out of the funds collected and collecting.

My object in seeking so many particulars is, to meet a difficulty that will occur to all. Unless our wealthier churches have changed their sentiments, I know that, at one time, many of them had no wish to clear off the whole of their debt. They considered that it would be almost the same as if they were to have an endowment. On the same principle many would oppose the liquidation of the debt upon manses, at least in towns or villages where the manse was marketable property. This would be my own opinion; and all would, I think, be decidedly averse to paying off the debt entirely, where rents are received. In such a case, it would be sufficient to bring it to such an amount as would leave interest payable equivalent to the amount of rent.

One or two objections may now be met, and some prospective plans suggested. One will say, This amount cannot be got. The answer to this is, Try; try in faith, and with a heart set upon the work. Another may suppose that this effort would injure the Congregational Union, &c. Grant that it did so for a little time—and this is only supposition—would not the future results fully counterbalance any present inconvenience? A third may say, How will you get people to work? One person heartily set upon it, would easily secure the requisite assistance. Let him have a salary or not, as may depend upon the individual employed, and the time occupied.

Let us not look at some future arrangements. A few years might be necessary to carry out the whole measure. After all the debt is paid, with the exceptions stated, let there be a standing committee like that of the Union, to get subscriptions annually on a smaller

* In some cases, it might be better to decline assisting, if there was only a lease, and no security for its renewal. In a few instances, there is a heavy ground rent, which might be paid out of the chapel fund in future, if the church required assistance, instead of giving them a grant from the Congregational Union.

scale from all our churches, &c. These should have plans for chapels, estimates of probable expense, forms of trust deeds, and every other requisite information for any church building or rebuilding a chapel. If such churches require assistance in addition to their own efforts and those of the churches and friends in their immediate neighbourhood, the committee should have power to assist them either by a free grant, or by a loan to be repaid by yearly instalments. By these means we would avoid contracting debts in future,—save much time and expense in collecting. Our friends in large towns, both in England and Scotland, will also be saved in this way from the unpleasant feelings to which they are often subjected through personal solicitation.

Your early insertion of the above will oblige, Dear Sir,

Yours very truly,

W. W.

LETTER FROM THE REV. JOHN NEWTON.

[We are indebted to a correspondent for the following valuable and instructive letter of Mr. Newton's. Those who have perused his "Cardiphonia" will at once recognise in it all that simplicity and chastened fervour for which its writer has been so long distinguished.]

London, *6th Aug.*, 1796.

Dear Sir,—Mr. Buchanan told me I might expect a letter from you. If my writings have been made useful to you I ought to be thankful. After reading my Narrative, I should think you cannot well dispute the place or title of such a friend with me: our hearts are alike, but in the outward fruits of depravity, and in the misery resulting from obstinate habits of sin, I have surely gone beyond you. You did not openly renounce the Christian religion, nor desperately blaspheme the name of Jesus, nor fight under the banner of infidelity as I did. Nor were you a slave of slaves in Africa as I was. Each one who knows his heart will think his own case singular. But my apostacy and my recovery can scarcely be paralleled in the history of the church. However, the grace which is necessary to save the most decent is sufficient to save the most vile, of which I am a living proof. Among the wounded Israelites, some were perhaps more bitten than others, but the slightest and the worst cases were equally curable, for those who looked to the brazen serpent, and there was no other cure for any. Thus the blood of Jesus Christ cleanseth from all sin; and the promise, "Him that cometh to me, I will in *no wise* cast out," extends to all persons, without any exception of characters or circumstances, if they are enabled to trust in him for salvation.

The following part of your relation is likewise agreeable to scripture, experience, and observation; you mention nothing but what I have felt, and what I know is felt by many. The inward warfare with indwelling sin, the workings of unbelief, the temptations of Satan, the snares and hinderances arising from the men and things of the

world, and the daily new discoveries we make of the deceitfulness and evil of our own hearts, &c., these things are not peculiar to you or to me, but are the uniform experience of all who are awakened and enlightened by the Holy Spirit. The beginning of a life of faith is small, but its growth and advance, though gradual, is sure. The first break of day is scarcely discernible; but the first stretch of dawn is from the sun, and a sure token that the sun is approaching. We speak of a man-child, for every man is a child first. The infant just born has all the powers and properties of human nature, but as yet they are weak; so that, though he has a tongue, hands, and feet, he can neither speak, walk, nor work, yet he is as truly alive then as he will be when he increases in stature and strength. Young converts often blame themselves, because, when they are newly born, they cannot say or do all that they hear from others who have been in the way many years before them. It would be strange if they could. The child must have time to grow, so there is a growth in grace, like that of the corn, from the blade to the full ripe ear.—"Then shall ye know, if ye follow on to know the Lord."

I believe you never will have reason to think better of yourself, while you are in the body, than you do at present. Our attainments here are chiefly in desires. The more we really advance the more we shall be sensible of our defects and defilements, so that in proportion as we really are better, we shall appear to ourselves to be worse. Thus it was with Job, when he was brought purified out of his trials, he said, "Behold I am vile, I abhor myself in dust and ashes." The Lord has done great things for you, therefore you should rejoice. You derive no strength from your complaints. The Israelites were not healed by counting and comparing their wounds, but by looking to the brazen serpent. If our faith and hope are fixed upon Jesus, we shall have constant cause for *humiliation* but none for *discouragement*. Nothing need distress a believer but wilful sin. If conscience bear us witness that our aim and desire is to be governed by the rule of God's word; then all our doubts, fears, and suspicions are the fruits of unbelief, painful to ourselves and dishonourable to the gospel. They tend to make our hands hang down, and our knees feeble, and should be watched and guarded against, and mourned over as very sinful. Gracious tempers and a holy conversation are attainable, but so long as sin dwells in us its effects will be felt. The apostle Paul said, "When I would do good, evil is present with me." When can we say more? or why should we expect to be better than he? This is our warfare; the Lord whom we love and serve will make us more than conquerors in due time, but not yet. It will not be thus always; ere long the leprous house will be pulled down; then, and not till then, we shall be freed from all sin. The victory we hope for presupposes a fight, and death is the only discharge from the war in which we are engaged. You have therefore need of patience and cause for thankfulness. Mr. Buchanan left us on Monday evening. I believe he is now on shipboard and only waiting for a wind. He is indeed a valuable man; you would say so if you knew him as well as I do. I trust the Lord is sending

him to India for good to many. This hope made me willing to part with him, though it was almost like parting with a right hand.

My love and best wishes attend you and your family. Though we are not likely to meet here, I hope we shall above. Then shall our cheerful songs abound, and every tear be wiped away. I believe I have not one personal acquaintance in Glasgow; but I love all them who love the Lord Jesus. Please to tell them so as they come in your way, and request their prayers for me and mine.—I commend you and yours to the blessing and care of the great Shepherd of the sheep, and remain your affectionate friend and servant in the gospel.

REVIEW.

Anglo-Catholicism not Apostolical: Being an Inquiry into the Scriptural Authority of the leading doctrines advocated in the 'Tracts for the Times,' and other Publications of the Anglo-Catholic School. By William Lindsay Alexander, M. A. Edinburgh: Adam & Charles Black. 1843.

* * *

THE controversy with the 'Man of Sin' exhibits the same leading features in every age. "We may not look," says Bishop Jewell, "that he should say, 'I am Antichrist.' He shall not show himself in any such sort; he shall not so speak of himself; he is subtile and cunning; he shall deceive the learned and the wise; he shall cast himself into a colour of holiness, he shall fast, he shall pray, he shall give alms, and show mercy; he shall walk as if he were a disciple of Christ, he shall counterfeit an angel of light. He shall walk in craftiness, and handle the word of God deceitfully; he shall mingle his lies with the truth of God; he shall mingle his poison with the wholesome food of our souls, so closely and subtilely, that it shall hardly be known; he shall go forward little by little, and so will credit and convey himself into the hearts of the people. But who are they that follow his lure? who yield themselves to him, and who shall be deceived? Are they the poor men, or artificers, or labourers, or are they unlearned or ignorant men? No, no; he shall deceive priests, bishops, archbishops, princes, kings, emperors, the gravest, the most learned, the wisest, the mightiest men in the world. Who would think that there were any evil in the name of the Church? It is the witness-bearer unto the gospel; it is the pillar of truth; it is the spouse of Christ. Yea, saith Christ, Antichrist shall come in my name; he shall seem holy; he shall talk of the gospel; he shall carry the face of the church, and shall deceive many. This is a mystery. He shall allege the doctors and fathers; he shall allege Peter and Paul, the holy apostles of Christ; he shall allege Christ and God himself, as though his doings were warranted by them; he shall say I am the buttress and pillar of the church, my word is the word of God; he shall set up masses and sacrifices of his own, he shall take away the word of God. He shall come

with all kinds and shifts of deceit; he shall come with show of praying, with vizard of fasting, with companies of monks, friars, canons, and all kind and colour of holiness; he shall seek to prevail by threatening and by flattering, by fair means and by foul; he shall excommunicate and release from excommunication; he shall promise forgiveness of sins and life everlasting; he shall make boasts of the fathers and ancient doctors, he shall make boast of the universal consent, he shall boast of general councils, he shall boast of Christ's apostles, and of the gospel of Christ, and of the word of God." Our readers are long ere now sufficiently acquainted with the character of the Anglo-Catholic movement not to be struck with the aptness of these statements as descriptive of its character. Had the bishop risen from his resting-place, and surveyed the present state of the English hierarchy, he could not more correctly delineate the character and tendency of the present *revival* of its *inherent principles.* That revival has none decayed, but goes on with accelerated speed, meeting even more than the wishes of its promoters, and threatening more than ever the temporary ascendency, at least, of the Man of Sin. Rome exults, while those who should be the leading defenders of Evangelical Protestantism are uninterested and inactive. Antagonist forces have been brought into the field, volumes and pamphlets have poured forth from the press, and associations have uttered formal and emphatic denunciations against the active foe. But there is no due proportion between the numbers, character, and efforts of the combatants in this warfare. A glance at the catalogue of Anglo-Catholic publications, their variety and extent of circulation; the station, talents, zeal, and numbers of the advocates of the delusive system; together with the already wide diffusion of the deadly poison in the vitals of society, both at home and abroad, is calculated to excite alarm, and to awaken to becoming efforts. Rome is already taking the measure of her triumphs, and openly and exultingly announcing the result. The following from one of her leading organs is a specimen:—

"It is to us a matter of considerable gratification that we have it in our power to communicate to our readers the result of inquiries instituted in order to ascertain the progress made towards Catholic unity in England.

"The parties employed in the London district have reported as follows:

"Out of two hundred and fifteen churches and chapels of the Establishment visited, there *are one hundred and fifty-three* in which the congregation bow reverently to the altar at the naming of our Saviour, evidently acknowledging his presence in the holy elements; in the remaining sixty-two churches there appeared some confusion of idea upon the point both with clergy and flocks; in some few instances, the altar and holy eucharist appeared to be altogether despised; in *thirteen* churches the clergy bow lowly on passing and repassing the altar; in *twenty-seven* the sacred elements are placed on the altar before the worshippers at each service, the reverence tendered being therefore to them rather than to the altar itself; in all these last mentioned churches the clergy and the whole congregation turn to the altar; in *seventeen* of these the altar is decorated with tapers; in nine churches the blessed crucifix is placed near the altar; in forty-seven the holy emblem of the Passion is placed before the congregation either on or above the altar.

"It is most gratifying to observe that the blessed Virgin is represented (mostly in the windows over the altar) in *twenty-five* instances, besides many other apostles and canonized saints; in twelve instances these representations of the Virgin

have remained from Catholic times unmolested; *in all the churches recently constructed a space for processions has been left in front of the altar, and in some few instances shifting benches have been substituted for pews.* In *forty-seven* churches the hours of service have been assimilated to those of matins and High Mass of our holy Church. The unhallowed service formerly read on the 5th of November, charging the Catholic Church with the crime of the Gunpowder Plot, is almost entirely discontinued; it is only observed in *twelve churches out of two hundred and fifteen visited.*" "Surely every member of our holy Church should redouble his prayers, seeing how they have availed to bring about this blessed approximation to Catholic unity. We may anticipate shortly, should liberal counsels prevail in the nation, that at least one Catholic service may be performed each Sabbath in the churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangement of the National churches.

"This, surely, is the least concession which we can require from those who monopolize at least nine-tenths of all the buildings erected by Catholics."

With the correctness of these statistics we are not in the meantime concerned. That the inquiry should be instituted, and the result published to the world, is sufficiently indicative of a rate of progress which, if not stayed, will issue in the accomplishment of the utmost wishes of the foes of gospel truth and freedom. We look, then, with no small measure of anxiety to the character and amount of Protestant effort to check the advancing evil. From the delineation of the features of the movement, as above appropriated from Bishop Jewell, the inferences are simple and direct as to the qualifications necessary on the part of those who would successfully combat with the foe. Many, from the simple dictates of divine truth, together with their personal experience of the power of divine grace, are able satisfactorily to themselves, and to many others of similar character and attainments, to demonstrate the erroneous character and destructive tendency of Anglo-Catholic principles and ceremonies, but are yet unable to comprehend the arguments of the chief leaders of the party, or to follow them into those departments of research whence they profess to draw their most important deductions. The Puseyites must be met with weapons such as their own; they will not deign to meet with a combatant who is not capable of following them on the field of ancient ecclesiastical history, and patristic teaching. There must be on the part of the Protestant advocate sound learning, extensive research, great powers of reasoning, an extensive acquaintance with the more modern portions of ecclesiastical history, and with the writings of the parties to be opposed, together with a ready command of these resources, and a talent for arranging them and bringing them to bear with effect. It is necessary, moreover, that there be a heart deeply imbued with the principles of divine truth, in their simplicity and sanctifying influence, together with an ardent love of religious freedom. From the absence of this rare combination of excellencies, not a few of the works recently issued in defence of Protestantism must greatly fail of their object. They excite the scorn of the dignified and learned Anglo-Catholic, and they cannot convince the private inquirer, as they do not touch the arguments by which his mind is led captive. Not such is the character of the volume which now lies before us, and which we regret having been so late in introducing to the notice of our readers

Taking a deep interest in the subject involved, we have perused many of the best publications on the subject, and, on comparison, we must assign to this the palm. In doing so, we take into account the avowed intention of the author, which is not to give a *formal reply* to the writings of the Anglo-Catholics, but to select the leading essential doctrines, and "to these, as advocated by Dr. Pusey and his colleagues, he has devoted his attention, abstracting as much as possible from all collateral inquiries, and endeavouring in every case to bring the opinion advanced, and the arguments urged in its defence, to the touchstone of Apostolical doctrine, as unfolded in the New Testament." Such is the *kind* of work on this subject which is best calculated to be extensively useful, dealing with the great and essential elements of the controversy, and meeting at once the exigencies of those whose minds are of a superior order, both by natural endowment and cultivation; and also of those whose capacities and attainments are more limited, but whose personal interest in this subject is not on that account the less. Mr. Alexander has not displayed more judgment in determining the character of his work viewed in the light of its probable utility, than he has displayed of power and skill in its execution. The following is his estimate of the importance of the subject:—

"The subject is not one on which, when the public mind is called to it, reflective men can be indifferent. On the issue of the struggle, Dr. Pusey says, in his letter to the Bishop of Oxford, 'hangs the destiny of our church.' Were this all, the controversy might be left in the hands of those to whom the preservation of the English church is a matter of personal interest. But the influence of this struggle does not terminate with the church of England; it touches every sect and party in the empire; it affects the very substance of our religion, and the dearest of our civil rights. Divested of circumstantials, the great question at issue is simply this: Does Christianity depend upon the Church as a visible body, or does the Church depend upon Christianity? In other words, is it the Church—existing by the preserving care of God, endowed with mysterious and supernatural power over the destinies of men, and whose ever-vital nucleus is found in the clerical order, by the members of which her order is preserved, her unity manifested, and her power dispensed—Is it the Church, thus constituted, which conveys salvation to men? Or do men, by obtaining salvation, each one for himself, by the reception of God's offer of mercy through Christ, constitute, by their spiritual union with Christ, the Church of God, which is holy, catholic, and invisible, and by their outward fellowship with each other such churches as Christ has appointed to exist visibly on the earth? This is the great question at issue, which must be justly apprehended, and fairly dealt with before this controversy can even approximate to a close. Now a question like this obviously goes to the very bottom of our religious and ethical systems. 'Upon the decision of it rests the entire complexion and influence of our Christianity, as well as of our views of society and life. The questions, How may I know religious truths? How may I be saved from guilt? How may I serve God? What are my duties as a man, as a relation, as a subject? What should be the main object of my thoughts and pursuits here?—these and other questions, no less important, will all receive different answers, according as we adopt the one or the other of the two views of the Church as above indicated. Where such questions are involved there is no party, there is no individual, who is not interested in the discussion."

We wish we could present our readers with an extended analysis of the work, but that is impossible. We can only indicate the leading topics, and express our opinion of the whole.

The questions discussed respect the following points:—the rule of religious faith and practice; the Catholic church; the functions

and claims of the clergy; the means by which men become Christians, and especially the grounds of a sinner's acceptance with God; the end of the Christian life, and the means best adapted for securing that end. Under these several heads collateral topics of great importance are touched upon, or brought prominently to view, as suits the author's main object. The work opens with a fine delineation of *simplicity* as a pre-eminent characteristic of the religion of Jesus Christ, and then the attention of the reader is naturally directed to the rise and progress of corruption in the form of departure from that simplicity: on this subject we must make room for the following sketch:—

"If we cast our eye over the field which ecclesiastical history presents to us at the close of the apostolic period, *i. e.* at the commencement of the second century of the Christian era, we observe a vast multitude of churches, each consisting of a body of believers united together for the observance of ordinances, and for mutual advantage and edification, and each placed under the management of a set of officers, presided over by one having the title of angel of the church, or bishop of the flock. Whether this were the earliest form of these churches, may perhaps be questioned, but that this was the form in which they existed at the period mentioned, seems historically certain.

"Of the churches thus constituted and regulated, Mr. Waddington, one of the most recent, and perhaps upon the whole, the best of our British church historians, observes, that they 'formed a sort of federative body of independent religious communities, dispersed through the greater part of the empire, in continual communication, and in constant harmony with each other.' Of *what* sort this federative body was, Mr. Waddington does not say. So far as the original records inform us, it does not appear that the confederation of these churches was based upon any thing but a community of faith, and a unity of desire and purpose. Holding the same Head, they looked upon each other as members of the same spiritual body, and therefore were ready to show offices of kindness to each other, and to co-operate in works of usefulness wherever they had opportunity. In short, their confederation was one of principle, not of polity, the basis of which was found in the Bible, and not in any edicts or contracts of their own, and the bond of which was Christian love, not human authority.

"Such a state of things retained much of the simplicity of early times. It had, however, within it, the elements of corruption. Already had the minds of many of the bishops and presbyters in these churches got possessed of the idea that a spiritual and invisible confederacy was not enough—that there was needed beyond this an outward bond of union—that the churches, instead of being a federation of independent bodies, each governing itself, yet concerned for the general welfare of the whole, should be formed into one great incorporation, based upon common principles, pervaded by one spirit, and governed by one law. To give strength to this idea, two things mainly co-operated. The one was the persecutions to which the churches were exposed, which naturally led them, for the sake of united support and protection, to draw still more closely the ties of their intercourse. The other and the more influential, was the frequent occurrence among them of erroneous opinions and differences of opinion as to points on which they deemed it of moment that they should be agreed. A desire to put down error, and to prevent dissension, naturally led to the wish that a well-defined understanding should be come to as to what opinions they would tolerate, and with what they would forbear. Differences of sentiment among the bishops would naturally lead to conferences and to councils where these differences might be discussed, and some decision adopted as to what view was to be regarded as the true one. Hence would arise creeds and confessions, and out of all this would naturally grow the idea of an outward visible community, marked by the adherence of its members to a common set of opinions, and by their co-operating for the maintenance of these against all who doubted or disbelieved them.

"The first meeting of this sort of which we have any intimation, took place in the middle of the second century, between Polycarp bishop of Smyrna, and Anicetus

bishop of Rome. A dissension had arisen between the churches of the east and those of the west, as to the proper time and mode of celebrating the feast of Easter; and on this and some other points, regarding the nature of which we are not informed, differences of sentiment existed between these two bishops. Polycarp accordingly journeyed to Rome, where, after a lengthened conference, it was agreed that, as neither could convince the other of his error, such matters should be held indifferent, and not be allowed to disturb the unity of the church. Polycarp shortly after this suffered martyrdom, and Anicetus did not long survive him. A new race succeeded, less gentle, less pious, greatly more ambitious. About half a century after this conference of these bishops, Victor bishop of Rome issued an authoritative command to the churches of the east to conform to the practice of those of the west in respect of the matters on which they differed—a proceeding which, though it was repelled with indignation by the eastern, and was condemned by Irenæus bishop of Lyons, and many of the western churches, constituted nevertheless the first effective step towards the aggressions subsequently made by the bishops of Rome on the liberties of the rest of the church."

We wish that we could afford space for the clear and admirable statements that immediately follow in illustration of the consequences which resulted from these steps. The reader will find described in the clearest manner how naturally, from the first deviation from the simplicity of the truth, the system of error grew and became consolidated.

In expressing his opinions at the outset of his argument with the Oxford tractarians, the author, we think, borders upon an excess of liberality and candour:—

"If it be a mistake," he says, "to regard the doctrines of the Oxford tractarians as novelties in the Anglican church, it is on the other hand an act of injustice to these writers to represent them as secretly favouring the system of Romanism, and covertly labouring to bring this country once more under the yoke of Rome. Such assertions are continually made by certain of their opponents, but, as it appears to me, unfairly and without truth. That as Catholics they have more in common with the church of Rome than Protestants in general have,—that they may have occasionally expressed themselves with incautious reverence towards that church,—and that the effect of all this on certain minds that are caught by appearances, and do not stop to reflect before they act, may have been to induce such to become proselytes to Romanism,—are facts which may be admitted, without the consequence necessarily following, that the Anglican system is only a modification of Romanism, and that the Anglican divines are only Romanists in disguise. The principles from which the two systems respectively set out are essentially different. The principle of the Romanist is implicit deference to the church's dogmas, at whatever period these may have been issued; the principle of the Anglican is implicit deference to the doctrines of the church *while she was yet one.* Whether this ground be tenable or not is another question; but assuming that it is, the Anglican has sufficient reason in principle for stopping short of Romanism. In this case, all doctrines held by Romanists, for which no authority can be pleaded from Scripture, or the writings of the ante-Nicene church, are mere innovations, which the Anglican cannot embrace without deserting the first principles of his system. For such doctrines the Romanist may be able to argue very plausibly, and perhaps they may coalesce very naturally with certain tenets of Anglicanism; still there is this against them, that they are *unauthorized* by the only standard to which a consistent Anglican can appeal. There is thus, as it appears to me, an insuperable barrier between the Anglican and Romanist systems, which can be overcome only by the one or the other of these parties deserting its distinctive principles. I believe Mr. Froude wrote quite sincerely when he declared,—'I never could be a Romanist; I never could think all those things in Pope Pius's creed necessary to salvation.'"

We believe that Mr. Froude wrote sincerely, and that also Mr. Newman, and Drs. Pusey and Sewell, and many others, have written

sincerely when they have denounced the church of Rome as heretical and apostate, and have expressed their abhorrence of its corruptions. Yet, after all, the difference is not so much one of *kind* as of *measure*. The Romanist agrees with the Anglo-Catholic, but goes farther; the Anglo-Catholic agrees with the Romanist, but stops short. The question is, *how far* are they agreed? We believe them to be so in the grand elements of corruption, and as to the differences, time, from the direct natural tendency of these elements, will bring the Anglo-Catholic up to the position of the Romanist. True, this may not be without the parties so far deserting their distinctive principles; but error is pliant, and inconsistencies are disregarded when the veil of delusion is cast over the eyes of the votaries of a false system of religion. The position of the Anglo-Catholic party, when the above statement was penned, might justify its lenity, but *since* then, we have more than "occasional expressions of incautious reverence" towards the church of Rome; we have a bolder assertion of approval of the general character of that church, and a more barefaced and elaborate vindication of some of her worst corruptions. The reader will find ample evidence of this in the British Critic for April last. But the leniency expressed by Mr. Alexander in the above and in other portions of his work, does not operate so as to prevent a due appreciation of the errors of the Anglo-Catholic, or due fidelity in dealing with those errors. In setting out with him we feel at once that we are in the company of a master. He does not skirmish with the foe at the out-posts of his position, but attacks him in his strongholds. Whether the ground of warfare be the writings of the fathers, the decrees of councils, or the testimony of ancient ecclesiastical historians, he is equally familiar with all. The course of the reasoning is throughout connected, clear, and thoroughly convincing. The real difficulties of the subject are grappled with, and disposed of with great tact and power. Rarely, indeed, have we felt our minds conducted to satisfactory conclusions with less hesitancy and doubt. When the absurdity of any position is exposed there is no unseemly exultation; there is throughout a calmness and dignity becoming the importance of the subject, and the character and talents of the individuals opposed. This appears the more striking, as from the nature of many of the topics discussed, the author, we should think, must have very frequently felt the temptation to a freer use of irony and sarcasm. The volume contains a great mass of judicious and most valuable biblical criticism. Were it but for this alone, it should have a place in the libraries of all our younger ministers. By thoroughly mastering its contents, they shall be able with great advantage to advocate and defend the principles of evangelical truth, and to detect and expose the fallacies and delusions of the advocates of error. From the independence of mind by which the author is so much distinguished, and from his thorough sympathy with the principles of religious freedom, his work will serve as a powerful agent in propagating just views regarding the nature and constitution of the kingdom of Christ. He does not indeed enter directly upon the questions of church polity; but his reasonings are necessarily greatly influenced by his views on these questions,

and it is hardly possible for a Presbyterian or Episcopalian to go with him to his conclusions without admitting principles directly subversive of their respective theories of church polity. The popery of Protestantism is fully exposed, and there is a manly assertion of the author's conviction without any offensive or unnecessary obtrusion. We wish we could put a copy of it into the hands of every minister of the Free Presbyterian Church. They are zealous for the truths of Protestantism, but their advocacy of these truths fails much of effectiveness from the want of a more consistent basis, and more enlightened views. The principle that the Bible, and the Bible alone, is the test of religious truth, is not yet practically held to the requisite degree; and clerical assumption, whether on the part of Roman or Anglo-Catholic, cannot be consistently denounced until it cease to show itself in the courts and counsels of Protestant pastors. It is of the greatest importance that the youth of our churches be made, in the present day, intimately familiar with the great principles that lie at the base of our New Testament Christianity. This is of unspeakable importance, apart altogether from any danger to be apprehended from the advances of Catholicism. There is enough of floating error to demand intelligence and watchfulness to the highest attainable degree on the part of all who have received the truth in the love of it. Mr. Alexander's work is admirably adapted to promote this object. It contains an able exposition of the leading principles of the Christian faith, and a defence of these against prevailing error. We entreat the youth of our churches, then, to obtain and peruse it with serious attention. It will enlighten their judgments, inform their understandings, strengthen their faith, and furnish them with suitable weapons to defend the cause which they have espoused. Our churches have no foundation to rest upon but truth and consistency. By adherence to these they have hitherto warred a good warfare; but the day of trial is yet future. The rising race of Congregationalists will either have to give place to more holy and enlightened advocates of the truth as it is in Jesus, or by a timeous appreciation of the position which in the providence of God they occupy, and by a due cultivation of head and heart, advance foremost in the ranks of the Redeemer's hosts, to complete his promised triumphs.

We must close these cursory remarks by most cordially thanking Mr. Alexander for this masterly and most useful production. He has done great service to the public at large, but more especially to the denomination of which he is so bright an ornament, by putting into their hands so excellent a manual of Protestant principles at a crisis so important. We feel assured that the circulation of the work, in both ends of the empire, will give ample evidence of the due appreciation of his valuable labours.

*** In connection with the subject of Mr. Alexander's volume, we beg most earnestly to call the attention of our readers to a prospectus of "The Wycliffe Society," stitched up with the present number of this magazine. The object and constitution of this Society, we are sure, will at once approve themselves to our readers, and especially to our

pastors. We are delighted at the prospect of having at so reasonable a rate put into our hands, "a series of the most important and valuable writings of the early reformers, the puritans, and nonconformists of Great Britain." The array of names for conducting the editorial department, is a sufficient guarantee for the faithful and judicious execution of the task. The thought was a most happy one, and if carried out with spirit, as we feel assured it will be, it must be followed with the most important advantages. We are happy to state that our publisher, Mr. MacLehose, has kindly consented to act as Agent for the Society in Scotland. All who intend to become subscribers should send in their names to him without loss of time, as the movements of the Society will depend altogether upon the amount of encouragement which it may receive at the outset. No work will be put to press until the list of subscribers contains 1,500 names. For further information we refer our readers to the Prospectus itself.

BRIEF NOTICES.

Sermons preached in the Ordinary Course of his Ministry, and chiefly at Manchester. By the late Robert Stevenson M'All, LL. D. London: Jackson & Walford. 1843.

THE title of this book is intended not only to describe its contents, but to mark in what respect they are broadly distinguished from those of the two volumes by the same author, published under the accomplished editorship of the Rev. Dr. Wardlaw, and entitled 'Discourses on Special Occasions.' These volumes comprised a selection from such of Dr. M'All's compositions as had been prepared and revised by himself with that kind and degree of care which he could not but think due to the occasions requiring him to deliver them, and to the peculiar audiences then drawn together. And as the preacher 'On Special Occasions,' he is presented to the reader of those volumes with as much fidelity and fulness as he could be by any thing left behind him. But in a circle not very contracted, and particularly amongst readers familiar with his ordinary ministrations, a desire has often been expressed for something whereby he, "being dead," should "yet speak," as he was commonly heard speaking in the services of the Lord's day, when under no stimulus but that of his ardent and affectionate concern for the instruction and edification of his own people. The means of gratifying this desire were but limited. Dr. M'All very rarely wrote at length the sermons he intended to preach to his usual congregation; indeed he scarcely did so at all during the latter years of his ministry. There were, however, among the papers of Dr. M'All, a good many complete sermons which he had preached to his usual hearers. The manuscripts were intrusted to one who had listened to their author during his whole ministry at Manchester, and to whom was confided the task of selecting from the mass a sufficient number to form a volume, which might represent, as well as was practicable, the general character of his pastoral teaching and exhortation. The selection is now before us. It is in every respect worthy the fame of its author, and must be highly appreciated far beyond the sphere of those who enjoyed the advantages of Dr. M'All's ministry, and whose appreciation of his faithful and powerful ministrations has happily called it forth. We have here all the distinguishing traits of the author's powerful and accomplished mind, without those peculiarities arising from his extreme sensitiveness in extraordinary circumstances. We have the same intellectual power, the same chastened and lofty imagination, with more freedom and affection, pathos and fidelity. There is the same splendour of light, but a softer radiance. He speaks more home to the heart as a man of God,—deeply impressed with his solemn responsibilities, and ardently solicitous for the spiritual welfare of those com-

mitted to his charge. The volume cannot fail to be extensively useful, and forms a valuable and most appropriate addition to the two volumes formerly before the public.

Eight Sermons: being reflective Discourses on some important Texts. By the Rev. Robert Montgomery, M. A., Oxon. London: Francis Baisler. 1843.

This is altogether a very remarkable production. Judging of it in view of the peculiar mental character of its author, the class of society among which he has hitherto chiefly ministered, and among whom this volume will be chiefly read, we would say it is a work of high merit, and calculated to be most useful. It is not a work for the *million*,—it can only be appreciated by a limited class, and those of a description which cannot be come at through the medium of *Sermons* of the ordinary description. Mr. Montgomery's Sermons, as far as we have been able to discover, are thoroughly evangelical. We mean not that there is the mere absence of any thing contrary to "the truth as it is in Jesus," but that the most striking prominence is given to the great essentials which should form the staple of the ministration of every man of God. It is in the form and dress in which these are presented, that the peculiarity of the work consists. The author looks upon every topic with a poet's eye, and expresses himself in a poet's language. His views of the character and work of Messiah are clear and profound, and of the relation of that work to the salvation of man, correct and simple. His style is sometimes so inflated as to become obscure—and the truths he presents are exhibited in such gorgeous drapery, as to direct attention from their substance to their attire: yet frequently there is pure and powerful eloquence, and imagery the most chastened and charming. The author displays not merely an acquaintance with evangelical truth, so as to be able to give a correct exhibition of it, but he speaks as one who has felt its power, and whose aim is to impress it upon the hearts and understandings of his hearers. Appeals more forcible and more faithful we have never heard or perused; and we rejoice to think that hundreds of the gay and thoughtless, attracted to the author's ministry by the eccentricity and fascination of his style, have had the truth brought so faithfully to their consciences, and the way of salvation so clearly pointed out. It affords us the most sincere pleasure to be able to bear this testimony. It is not to be expected that we should agree with the author in every sentiment presented in this volume,—but where Christ and his cross are so prominently the theme, we rejoice to give our cordial commendation.

On "The Tracts for the Times." By the Rev. James Buchanan. Edinburgh: John Johnstone. 1843.

Lectures on Tractarian Theology. By John Stoughton. London: Jackson & Walford. 1843.

Puseyism: or the Errors of the Times. By the Rev. Robert Ferguson. London: J. Snow. 1842.

Mr. Buchanan's work is distinguished by the excellencies so characteristic of his other productions. It is admirably adapted for general circulation, as it contains, within narrow limits, an immense mass of information on the subject of which it treats, together with much clear and convincing reasoning. We have no sympathy with the author in the following statement in his prefatory note:

"It cannot be necessary for the author to disclaim—hostility to the English Church. Differing as he does decidedly from that establishment on some important points of ecclesiastical polity, he regards it with affectionate veneration as a Church of Christ. One object, indeed, of the following pages, is to show that, as a Body, the Church of England is not chargeable with holding the doctrines of the Oxford School. They are not sanctioned by her Articles. They are opposed to the spirit of her Reformers. And although they have been advocated by some of her private Doctors since the beginning of the seventeenth century, the Church is not responsible for them otherwise than by tolerating their promulgation within her pale. But should they now unfortunately acquire the ascen-

dency, I am persuaded that every faithful minister of Christ in Scotland will respond to the words of the Genevese Reformer, when, contemplating such a disastrous result, he exclaims,—'Ah! we too, the Christians of the Continent, and of the whole world, shall clothe us in mourning, if this empire be brought low. We love her for the sake of Christ Jesus,—for His sake we pray for her. But if the apostacy already begun shall work itself out, we shall have nothing left for her but wailing, and sighs, and tears.'"

Where is the scriptural ground for the distinction between *sanctioning* and *tolerating*. Is the one sinful and the other not? We are sorry that Mr. Buchanan's affectionate veneration should be lavished upon a thing so corrupt as the English Hierarchy. Heaven and earth, we believe, will rejoice at her downfall, and we are happy to think that Mr. Buchanan's little work will contribute efficiently to that most desirable issue.

Mr. Stoughton's work consists of Four Lectures on Tradition, the Succession, the Sacraments, and the Catholic Church. These were delivered in the course of his ordinary ministrations, and have been published by request. They are calculated to be useful in checking the progress of Puseyism in the South. They are, of course, of a popular cast, and do not pretend to enter very formally or profoundly upon the topics to which they relate. They are written in a plain and good style. The effect, we think, would be upon the whole better, had the author confined himself in each Lecture to one or two leading arguments. There is too great a crowding of arguments against the views of his opponents, so that one has scarcely time to see how one tells when another is brought forth. This has doubtless been the result of the author's having read much on the subject, and being anxious to give as much substance as possible within narrow limits. Withal, the effect is of a salutary kind, and very creditable to the talents and zeal of Mr. Stoughton.

* * *

Mr. Ferguson's little volume is worthy of high commendation. It consists of Four Lectures, and touches in a very masterly style upon all the leading topics embraced in the controversy. It displays a Catholic spirit, with ardent zeal for the doctrines of the cross. The extensive circulation of such works must, by the Divine blessing, prove to many souls an antidote against the insidious poison so industriously and extensively circulated in the present day.

The Three Questions: What am I? Whence am I? Whether do I go? London: D. & A. Macmillan. 1843.

In this little volume, "an attempt has been made to delineate the process by which a mind at one time involved in the mazes of scepticism, succeeded, after an anxious search, in obtaining a satisfactory reply to these questions." There is much in the delineation that is worthy of serious thought and reflection. The author's views are presented in a very agreeable and attractive style, fitted to gain the attention and interest of his youthful readers. There are some statements in the work which we cannot approve, such as the following:—

"By the examples we have thus given of the power of Christianity to soothe the three great evils of life, poverty, pain, and remorse, it has been our endeavour to inspire some timorous sufferers with confidence to throw themselves in humble unreserved faith on the promises of their Saviour. However complicated and apparently hopeless their cases, let them be assured that if they pray earnestly for assistance, adding their own strenuous efforts to their prayers, they will be led on from 'strength to strength,' until difficulty after difficulty being surmounted, they are completely disenthralled from their wretched bondage."

We need not point out what is objectionable in this short passage. It is the result of carelessness more than of error in sentiment on the part of the author; for, from other portions of his work, we infer that upon the ground of a sinner's acceptance with God, his views are clear and scriptural. The work, in its general character, has our cordial commendation as suitable for extensive circulation among young men.

Traditions of the Covenanters, or Gleanings among the Mountains. By the Rev. Robert Simpson. Edinburgh: John Johnstone. 1843.

This volume has our commendation as well as its predecessors of the same series. It is full of interest, and while it tends to preserve the remembrance of many of whom the world was not worthy, it will tend also to imbue others with the same spirit of faith and of fortitude. Mr. Simpson has our thanks for his useful labours.

HOME INTELLIGENCE.

SCOTLAND.

RECOGNITION AT DALKEITH.

On Friday, the 9th June last, A. T. Gowan, A. M., formerly pastor of the Church, Blackhills, Ckene, was set apart to the pastoral charge of the Congregational Church in Dalkeith. The services of the day, which were solemn and interesting, were conducted by Mr. Brown of the Secession Church, Dalkeith, giving out a psalm, reading the scriptures, and prayer,—by Mr. Cullen of Leith putting the usual questions to Mr. Gowan, and receiving from Mr. Somervell, one of the deacons, an assurance that the proceedings of the day were with the approbation, and at the desire of the Church,—by Mr. Watson of Musselburgh offering up prayer,—and by Mr. Jack of North Shields addressing the newly-inducted Pastor, and Dr. Wardlaw the Church.

A Social Meeting was held in the evening,—Mr. Gray, one of the deacons, in the Chair,—when addresses were delivered by Messrs. Innes, Bateman, and W. Watson, Edinburgh,—Cullen, Leith,—Jack, North Shields,—Watson, Musselburgh,—Thomson, Haddington,—Brown, Dalkeith,—and Mr. Gowan.

RECOGNITION AT KILMARNOCK.

The Church, assembling in Clark Street Chapel, Kilmarnock, having given Mr. Robert Weir, late Pastor of the Church at Forres, a cordial and unanimous invitation to be their pastor, Mr. Weir was set apart to this office on the forenoon of 31st August. Mr. Watson of Musselburgh asked the customary questions, which having been satisfactorily answered, he then offered up prayer. Dr. Wardlaw addressed the new pastor in his usual appropriate and interesting manner, and Mr. Mather addressed the Church on some very suitable topics. Mr. Smith of Ayr, Mr. Spence, lately assisting at Forres, and Mr. Wood, lately supplying at Kilmarnock, also took part in the services.

In the evening Mr. Weir presided at a public meeting, when addresses were delivered by him and Messrs. Smith, Mather, Spence, and others. The attendance, on both occasions, was numerous, and the audiences appeared to be deeply interested.

Mr. Weir was held in high estimation in Forres; and, prior to his leaving it, a meeting was held in the Assembly Rooms, at which Mr. Grant, late Minister of the Parish, in presence of the Provost and Magistrates, presented him with a watch and a purse of sovereigns. The testimonial bore the inscription, "To the Rev. Robert Weir, as a token of esteem from all classes of the inhabitants of Forres, August 1843." His prospects in Kilmarnock are cheering; and strong hopes are entertained, that, ere long, he will earn the same amount of esteem there for his works of faith and labours of love.

ENGLAND.

ENGLISH SYMPATHY WITH THE FREE PROTESTING CHURCH.

At a meeting of the Board of Congregational Ministers residing in and about the cities of London and Westminster, held on Tuesday, October the 3d, 1843,

It was resolved,

1st, That this Board regards with deep and solemn interest the Secession from the "Established Kirk of Scotland," of the ministers, elders, and people, now engaged in laying the foundation of the "Free Protesting Presbyterian Church" in that country, as a procedure most honourable to the Christian integrity and courage of those beloved brethren, and fraught with important consequences to the interests of vital Christianity, such as cannot be confined to the kingdom of Scotland or to the present age; nor can this Board allow well understood differences of judgment on many not unimportant questions, to prevent the expression of its feelings of high admiration for the devoted homage to truth and conscience displayed by those brethren, in withdrawing from a church dear to them by so many ties, and in which all their temporal interests were involved. This Board, therefore, assures the brethren of the "Free Protesting Presbyterian Church of Scotland" of its confidence and affection, of its wishes for the full success of their efforts to secure truth, liberty, and purity in the church they are forming, and of its devout supplications that they may be long and largely favoured with the blessing and grace of Jesus Christ the Lord.

2d, That this Board has observed, with great delight, the renewed proof afforded on this memorable occasion of the energy of the voluntary principle, in providing the pecuniary resources required by Christian churches, in the generous contributions and sacrifices made by both the ministers and people of the "Free Protesting Presbyterian Church of Scotland," and in the assistance rendered by the sympathy of many non-endowed churches in England and America. And this Board entertains a cheering hope that the "Free Protesting Presbyterian Church of Scotland," thus independent of the state, and separated from it, will become more pure in communion, more enlarged in fellowship with other churches, and more efficient in promoting the great interests of Christianity than, in the firm conviction of this Board, any church can be under the restraints and secular influences inseparable from its establishment and endowment by a national legislature.

3d, That a copy of the above resolutions, signed by the Chairman and Secretary, be sent to the Rev. Dr. Chalmers, Moderator of the General Assembly of "The Free Presbyterian Church of Scotland," and to the Editors of the Congregational, the Evangelical, and the Scotch Congregational, Magazines, and the Patriot, the Nonconformist, the Christian Examiner, and the Witness, newspapers.

Signed, on behalf of the Board,

ALGERNON WELLS, Chairman.
JOHN ROBINSON, Secretary.

THE BLACK PREACHER'S RECEPTION.

On the first Sabbath in June, and immediately after the great meeting at Exeter-hall to promote Christian union, the esteemed minister of Surrey chapel, who assisted in convening that "festival of love," preached to his own people on the subject. After the sermon, he announced to the large congregation, that the members of his church were about to celebrate the Supper of the Lord, and he hoped that all present who were members of Christ's holy church, though not in connection with Surrey chapel, would unite with them on the occasion. This affectionate invitation was responded to by Episcopalians, Presbyterians, Wesleyans, Baptists, Moravians, and others, who were admitted by tickets received from the elders of the church. Among the applicants, there was one of the sons of Africa. The elder inquired, "Are you a member of the Christian church?"

"Yes:" was the reply. "Of what church?" "The Congregational church at Hartford, in Connecticut." "Who is the pastor?" "I am." It turned out that he was the Rev. James William Charles Pennington, the pastor of the fifth Congregational church at Hartford. He was immediately introduced to Mr. Sherman, who found that he came to this country with satisfactory testimonials in reference to his piety and usefulness. At this moment the pastor was proceeding to the table of the Lord, and our sable brother took his place among the communicants. He only remained there a short time, when he proceeded to the table, and assisted in distributing the elements of the Saviour's dying love, in consequence of the illness of one of the officiating ministers. It was a blessed scene, and will long be remembered.

On the evening following this happy scene, Mr. Pennington attended the church meeting at Surrey chapel, and delivered a short, modest, and suitable address. He referred in touching terms to the coloured man's trials in the United States, in the spirit of the beautiful rule, "Speaking the truth in love." He assured a friend that at the close of the previous Sabbath, no one could tell what his feelings were. He had long been a member of the church, and a preacher of the gospel, but never till that day had he been permitted to unite with the white man in the services of the temple, and to feel that all were "one in Christ." He had often longed to see the place where the venerable Rowland Hill preached, and his desire had been realized; *there* he had worshipped, without being the marked man—*there* he had united in commemorating the Saviour's dying love with those who felt there was no difference between the bond and the free; and *there* the coloured man had invited the white man's children to the dear Redeemer. Never will a few sentences of his address to the church be forgotten. "In my own country, if I wished, I could go to any Roman Catholic church in the United States, and I should be received in any part of it. I could go to the Socinian chapel and be kindly received; but if I ventured into the church of the Episcopalian, Presbyterian, Methodist, Congregational, or Baptist, I should be the marked man, and could not go beyond a certain spot. Even one of the excellent ministers who has given me the kindest testimonials to friends in this country, could not ask me to unite with his church as I have done with yours." Oh! there was a hallowed burst of feeling from the members of the church when these things were heard; they were "angry," but "sinned not." The silent prayer ascended from many hearts, that this foul blot might be removed from the pastors and members of the American churches, and that "the mind which was in Christ Jesus might be found in them." He loves his image, whether it is seen in the white face of the European, or in the ebony visage of a son of Ham. All the members joined with their coloured brother in singing—

"From east to west, from north to south,
Then be his name adored!
Europe, with all thy millions, shout
Hosannas to thy Lord.

"Asia and Africa, resound
From shore to shore his fame!
And thou, America, in songs,
Redeeming love proclaim."

On Sabbath-day, the 19th June, the pastor of Surrey chapel opened his pulpit to his sable brother. He preached to a large and deeply interested congregation, from the text, "Behold I stand at the door and knock," &c. His sermon was simple and scriptural, which will be seen from the following outline:—

I. *The Son of God is at the door.—The door is the heart.*

II. *The Son of God makes a condition: "If any man will open the door."*

III. *The Son of God gives a rich promise: "I will come in to him;" "He will spread before him all the riches of his grace," &c.*

His appeals to the backslider and the sinner were very effective, particularly to the former, to whom he pointed out the danger of remaining in his unhappy state, from the 5th chapter of the Song of Solomon, and 4th verse. The congregation united with much spirit in singing—

Let the Indian, let the negro,
Let the rude barbarian see
That divine and glorious conquest,
Once obtain'd on Calvary.
Let the gospel
Loud resound from pole to pole."

Evangelical Magazine.

PRESENT POSITION OF PUSEYISM.

We quote a paragraph from a speech delivered by Sir Culling E. Smith, Bart., at a recent meeting of the Evangelical Voluntary Church Association, which exhibits the progress of withering error in the Church of England.

"I lately had an opportunity of conversing with one of the most eminent men of the Evangelical party in the Established church, only two or three days since, and he told me that he had for some weeks, if not months, sat loose to his living. Within a very short time he had asked his patron whether, in the event of his being turned out of the church, he would give him a barn in which to preach. I have no doubt that, ere many months elapse, though we must not be too sanguine, both he and his patron, who is like-minded with himself, will be English Non-intrusionists. That clergyman told me that he was in the situation of a man who felt himself in the atmosphere of a thunder-storm; he felt that the storm was coming, though he did not know precisely the direction from which it would arise. He thought it possible that it might come from Ireland; and speaking in the name of his Evangelical brethren, he said, that if they had to make their choice between consenting to a Roman Catholic Establishment in Ireland, or the abandonment of Establishment principles altogether throughout the kingdom, he was convinced that there was not a man among them who would hesitate to adopt the latter course. For my own part, important as I consider, in some respects, the question of Ireland, I believe that the storm in England is likely to arise not from thence but from Oxford. I believe that we are on the eve of a movement exactly analogous to that which has taken place in Scotland. In Scotland, the Evangelical clergy have asserted the truth—partial truth, perhaps, but still truth; their opponents have resisted that truth, and asserted error. The two parties have been appealing to the constitution, and to the law of the land. The tribunals have—though I believe conscientiously—pronounced in favour of religious error and against religious truth; and I believe that we are on the eve of having exactly the same process here. I speak from book—for I have not come to the meeting to-night without endeavouring to make myself master of this and of one or two other points on which I intend to address you—I speak from book when I say, that when the question of Oxford Divinity is brought deliberately before the ecclesiastical tribunals of this country, those tribunals will pronounce in favour of its legality. I would explain the rationale in this way. The Church of England is not, as no human system is, a simple uncombined system, but is, if I may so say, composite—compounded of two principles. We know how much the Reformers—Latimer, Cranmer, and Ridley—regretted the retention in the church of many of the principles and features of Roman Catholicism; but they were successful, and God be praised for it, in introducing the principles of the Reformation. These two principles have been lying side by side without much opposition for centuries, but they are now brought into active conflict. The Evangelical clergyman can successfully appeal to the Thirty-nine Articles and the sentiments of the most eminent men in justification of his preaching, and therefore, far be it from me to say that the Church of England minister is compelled to preach the doctrines of the Church of Rome—there are numberless instances to prove the contrary; but I do say, that the clergyman of the Oxford school can appeal, in vindication of his opinions, to the other elements in the Christian church. I have the highest authority for stating, that if the sentiments conveyed in Dr. Pusey's sermon had been impugned, not before the University, but an ecclesiastical court, the result would have been different. If there is honour in the ministers entertaining Dr. Pusey's views, and they adhere to them, you will soon have two thousand parishes where ecclesiastical authority can reach; and if these sentiments are prohibited, and the

question is brought before an ecclesiastical tribunal, a defence will be found not in the fathers of the Primitive church, because ecclesiastical courts cannot recognise the fathers previous to the Reformation; but if, whilst not assailing the Thirty-nine Articles, the affirmative doctrines of Oxford only are put forward, without negativing the doctrines of the Reformation in so many words; if the canons are appealed to, and the sermons of bishops corresponding with Laud, and others of his time, are rested upon, I have no hesitation in saying that the sentiments of Dr. Pusey will, in some manner or other, ere many months have elapsed, be confirmed by ecclesiastical tribunals. I am greatly mistaken if, when it comes to that point, the Evangelical clergy of the Established church do not manfully say that they will not continue members of a communion which sanctions errors opposed to the principles of the Bible. It is dangerous sometimes to attempt to predict, but where Christian principle is involved, there, at least, I think it is safe to do it; and we have found it so in one case. The brethren in Scotland have stood firm. There was a great division of opinion amongst us as to whether they would or not, but God's own children have justified their position; and I do not hesitate to say, however Utopian it may seem, that should the same process take place in the Church of England, as soon as the question is brought to an issue, we shall have our English brethren asserting their liberty as the Scotch have done. I think the time is not far distant, when the only adherents of an Establishment in this kingdom will be those who are openly and avowedly opposed to the doctrines of the Reformation."

JUVENILE MISSIONARY MEETING AT HULL.

On Thursday evening, June 15th, the teachers and children of the Sunday-schools belonging to the congregations in connection with the London Missionary Society, assembled in Salem chapel, which was nearly filled with the juvenile audience. The Rev. James Sibree presided; and the following resolutions, adapted to the capacities of the children, were passed, amid expressions of cordial and unanimous approbation:—

1. That Jesus loved little children, and children that were growing up; and therefore children of every age should love him.

2. That those children who love the Saviour will also love to hear and speak about him, and about the spread of his gospel through the world.

3. That many of our ministers and missionaries were once Sunday-school children, and that we should hope and pray that there may be raised up from among them a great many more.

4. That as good King George the Third wished that every child in England might be taught to read the Bible, we should go farther, and wish and pray that every child in the world may soon have the Bible, which teaches about the Saviour, and be able to read it in his own language, and that there may be Sunday-schools all over the world.

The Rev. Messrs. Stratten, E. Morley, Morris, and other friends, assisted in the proceedings of the evening. Mr. Sibree exhibited a map showing the state of religion in the world at the present time, together with the various stations occupied by missionaries among the heathen.

Several objects of curiosity, sent by missionaries from South Africa, were introduced to the notice of the children, and awakened great interest. At the close of the meeting a collection was made on behalf of the London Missionary Society, amounting to £5 12s. 9d.

The object of this meeting—the infusion of a missionary spirit into the minds of children at an early age—must commend itself to the judgments and hearts of all who love the Saviour. Some of our most successful ministers and missionaries received their first impressions and their strongest religious impulses in our Sabbath-schools. The missionary enterprise should, therefore, be frequently and strongly pressed upon the attention of the juvenile mind; and we may confidently indulge the hope that many more such men as Moffat, Williams, Carey, and Morrison, may be raised up, who shall, by their self-denying labours, bless a dark and benighted world.

IRELAND.

DUBLIN INDEPENDENT COLLEGE.

Our readers will remember that at a Conference of the Members of the Irish Congregational Union, held in Dublin in June last, the Rev. A. King, of Cork, was requested to visit Scotland for the purpose of raising funds for the Dublin Independent College. Mr. King proposed to fulfil their desire during the last month; but, in consequence of the collections for our own Academy being made in the course of it, he was advised to postpone his visit for a time. The following letter, addressed by him to Mr. Russell, Glasgow, will show the urgent nature of the claims of the Institution whose interest he pleads, and the necessity that exists for the aid which is solicited:—

"*To the Rev. D. Russell.*—Very Dear Sir,—As the arrangements made for collections for your own Academy in October, make it unadvisable for me to visit then to plead for ours, I must request you to fix another time, when I may endeavour to discharge the obligation devolved on me at the Conference of our Congregational Union in Dublin.

"Meantime let me urge you to recommend our case, and *try to get us some money.*

"We are very poor, and, as you know, we are in some respects beginning *de novo;* so that we greatly need *prompt* and *liberal* assistance.

"As our arrangements were made, chiefly on the model of your own, I need not say any thing of our *economy*, or of the wisdom of our plan.

"I am sure the general importance of our undertaking will recommend it to the generosity of all our Christian friends in your land.

"Believe me, very dear Sir,

"Fraternally yours,

A. King.

"Cork, *Sept. 6th*, 1843."

We have much pleasure in announcing that Dr. Wardlaw, Mr. Russell, and J. S. Blyth, Esq., Glasgow, will be glad to receive and remit contributions for this object.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

Public Meeting at Finsbury Chapel, August 24, 1843.

On Thursday evening, August 24th, a special meeting of the Directors and Friends of the London Missionary Society was held at Finsbury chapel, to welcome the Rev. Thomas Heath, missionary from the South seas, on his return to this country, and to receive from him interesting and important communications, relative to the state and prospects of the Society's Missions in the Navigators Islands, Tahiti, the Hervey group, and other islands in the South Pacific. Mr. Heath was accompanied by a Christian chief, and a native Evangelist from Samoa. The services commenced at half-past six o'clock, by singing a part of the eighth hymn, Missionary Collection.

Mr. Heath introduced to the meeting the two native Christians, respecting whom he said:—The name of the Tutuilan chief is Leota. His island is governed by an oligarchy of seven chiefs, of whom he is one. He is also a chief, in common with others, of a district of 500 people in the island of Upolu. He comes from the district under the pastoral care of our brother Slatyer. The native teacher, on being baptized, received the name of Aperaamo, which is Abraham Samoanized. He is one of the first seven individuals among whom that very remarkable moral and spiritual movement commenced in Tutuila of which you have heard.

Leota, (the Tutuilan chief,) then addressed the meeting in his native language,

which was afterwards interpreted by Mr. Heath to the following effect:—He gives thanks for the grace of God, by which our voyage has been prospered, and terminated in safety. He addresses you as the churches and chiefs in Britain, and gives thanks for that favour, and that kindness which you have shown, in consequence of the grace of God conferred upon you. He next alludes to the results of the measures taken in sending missionaries to the Samoas. Prior to that, they dwelt in darkness and in the shadow of death, and they did not know the truth; but through your kindness in sending men of God to their land, they, who formerly dwelt in the shadow of death, now see the light. Formerly they delighted in war, and in dancing, and in many kinds of wickedness and folly; but now the land is turned: it is like a mountain which has been thrown down and levelled. He supposes it is difficult to be done; but he begs you will remember the love of God, and then your compassion will still continue. He requests that you will remember the words of Jesus written by Matthew, "Blessed are the merciful, for they shall obtain mercy;" and that you will still cause the water of the river of life to flow through the South Sea islands; that you will still be strong, and not grow weary in well-doing.

APERAAMO (the native teacher) next addressed the assembly, also in his native language, which Mr. Heath thus interpreted: He begins, as our Christian converts always do their speeches, by giving thanks to God, and thanks also to you, and says that he will relate some things which have grown up. Samoa is the name of the group; but Tutuila is the name of the island to which he belongs. The grace of God has fallen on their land in answer to your prayers—you have prayed that the word of God may prosper, and it has prospered. The power of God has been remarkably manifested—his expression is, "Has been poured down." When they were on one occasion assembled in the house of God, the power of God fell upon them. When they were holding a large meeting at Tutuila, they were sprinkled by the blessing of God from on high, and they all became like dead men. So great was the effect produced, so great did the desire grow to make an offering to God, (that is, to offer prayer,) that many of them retired into the bush, and they were not seen again until the following morning, when they were like persons half dead—they had been in prayer all night. The consequence was, a very general seeking for instruction from the missionaries, and seeking from God the blessings of his salvation. They earnestly prayed and sought these things. He again gives thanks to you, because he considers this also was in answer to your prayers.

The following questions were then put to Leota, through Mr. Heath, and his answers are subjoined:—

What reason have you for believing that you are a true Christian?—I think I may say I am a man of Jesus—one of Christ's people. I ascribe it to the work of the Spirit of God that I am able to say so. I think I am a man of Jesus, because I feel inclined to trust to the death of Christ and to do his will.

What led you first to embrace the religion of Jesus Christ?—I was led to do it by the work of the Spirit of God in my heart.

Was there any particular circumstance?—The desire first grew in my heart in consequence of the preaching of the Word of God.

Why are you anxious that the people should become Christians in Samoa?—I have a great desire that they should become so, because I am concerned that they still dwell in darkness and in sin.

Then they were not so happy before the missionaries arrived there as they have been since?—They have far greater delight now in attending to the Word of God than they had formerly in attending to their wicked practices.

The following are the questions submitted to Aperaamo, and his answers:—

We hope that you love the Saviour. Can you tell us how you came to love him, and why you do so?—I love Christ, because I trust that by placing my heart on him it will end well. I am convinced that if I had continued as I was formerly, my end would have been destruction.

What means do you use for the conversion of your countrymen?—I earnestly pray that all my relatives and family and connexions, and all the land, may become Christian.

But what means do you use as a teacher?—I teach men their danger as sinners, and endeavour to teach them to go to Christ for salvation. I do this as a teacher, and I also preach to the same effect.

When persons wish to come to the Lord's table, what evidence of religion is required there?—The thing required is this, before they unite in the ordinance, that the heart be united to Jesus.

Do you believe that the people, who receive Christianity, are really anxious that all around them should enjoy it, and will they do all they can to extend it?—It is the desire of all that others should receive the Word of God, and the blessings of Christianity, and they are willing to help in order that it should be so.

The Rev. THOMAS HEATH then addressed the assembly to the following effect:—Probably you are aware, at least many are, that our missions now extend from longitude 140 deg. west, to about 167 deg. east; that is, they extend over more than 50 deg. of longitude; and this within a belt of latitude about 10 to 21 or 22 degs. south. They include the Marquesas, Georgian, and Society Islands, with many of the smaller islands attached to them; that is, the Austral and Paumotu, and others; the Hervey group, the Samoans, the island of Rotumah, the five islands of the New Hebrides, two of the Loyalty group, and two of the New Caledonia group. This has been the ground over which the *Camden* has had to sail. She has also had to go and return from Sydney, which is ten days' or a fortnight's sail from the most western of our stations. Starting from Sydney, she had to sail upwards of 3,000 miles to reach the Marquesas; then taking the islands successively downwards, till she had finished, she returned to Sydney. Taking into account the annual visits to these islands, and the voyage out and home, I think I may say in round numbers, that she has sailed 80,000 miles since she left England in April 1838. Thus it appears, that besides her two voyages out and home, she has gone over some 12,000 miles per annum. In addition to visiting every year some of the older missions, she has been instrumental in forming missions at Rotumah, five islands of the New Hebrides, two at the Loyalty group and New Caledonia, which is nearly 500 miles in circuit, and the Isle of Pines, adjacent to that island. I have come home more especially for the purpose of endeavouring to induce the Directors to part with the *Camden*, and to obtain a larger vessel; not because we think the *Camden*, on the whole, has done ill; quite the contrary: it is the opinion of those best competent to judge, that she has, all things considered, done well.

In proceeding to give an account of the different missions, I shall first touch upon the Samoan mission, (Navigators Islands,) to which I myself have had the happiness of being attached. Six of us went out in the year 1835, and arrived there in June, 1836; we found the way prepared for us, to some extent, by the visits of our brethren, Williams, Barff, Buzacott, and Platt,—so that several congregations were already formed, and superintended by native teachers from the Society and Hervey Islands. The natives, however, had made little progress at that time in Christian knowledge, and the arrival of the *Dunnottar Castle*, with ourselves, created a very extraordinary sensation, amounting to enthusiasm, throughout the group, insomuch that when we went round our several appointed districts to visit the chiefs and the teachers, and to take measures for extending our operations, we found chief after chief, and tribe after tribe, not only willing but eager to avow that they had come to the determination to renounce heathenism, and to be brought under Christian instruction. When we speak of the conversion of these chiefs, and clans sometimes consisting of from 300 to 500 people, we allude merely to their renunciation of heathenism: we by no means wish to convey the notion that they are all Christians in the proper sense of that term; but when they give up all their old superstitions, and we see them almost to a man attending public worship every Sabbath, and observe half the population attending schools—grandfathers, fathers, and children—we think there is much for which to be thankful, although only a small number of these may actually be considered as real Christians.

I will speak of one or two instances, to show how they came over at Manono, a small island upon which I have been living, and which, with a portion of Upolu, formed my district. The father-chief at Manono is a venerable old man of the name of Pea: he has taken the name, since his conversion, of "Servant of Jesus." About a month after my arrival there, I resolved to go and visit him; and since the death of Malietoa he is decidedly the greatest chief in the whole group. The design I had in view in visiting him was to make him a small present and state the objects for which we had come to the group. The whole family and part of the clan were assembled in a large house, in order to discuss the matter. The

chief was at that time very unwell, and the question under discussion was, not only whether they should embrace Christianity, but whether he should apply to me for medicine. They discussed the matter for nearly an hour, and at last, becoming weary, I inquired as to his complaint, and asked him if he would allow me to administer some medicine. He waved his hand that I should go aside, and desired some of the natives to tell me that he was not yet a Christian, and that he could not hear anything from me concerning the name of Jehovah till he had decided whether he would become a Christian or not!

After half an hour's further discussion, an attendant was desired to inform me, and some of the members of my congregation, who had been trained by a native teacher from Rarotonga, that he had resolved to become a Christian, and to add, that his family, and, he supposed, many of his clan would unite with him. On the following Sabbath-day we held service in a large house that belonged to him, —a house in which they had been accustomed to have their obscene dances, and to hold their public assemblies. We held Christian service there the first time, and the house was crowded. I suppose there were not less than 500 persons, all seriously listening to Teava, the native teacher, while he preached to them a faithful sermon on the text, "His name shall be called Jesus, for he shall save his people from their sins." I give that as a specimen merely of the way in which chief after chief, and clan after clan, acted after consultation. Sometimes they held successive consultations for weeks or months, but that was the course they generally pursued. We can rarely get them to hear the gospel till they have resolved to renounce heathenism and come over to us. But the old chief, although he embraced Christianity, continued for a long time his superstitious notions, and so did his family. I was called up between eleven and twelve o'clock at night, and desired to go upwards of a mile to the chief's house, where it was said his brother was possessed of a devil. The brother had joined him in embracing Christianity. It was their decided belief, and is so still, that there is this kind of demoniacal possession. There are certain diseases which they always ascribe to influence of that description. I went and found the people in the house trembling, the man himself thinking that the god Moso, to whom he had been priest, was angry with him, and that he was about to be killed. I had taken some medicine with me, for both the missionaries and the native teachers always adopt that plan. The medicine was administered, and I then desired Teava, the native teacher, to engage in prayer, for I had not then sufficiently acquired the language to do it myself. In about half an hour it was alleged that the demon had fled, and all was then quiet. Many things of the same kind have occurred.

On one occasion, I was sent for, a distance of eighty miles, to go to a large island; the message being that the people were inclined to embrace Christianity. With great difficulty I got across the channel, and over the long and difficult road by land. On our arrival, we found the people engaged in a sham fight. Two districts were assembled together, and they were using clubs cut out of the thick stem of the cocoa-nut frond, equal to the ordinary clubs in size, and nearly as hard. After several chiefs had met, flourished their weapons, and retired again without fighting, two men began in earnest. It was not long before the arm of one was broken; but the man did not fall. A shout of victory was raised by the party of the man who struck the blow, and instantly their opponents took up stones, and rushed upon them as a body. I thought that it would be wise for me to get out of the way, and I moved off, telling the chiefs that I had seen enough. After this was over, they held a consultation as to whether they should become Christians or not, and that very evening 300, headed by a party of chiefs who had been at the fight, resolved that they would unite with us in Christian worship on the next day—Sunday. On the Monday morning we commenced a school, and by the time I left in the forenoon of that day, several had learned the letters of the alphabet. Time will not allow me to mention several instances of the same character; suffice it to say, that chief after chief, and thousands after thousands of the people throughout the island, in the course of two years, were brought under Christian instruction. Since then about 3,000 have been baptized on their profession of Christianity; there were nearly 2,000 in Christian communion when I left, in whose piety the missionaries cherish a pleasing confidence, and numbers of candidates. About 27,000 (nearly one-half the population) of Samoa have learned to read. Many of them read portions of

the scriptures which we have translated, and others elementary books. Some thousands can write upon slates; for we have neither copy-books, pens, nor ink, and indeed we have far from an adequate supply of slates.

With regard to translations, the four Gospels have been printed and issued; the Epistle to the Romans is ready to go to press, and the Acts nearly so; and all the Epistles are in manuscript, except a part of the Hebrews, and in a forward state as regards revision. We have also translated Exodus, Deuteronomy, and Isaiah, and parts of the other books of the Old Testament. These, however, are only in rough draft; and, supposing that we were to print them off as rapidly as we could, still it would take some years to carry them through the press. We wish, however, to be exceedingly cautious, and to take time for their correction. The people have always been delighted with the books that we have printed,—elementary books, scripture history, and small magazines; but above all, with portions of the scriptures. If we have had anything like a stock of another book, and a Gospel has come out, the sale of the other book has been nearly suspended.

We have from the very first perceived the importance of instructing the native teachers, of whom only twelve missionaries have nearly 200 under their superintendence, and we are obliged to depend very much upon them. We wish to make them still more efficient. They labour not only among the Samoans, but between twenty and thirty have already been sent as missionaries to the islands to the westward, where we hope to have the happiness of sending scores more—at least we shall do so if the Christians of Great Britain will furnish us with the means. We do not doubt that the people will receive them: for if ever there was a proof of the fiery pillar having gone before a Society in its operations, there is that proof with relation to the London Missionary Society in the South Sea Islands. The islands are prepared, the people are willing, and we are anxious to convey to them all that Christianity bestows; but we have been told to stop, because the funds are not sufficient. I shall never forget the meeting when first the question was proposed to our simple native teachers—"Who among you are ready to go with Mr. Williams to the islands to the westward?" The call in half-an-hour was responded to by between thirty and forty; and I have with me Mr. Williams' manuscript list of their names.

Perhaps I ought to say a word with regard to what is called civilization and morals. Speaking of the people generally, the time has not allowed them to make very great progress. However, their clothing, and the mode in which they manage their cottages, are very much improved, and I trust will still more improve. When we went thither we found them a very clean people, notwithstanding their vices. I wish not to be misunderstood: a minority, and only a minority, we regard as true Christians; but still, with respect to the general state of morals, take a certain number, or a certain district, or a certain village, and compare them with a corresponding number of the inhabitants of any part of England and Scotland, and I do not hesitate to say that we should have the advantage. One fact will illustrate this position. When the American surveying squadron went to Samoa in 1839, it called at Tutuila. Some of the young officers were anxious for amusement, and went on shore for that purpose. They visited one cottage, and found the people, for it was just sunset, reading the scriptures; they went to a second, and there they were singing a hymn; they visited a third, and they were engaged in prayer. They went round the whole settlement, and found all the families engaged in the same way. They then returned to the ship and told their companions that there was no gratification to be had there, and they were obliged to go to a heathen settlement on the opposite side of the island, before they could see a native dance. I have with me several letters from the Samoan people to the churches and chiefs of the Society, and to the friends in general in England. I may be permitted to read one of them addressed to the London Missionary Society.

"To the Missionary Society in Britain.

"Friends! The London Missionary Society. This is the friendly letter of the church, and teachers, and deacons: their urgent letter this to you. Do you kindly regard us, and choose some missionaries that they may come and publish the kingdom of Jesus in this group. This is the thing we earnestly entreat, brethren, that you pray earnestly to God for us and for all lands, that the work

of God may prosper through the world like the Word written in the Gospel of John, that he who soweth and he who reapeth may mutually rejoice. You, the societies, and the missionaries; and the government, we show to you certain things which have begun to grow up in Samoa here; these are the things, the arrow-root and the cocoa-nut oil, to assist in the work of God. Behold it was not from us, but from your kindness to these lands. That is the end of this Word. May we mutually prosper from God. This letter is written from Manono."

I shall pass over Rotumah, and just glance at the New Hebrides. You are aware that the sainted Williams placed teachers at Tanna, and fell on his visit to Erromanga on the following day. As soon as we could we followed him there, strengthened the mission at Tanna, placed teachers at Erromanga and Immer, and subsequently brother Murray placed teachers at Anatom and Erranan. The mission at Erromanga is suspended through a mistake—I believe simply a mistake; for on our arrival at Tanna, about 14 or 15 months since, we received an invitation from Erromanga to send teachers there again. At all these islands there are a few people who attend Christian worship on the Sabbath and on other days. This time last year I was at Tanna, and had the happiness of spending four months with Messrs. Turner and Nisbet, to aid them in the commencement of their operations. The people differ in many respects from what have generally been called Polynesians—they are about half-way between the Papuan and Polynesian, and from all appearances we may expect that the work will be far more difficult there than it has been in the Samoan Mission; nevertheless we have made a commencement, and I think a favourable commencement. During the time I was there, we were able so far to acquire the language as to draw up short addresses and short prayers. Before that time the native teachers had been able to translate for us, and generally 300 people in Tanna heard the Word of God every week. There were schools formed for boys, and for adults, and one for girls, which was conducted by Mrs. Turner, and Mrs. Nisbet. I have received a letter from Mr. Turner, dated a few weeks after I left, stating that the schools were going on there better than when I left them, but unhappily the people were at war. The district in which we resided was at war with another only from a mile-and-a-half to two miles distant. When I left, the war had been carried on for six weeks, and all our efforts to bring it to a termination were unavailing. The war, however, had not been very destructive; for although they had been fighting, three, four, or five days a-week, there had been only three killed on each side, though vast numbers had been wounded with spears and arrows.

I was anxious to ascertain before I came away, how far any of them might be considered as having renounced their superstitions and idolatry: for we did not consider, as in the case of the Samoans, that their attendance on public worship was any proof that they had done so. I put the question to several of the chiefs, and they assured me that they no longer worshipped their old gods, but Jehovah; and one afternoon, I had a proof that one of them at least did so. I arrived at the clan just about the time that they were taking their evening meal, and before doing so it used to be the custom to pray to their gods, but on this occasion the chief offered up a prayer to Jehovah. It was not a mere saying of grace, but a deliberate prayer of four or five minutes' duration. One petition in that prayer greatly interested me; it was, that the word of God might be sent to other dark lands as it has been sent to Tanna. You are aware that stations have been formed at Marè and Lifu, two islands of the Loyalty group,—a group of which we scarcely know anything; but happily, some of the Samoans who had been drifted there served as interpreters on Mr. Murray's going, and operations were soon commenced. The mission at the Isle of Pines, adjacent to New Caledonia, has been suspended, in consequence of the conduct of white barbarians, who have gone there as sandal-wood dealers, and have irritated the people till they have determined to have no foreigners among them, and our teachers have been sent away. This is not the worst feature of the case. Notice was given that the next vessel which approached should be attacked out of revenge; and I am sorry to find that Captain Ebrill, a kind-hearted man, who married the daughter of one of the missionaries, together with his crew, have been cut off, and also half the crew of another vessel. They were treated most barbarously; and the people have shown that they were—as we suspected—cannibals. Since we first went there, upwards of one hundred vessels have visited the islands for sandal-wood;

but they do not treat the people with justice in getting it, nor is their conduct befitting the land to which they belong.

After referring to the proceedings of the French at Tahiti, of which the leading features have been noticed in former numbers, Mr. Heath concluded his statements by observing:—From what you have heard, you will expect before I conclude that I should give the reasons why we want a larger vessel. I cannot, however, now stop to go into details; suffice it to say, that it has been proved to the satisfaction of committees, and of the Board of Directors, that to have a vessel twice the size of the *Camden*, to say nothing of other immense advantages, would be a great saving from year to year of expense; and perhaps that argument will have more weight than any other. We ought to have had two vessels, but if we have only one, it must, as I have said, be of much greater burthen; and we must therefore look to the British public to furnish the means necessary for the purpose. We have not only nearly forty missionary families already there, but many new stations to attend to in the islands of the New Hebrides, Loyalty, and New Caledonia, together with fresh openings presented to us to the westward. I have now, therefore, to ask for your sympathies on behalf of the Tahitians, and to enable us to obtain the desired larger vessel. I appeal to you also for a further object: I ask you to erect now a monument to the memory of Williams. We have heard of cenotaphs and other things, but hitherto there has been no appropriate monument to that lamented man. In his "Enterprises," alluding to the Papuan race, he says, "To that people I shall, on my return, direct my principal attention, and I trust that British Christians, encouraged by the results of their efforts on behalf of the other races, will be still more anxious for the conversion of this, and never relax their efforts or suspend their prayers, till all the islands that stud the vast Pacific shall be enlightened and blessed with the gospel of salvation." Such was his living, such was his dying wish. I have no doubt (if we could know it) it is still his wish, and I contend that we never shall have erected a monument befitting his character and labours till this has been realized—till we have carried the gospel to all the islands that stud the Pacific ocean. I would only add, in the language of a heathen chief, "We have abundance of proof that God is working;" we call upon you to pray for his blessing and for his support; and let all be ambitious of the honour of being "co-workers together with God."

DEATH OF A NATIVE CHIEFTAINESS IN RAROTONGA.

(From Rev. W. Gill, Arorangi, Dec. 31, 1842.)

You will be grieved to learn that the sickness of the poor people is fast depopulating this island. There have not been so many cases during the past year, but it must be remembered that the number of inhabitants is less now than formerly. There is an average decrease of 300 souls annually in the island.

At this station, there have been 94 deaths in the past year, while the births have only amounted to 27. In a few years hence, our settlements will be very thin. Oh! that the Lord may listen to our prayers, and spare a remnant to the praise of his grace!

Among our deaths we have been called to number many of the most useful and devoted members of the church, several of whom gave pleasing testimony to the power of the gospel during the last conflict. Makea Vaine, wife of Makea the late chief of Avarua, has been among the number of those whom we hope have been removed to the church triumphant. Makea Vaine, from the time of her conversion, was steadfast to the profession of faith, and increasingly devoted in her efforts for the welfare of others, to the close of life. Although somewhat advanced in years, she soon learned to read, and I have heard Mrs. Buzacott say that she rarely visited their house without bringing her Testament under her arm, to inquire into some passage which she had been reading at home.

For some years she was a most efficient superintendent in the female department of the children's school; but for two years before her death, she devoted her whole energies to the adult department of the early morning-school, where her influence and example were most beneficial. For some time before Mr. Buzacott's departure, she had had several attacks, and in May and June she grew

worse. As the realities of death approached her, she became more and more humble, and at last could sing of redemption through the blood of the Lamb. On the last Sabbath in July she became much worse. On my entering her apartment I found her insensible. The strong hand of death was fast accomplishing its purpose.

After waiting a little time she revived, and upon her recognising me, I said, "Friend, you are near death: are you in much pain?" She answered, "Yes, my pain is very great" I inquired, "Are you troubled at all in mind in reference to the past, or the future?" She replied, "No, my heart is fixed, my thoughts centre in Jesus." "Can you really place the care of your all on the Saviour?" I inquired; "and have you no misgiving of heart about your security in him?" She thought a moment, and said, "There is at times a little trouble lest I should not reach the place where Jesus dwells;" again, pausing for a moment, she resumed, "But the trouble is not great; my heart is with Him—my heart is with Jesus." Then referring to a sweet native hymn, expressive of the Psalmist's faith and hope, when he sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me;" she again became convulsed, and in that state continued until the following day, when the chariot of the Lord's deliverance appeared and bore her redeemed spirit to the place of his glory.

MASSACRE AT THE ISLE OF PINES

We deeply regret to state, that, in the month of April last, a report reached Sydney, of the truth of which no reasonable doubt can be entertained, that another of those dreadful massacres so frequent among the unchristianized islands of the Pacific, had been recently perpetrated by the natives at the Isle of Pines. It appears, that on the 12th of August, 1842, three days before the *Camden* reached Sydney on her voyage to England, the brig *Star*, commanded by Captain Ebrill, son-in-law of one of our missionaries at Tahiti, sailed from that port for the Isle of Pines, where she arrived, it is supposed, about a month after. While lying at anchor off the island, the captain and crew, who had previously been on the most friendly terms with the natives, went on shore for the purpose of cutting timber, and were thus engaged when, upon a signal from Matuka, the principal chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them. The chief then sent a number of the natives, together with some of the native evangelists from the Samoas, who had been labouring a short time upon the island, to tow the vessel on shore; and when this was done, the Samoan teachers were also killed at his command.

Thus have the merciful purposes of the Society in reference to this island been defeated for the present, and thus has additional evidence been afforded of the necessity for greater efforts to spread the gospel among the unevangelized and barbarous portion of the Polynesian tribes, not only as the divinely appointed instrument for securing the salvation of the soul, but as the only effectual safeguard against the recurrence of such heart-rending atrocities as that which has now been stated. It is, however, consolatory to know that the murderous attack of the natives was not in consequence of any feeling of opposition to the Christian religion, or its teachers, but was simply an act of indiscriminate revenge for severe injuries formerly inflicted upon them by Europeans visiting their island. The murder of the Samoan evangelists admits of less extenuation; but their connection with foreigners would, in the estimation of the barbarous people, incapable of distinguishing friends from enemies, be a sufficient justification of the act.

It is deeply to be regretted that the *Star* left Sydney before the arrival of the *Camden*, since Captain Morgan, who had recently visited the Isle of Pines, was aware of the intention of the natives to destroy the next Europeans who should land amongst them. Had Captain Ebrill sailed three days later, he would have been apprized of the danger, and dissuaded from his enterprise; but, unhappily, the first intimation he received of the fearful doom that awaited himself and his crew, was the wild and sudden rush of the exasperated islanders on their confiding and unprepared victims.

AFRICA.

PROOFS OF DIVINE FAVOUR IN CAFFRARIA.

(From Rev. J. Calderwood, Blinkwater, Caffraria, June 12, 1843.)

WHILE the measure of our success is by no means to be regarded as the rule of our duty; and while the number he may be permitted to receive into church-fellowship would be an unsafe and unscriptural criterion of the Christian character and ability of any missionary or minister; still it is most depressing to labour without any success. To bear up against the depressing influence of such a trial requires unusual faith; and it must be regarded as a ground of very great thankfulness and encouragement, by all engaged in the cause of missions, whether at home or abroad, when the missionary is favoured to see any signs of life amid the darkness and death by which he is surrounded; when he is permitted to tell the churches at home that he fighteth in the "high places of the field," "not as one that beateth the air."

You will, therefore, I know, rejoice with me, when I inform you that I had the happiness, the Sabbath before last, to baptize and receive into church-fellowship nineteen Caffres, three Hottentots, and two, formerly slaves—one Hottentot, baptized when a child, at Theopolis, was admitted into the church at the same time—in all 25 persons. The scene was unusually interesting, and I trust the impressions of the day will long remain. I hope the occasion has been blessed to give us a fresh impulse. It is truly humbling to think how constantly we require to be pushed forward. O how prone we are to fall back and become languid! We are here deprived of many of the hallowed and exciting influences of home. But the Lord is faithful and compassionate, and he knoweth them that are his.

The last mentioned Hottentot was formerly a source of much annoyance to me. He had more knowledge than many of his neighbours, but it was that knowledge which puffeth up. He was proud and violent, and much given to quarrel. But he is now a changed man. He was humbled under an attack of the small-pox; and ever since he appears to have profited by the stated ministrations on the Sabbath and during the week.

In Caffreland, I believe there has always been much secret opposition by the chiefs and amapakati, or counsellors, with an outward show of encouragement, or an appearance of indifference. The native authorities of this land seem to have long thought the teachers were a simple, harmless set of folks; that the word of God which they spoke could not do any harm; that they might, therefore, be permitted to talk; and thus the credit and temporal advantage of apparently countenancing the teachers might be enjoyed, without much risk of old customs being endangered. But things are beginning to alter. The matter is becoming more serious. Too many are seen to be influenced by the truth, and the word of God is proved to be not quite so harmless to good old customs as was supposed. All this is gradually converting secret, into open and determined, opposition. But a work has been begun which no chief, or any set of chiefs, can entirely destroy.

We have now a considerable number of children in the school on the station, and Mrs. C. has resumed her work with the girls. We have also three boys and six girls in the house under instruction. But their maintenance this season will be a serious affair, owing to scarcity of food, which is caused by the want of irrigation. I am trying to urge the people in the immediate neighbourhood, who have a right to live near the river, to bring the water out upon the land. It would require great labour, and the people have no food. Still we shall make the attempt. I fear now to ask a farthing for any thing from home, when there is so much heart-rending distress there.

I have got £10 towards the work. It would require at least £50, in addition to the labour of the people. This would secure food for a considerable number, and would be far better to the people, and therefore to the cause than an annual subscription of money. We cannot maintain our position efficiently in this country without irrigation; and no station ought ever to be commenced without its being ascertained that the land can be irrigated.

DEATH OF THE REV. PETER WRIGHT.

ADDITIONAL particulars of this deeply afflictive event are communicated in the appended copy of a letter, addressed by the sorrowing widow of our departed brother, to the Rev. Dr. Philip, at Cape Town:—

MY DEAR SIR,—You will, ere this, have heard of the great loss which we and the mission have sustained. The fever has been in our house for more than two months; not a servant has escaped; and all, with the exception of the three youngest children, have had it. On the 31st of March, my dear partner began to complain. On the Saturday he prepared for the Sabbath, and attended two funerals. On the Sabbath morning he felt much worse, and said, "O that I had but assistance to-day for my great work! I feel as if I shall scarcely get through the services." However, he preached three times, and administered the Lord's supper. Many were that day admitted to the church, and one of our own children among the rest.

On the Monday morning Mr. W. complained that he felt worse; but he attended to the meetings for inquirers, and was busily employed all the day in the affairs of the mission. Tuesday passed away in the same manner, but he continued to get worse. On the Wednesday he was entirely laid aside, and took to his bed to get up no more. For the first eight days there was nothing apparently very dangerous: he prescribed for himself and for two of the children who were both confined to their beds with fever; and also for the servants. On the ninth day his symptoms became very alarming, and we lost no time in sending off to Colesberg for medical advice. On the tenth day he lost both his hearing and his speech, and his sufferings were very great.

We had no help at hand, but we tried every means in our power to afford him relief, but it was all in vain—death was near. A little before twelve o'clock at night the men arrived from Colesberg, but the doctor could not come. The men brought medicines which the doctor hoped would give relief. We succeeded in giving him a little, but he immediately appeared worse. In a little more than a quarter of an hour, he became convulsed; and after being twice convulsed, his happy spirit took its flight.

On the Thursday when my dear partner grew worse, the deacons assembled the people together in the church, purposely to pray for their dear pastor's recovery. Some of the old members came and knelt at his bedside, and prayed earnestly that the Lord would not remove from them their kind shepherd, who cared for all their interests, and who watched over them with fatherly kindness. The last two days of his life were days of weeping and lamentation among the people: they all attended his funeral and wept bitterly over his grave; the service was conducted by one of the deacons, who has taken a deep interest in all our concerns. The other deacon, with the chief and his principal men, have done all in their power to comfort us.

The first sabbath after Mr. W.'s death, the place of worship was a place of mourning; the speakers could not be heard for weeping,—they had to stop and mingle their tears with the people. The mission was daily becoming more interesting; a revival had begun, and people were daily coming to our house to inquire what they must do to be saved. The schools had been well attended, and we often had more than 500 children in both schools. I had also commenced a sewing-school twice a-week, which pleased the people very much. And, as it regarded temporal things, Philippolis had never made such a move before. There are many good houses in a forward state; some already roofed and others thatched; and there are also a good many begun, and many good stone kraals have been built.

I am very sorry for the chief. He is much cast down. The Lord is never at a loss for want of means, and I trust some one will come forth who will study all the interests of these poor and now afflicted people. The last labours of my dear husband for the temporal welfare of these people, was answering the false charges of the Boors against the Griquas. It cost him much labour, he had so many witnesses to examine.

I know you will sympathize with us, and pray for us. I am now left a widow with nine fatherless children—I have lost a kind husband, and my children a tender and affectionate father.

MADAGASCAR.

EXPULSION OF THE NATIVE TEACHERS, RAFARAVAVY AND JOSEPH, FROM NOSIMITSIO BY THE FRENCH.

THE following communications from our indefatigable missionary, the Rev. D. Johns, under date Mauritius, April 12, will be read with deep and painful interest. The Directors had been encouraged to hope, that a mission might be commenced in some of the islands lying off the north-east side of Madagascar; but it will be seen that the plan is, for the present, defeated by the political movements of the French in these quarters, and the hostility of the Romish priests. The Directors learn, by subsequent letters, that Mr. Johns has gone down again to the western coast of Magadascar, and they anxiously wait to hear the result of his visit, and to ascertain what opening he can find for locating the native teachers, and promoting the interests of a mission in connection with which so much prayer and faith have been exercised.

A few days ago I received letters from Joseph and Mary, extracts of which I forward by this opportunity. I am again cast down; for my plans are once more frustrated. We had made up our minds to establish a mission at Nosimitsio, which would be likely to bear upon Madagascar; but the French have taken possession of the island, and a Catholic priest has fixed his abode there, and driven away our teachers, so that now we have no hope of being able to do any thing there more than at Nosibe, Nosifaly, or Nosikomba. The four islands are now in the possession of the French: and I am told by good authority that they design taking possession of a large portion of the north of Madagascar before the close of this year, and that preparations are now being made for it. They also intend to take Mojanga, nor is it expected that they will stop until they gain possession of the whole island. This they will be able to accomplish without much difficulty, since they are engaging upon their side all the chieftains who are not in subjection to the Hovas. These chieftains are inveterate enemies to the Hovas, who have often treated them with barbarous cruelty, and they will readily do all in their power to assist the French in subduing them.

I need not say anything respecting the proceedings of Joseph and Mary at Nosimitsio, and the cause of their departure. Though their pious efforts to introduce the Gospel among their countrymen in that island had not been long commenced, we may hope that the seed they have sown will not be altogether lost. During the four months and a half they were allowed to teach, a good many persons learned to read the Scriptures, and obtained copies of the Psalms or Testament, which I believe they still retain. And may we not hope that some of these will teach in turn their relatives and friends? I am much pleased with the feeling evinced by Joseph and Mary: they do not murmur, or appear discouraged in their work, but seem sensible that it is their duty to do all in their power to advance the cause of the Redeemer in any part of their native land.

(Extract of a letter from Joseph, to Rev. D. Johns, Nosimitsio, Feb. 1843.)

IN a week after your departure from Nosimitsio, Ratsimiharo brought his wife and her sisters to Rafaravavy, so that she had then five or six scholars, and I had six scholars who attended to receive instruction every day. When the people saw that the instruction communicated to the scholars was not difficult, but easy; and when they heard our daily conversation, many applied to us for spelling-books, and all who tried to learn of their own accord improved fast, and were much delighted. When they all assembled, the house was found too small to receive them, and I was obliged to take them out of doors, and to have assistance in teaching them.

This was the delightful state of things in the island. We were greatly rejoiced in teaching the people, and in conversing with them, and felt much encouraged by their improvement. Many were able to read, and we gave them several copies of the Psalter and New Testament, and we began to think of establishing prayer-meetings. Alas! our joy lasted not long! On the 16th of November, a Catholic priest from Nosibe, arrived at Nosimitsio, and, as soon as he arrived, before entering any house, he came to us at the house of Rafaravavy, and called Andrianado

and myself to follow him. When we entered the house, he invited us most earnestly to unite with him, and teach his scholars, offering to supply us with all we wanted as to food, clothing, and residence; and give us a dollar a-month for the present. We replied, that we would teach according to our own way; and after we refused again and again to comply with his repeated requests, he said, "I tell you then, plainly, that this island, and Nosifaly and Nosibe, have not many masters. The French alone are the masters here, and they do as they please. I have offered to engage you, and you refuse; therefore I tell you that we will have no other mode of worship here, but that of the Roman Catholic."

Soon after the Catholic priest commenced building a house in the village, and the people were ordered not to come to us. As there was a general dissatisfaction in the island, and having no people to teach, we wrote to Madam D——, at Nosibe, and in a few days her little vessel arrived to convey us thither. We embarked, eight in number, and arrived in safety at Nosibe, after a few hours' sail. We cannot speak too highly of Madam D——. She is exceedingly kind to us; has given us a good house on her premises to reside in, and her servants unite with us in family worship. We intend, however, shortly to take a house outside the premises, as there are many Sakalavas, afraid to enter the house of a Frenchman, who wish to converse with us relative to the word of God, and to learn its contents.

ORDINATIONS.

Mr. Mullens.

On Tuesday evening, Sept. 5th, Mr. Joseph Mullens, B.A., of Coward College and London University, was ordained to the Missionary office at Barbican Chapel. The Rev. Dr. Jenkyn, tutor of Coward College, commenced the service with reading the Scriptures and prayer; the Rev. J. J. Freeman, one of the Secretaries of the Society, proposed the usual questions; the Rev. Arthur Tidman (Mr. Mullens' pastor) offered the ordination prayer; and the Rev. A. F. Lacroix, of Calcutta, delivered the charge; at the conclusion of which, a beautiful copy of Bagster's Polyglott Bible was presented to Mr. Mullens, in the name of the Church, by the Rev. A. Tidman. The concluding prayer was offered by the Rev. Henry Madgin.

Mr. Parker.

On Thursday evening, Sept. 7th, Mr. John Henry Parker, of Homerton College, was ordained as a Missionary at the Old Meeting, Homerton. The Rev. A. Wells, of Clapton, read suitable portions of Scripture, and offered the opening prayer. The introductory discourse, describing the Missionary's future field of labour, was delivered by the Rev. A. F. Lacroix. The questions were asked by the Rev. A. Tidman, in his official capacity, as a Secretary of the Society. The Rev. W. Chaplin, of Bishop's Stortford, (Mr. P.'s former pastor,) presented the ordination prayer. The Rev. Dr. Pye Smith (tutor of Mr. P.) gave the charge; and the Rev. John Feaston, from Exeter, offered the concluding prayer. The services on both occasions were very numerously attended, and proved deeply interesting.

EMBARKATION OF MISSIONARIES.

On Saturday, Sept. 9th, the Rev. A. F. Lacroix, and family, returning to Calcutta, with Rev. Joseph Mullens, and Rev. J. H. Parker, appointed to labour at the same station, embarked for Calcutta, in the *Queen*, Capt. M'Leod, at Portsmouth.

MISCELLANEOUS INTELLIGENCE.

SIBERIA.

LETTERS FROM SHAGDUR, SON OF KENAT, TO MR. SWAN.

THE following Letters are an affecting sequel to the late communications which were inserted in the number for September. They possess the deepest interest, and, with unaffected pathos, exhibit the mellowing influence of the gospel of Christ:—

ONA, 28*th April*, 1843.

GREATLY BELOVED ELDER BROTHER AND FRIEND, WILLIAM SWAN,—Desiring your peace and health, I present my salutations; also, my very dear Friend and elder Sister, Mrs Swan. I desire your peace.

What shall I then tell you, dear Sir? There is much to communicate, but I have scarcely any time to write, my heart is grieved about my dear Father, and is becoming as dark as night. After his baptism, his mind became peaceful, but he was seized with another disease, and is now near to death; he suffers very much, and although he wishes to speak something about you and Mrs. Swan, he is unable. He is filled with love in regard to the truth of God and the salvation of Christ. I have a very strong desire to write to you, but am almost unable to form the letters. On the 18th of April I was baptized: it was the last sabbath of Easter. I told the priest that, on account of my going among my brethren to teach and circulate the word of God, it would be well to allow my Gizigay* to remain, and so he has not taken it off. This, however, is a very small thing. The first and second commandments, and the 17th chapter of the Acts of the Apostles, are indeed subjects for much thought. I have conversed with the Greek priest who lately came to the nearest village; he knows a little Mongolian, and on Sabbath-day he read a part of the 1st chapter of John's Gospel, and preached from it. Up to this time all is very pleasant. He lately came here to see your house and this neighbourhood; he visited all the tents here, and spoke kindly to the people, saying, "The work of the missionaries was great, and must have been blessed of God." "Remember," said he, "that the work of Christ has been here testified to you." Others of our friends will now be baptized; but, of the women and children the priest said, "Let them first well consider, and let them act as they think proper." He also allowed us, in regard to food, to do as we liked. I believe Tickshi and Wandang wish rather to go back to their old ways than to be baptized; but I think from what I hear, they will not be allowed to do so: their conduct thus would not only be against the truth of God, but against the laws of the land.

May the blessing of God, dear Sir, rest on you and on us. My father is now so ill, we know not what may happen to him. What a dying miserable thing is the body of man! How short his time! The never-dying soul is the thing to be thought about. The peace and joy which Christ, the Son of God, has brought, is indeed precious. Dearly beloved Sister and Brother, until the time of my death your faces will ever remain in my heart. When shall the day of our meeting come? when shall we see each other? near whom, and where shall we be? I believe I shall be there first, and there I shall wait for you. Desiring your peace, I remain

Your affectionate younger Brother and well-wisher,
SHAGDUR, son of Kenat—now NEIL, son of JOHN.

The Bishop became my Godfather. The Russian officers and priests now praise much the work you engaged in here. The priests say they mean to follow your example.

* The lock of hair which is allowed to grow from the crown of the head while the rest of the hair is shaven. This being the form in which the heathen people wear their hair, the Gizigay, or lock of hair plaited into a long queue, is removed when any one is baptized.

ONA, 2*d May, Old Style*, 1843.

MY DEAR FRIENDS, ELDER BROTHERS, AND TEACHERS, MR. STALLYBRASS AND MR. SWAN,—Greatly beloved and never-to-be-forgotten ones, I desire your peace and health. Ah! my heart is at this time in the depths. My dear father has gone to another world. The body, which was formed of dust, has returned to the dust, and the soul of my dear father has returned to God its Maker. This day death has entered into my tent. Shortly after the dawning of day my father breathed his last. To the end he continued in his reason and was able to converse. Yesterday morning he prayed to God for a long while, and repeated the Lord's prayer. Your names, beloved, calling to mind, he prayed thus—"Oh God, oh God, if it be thy will send hither two of thy servants." After this he named again and again Mr. and Mrs. Swan, Sarah, and John—and wept much: putting his hand on his breast and looking up, he beseechingly said, "Oh Lord Jesus, have mercy on me!" When any friends came to see him and asked how he was? he answered, "I am going, my time has come, may you live well. I am going to my future home." His pain after this became very great, almost unbearable, but when he got any peace he was very eager to speak. Last evening, when I asked him if he had any message to send to our beloved teachers, he with much joy said, "They were not only my dear teachers, but were as my beloved children. Send my last salutations to each of them: tell Mr. and Mrs. Swan that I have gone in peace; I have now ceased to see them in this world;" and, with many tears added, "Oh that we may meet in the future world!" After this he lay quite still for some time, and then said, "I am in peace because I have been baptized before my death." If I had left one of the commands of Christ unperformed, I should not have had peace. I have now received that for which I have waited; and, making the sign of the cross, he prayed. He suffered great agony during the night, but had some rest towards the close, and after a little sleep expired without a groan. I shall afterwards write to you all that happens. What a very awful thing it is to be "weighed in the balances and to be found wanting!" I often fear about myself. What am I, and what is my body? I strive daily to weigh myself. Jesus is my good Shepherd, and is truly the comforter. Often my thoughts are with you.

I used to think that if I died before my father he would be greatly grieved, and I pitied him; but now, although my wife, Amogolang, and my little ones, were to be left, Jesus Christ I hope would not forsake them. I am not at present well, having a trembling all over my body and being very weak. In the night I get no sleep, and think much of you. In my dreams I see you, and think of you as not having returned to your home: then I have great happiness; but when I wake I can only lie and meditate.—To my beloved fathers, mothers, brothers, and sisters, as well as all who ask for me, my great love.

Yours, &c.

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DECEMBER, 1843.

ON THE IMPORTANCE OF UNITY.

A DISCOURSE FOR THE TIMES.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." —1 Cor. i. 10.

These words were originally addressed by the Apostle Paul to the members of the Church in Corinth. From the context it would appear, that a spirit of rivalry and disunion had begun to exhibit itself among them: this was not only dishonouring to their Christian profession, but was especially obstructive of their mutual edification. It seems to have arisen not so much from conscientious differences as to important points of doctrine, as from an undue preference for particular preachers. Ver. 12, "Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The Greeks were great admirers of human wisdom and of human eloquence; and even those who had been converted to the faith of Christ, seem to have retained a considerable measure of their former predilection for the popular systems of philosophy, and for a pompous and oratorial style of language: and this led the Corinthian converts to exalt one preacher at the expense of another, on account of such external advantages, and even to depreciate the teaching of Paul himself: "His bodily presence," they said, "was weak, and his speech contemptible," 2 Cor. x. 10. Now, the Apostle shows that his supposed inferiority, in regard to these external trappings, was not a matter of *necessity*, but the result of *choice*. He used "great plainness of speech;" but his doing so was with a view to enhance the power of God as displayed in the conversion of sinners; so chap. ii. 1, 4, 5, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God:—And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but

in the power of God." His adopting this simple style of language was also intended to demonstrate the *intrinsic efficacy* of the doctrine of the cross to reconcile sinners to God, and to stain the pride of all human glory: Ver. 22—29, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." The Apostle further shows the folly and mischief of indulging in such contentions as those above alluded to. It was destructive of the unity of the church; so he asks, in a tone of holy indignation, (ver. 13,) "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" It gave *that* honour to the creature which was the sole prerogative of the Creator, and put the instrument, in man's conversion, in place of the great Agent: Chap. iii. 5—7, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." It was following the example of worldly men, whose unhappiness it is to live in an element of strife, and to contend for the honour of their favourite leaders rather than for the interests of truth. Chap. iii. 3, 4, "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" In fine, it was to lose sight of the humbling but salutary truth, that whatever endowments any Christian possesses, whether in a public or private sphere, they are entirely the gifts of God; and consequently, are no proper ground of boasting or self-gratulation: Chap. iv. 6, 7, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?"

So, in the words of the text, he solemnly warns them "in the name," or by the authority, of the Saviour himself, against whatever would tend to interrupt their mutual harmony; and earnestly exhorts them to cultivate a spirit of unanimity, in so far as *that* is attainable in the present imperfect state: "Now, I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (or schisms) among you; but that ye be perfectly joined together in the same mind, and in the same judgment." (Of course, it is not meant that any Christian should sacrifice his own conscientious opinion for the sake of outward uniformity; or that no allowance should be made for differences of sentiment among the followers of Christ, arising from different degrees of spiritual illumination: for, in that case, there would be no room for the exercise of forbearance:—nor is it expected that every individual in a Christian church should think exactly alike on every point of doctrine; this has never been the case, and perhaps never will be, till they all appear perfect before the throne of God.

There were differences of sentiment in the primitive churches, (Rom. xiv. 1—3,) and yet the apostles themselves did not presume authoritatively to interfere, with a view to settle them, but recommended each person to judge for himself, and to be fully persuaded in his own mind. Were exact uniformity necessary in a church, it might reasonably be doubted, (constituted as men's minds presently are,) whether any such thing as Christian fellowship could exist at all. But what the apostle means is (as it is elsewhere expressed), that the members of Christian churches should "follow after the things that make for peace;" that "whereto they have attained, they should walk by the same rule, and mind the same thing;" that they should endeavour to "keep the unity of the Spirit in the bond of peace;" that they should be ready to receive even those that are "weak in the faith, but not to doubtful disputations,"—and strive as much as possible to avoid all those causes of strife and contention, which would mar their mutual peace, or cast a stumblingblock in the way of the weak. In other words, he here beseeches them all to "speak the same thing," i. e., to unite in holding forth to the view of the world the grand and distinguishing doctrines of the gospel, as the sole foundation of their faith and hope, and the great basis of their union; "and that there be no divisions," that is, schisms or parties, "among them," aiming at different ends and pursuing opposite interests; but that "they be perfectly joined together," as members of the same body, and stones in the same edifice, "in the same mind and in the same judgment,"—aiming chiefly at the glory of God, the honour of the gospel, and the salvation of each other's souls, and "trying the things that differ," so as to refuse the evil and to choose the good.

Now, if ever there was a time which peculiarly called for the exercise of this unity and steadfastness among the disciples of Christ, it is the present: and it never was more necessary for the members of our churches carefully to examine the grounds of their faith and practice, and the scriptural character of the principles which they profess, than in the day in which we live. All sects and parties in the visible church are making extraordinary efforts for the propagation and defence of their own peculiar opinions; and unless we, as a denomination, keep pace with the spirit of the age, and be thoroughly convinced of the scriptural nature of our distinctive principles, we shall be in danger of being carried away by some of those novelties, in doctrine or discipline, which are everywhere springing up; and the churches with which we are connected will be paralyzed in their efforts for the diffusion of divine truth, or will be swamped amidst the troubled waters of ecclesiastical strife. It is the design of the writer, therefore, on the present occasion, first, to point out some things which are conducive to the maintenance of Christian union; secondly, to adduce some of those *motives* to unity and steadfastness which the gospel presents, and which arise out of the very nature of Christian fellowship, especially as understood and professed by us; and, thirdly, to direct the attention of the reader to the *evils* arising from the contrary spirit of division and disunion. The writer trusts that, in what may be said, it will not be supposed that he is dissatis-

fied with the conduct of the members of the churches generally, or that he has any particular individuals in view; what he designs to advance is rather in the way of *caution* or *instruction*, than of reflection or reproof; and is especially intended for the benefit of the younger members of the churches, who may not have had much opportunity of becoming acquainted with our peculiar principles, in regard to church order,—and who may therefore be in danger of being led away, through the influence of more recent or popular systems. Nor does he wish to say a word to the disparagement of other bodies of Christians, or which might be considered as at variance with the exercise of that charity which all the true followers of the Lamb owe to each other. On the contrary, he rejoices in every movement which is made, in the right direction, by brethren of other denominations, as well as in their efforts to revive the spirit of vital godliness throughout the land: but a decided preference for the views which we have been led to embrace, from examination of the word of God, is perfectly compatible with that love which we ought to cherish towards the whole household of faith.

First, then, we shall consider some things which are *conducive* to the cultivation of unity and steadfastness among the members of Christian churches. And here it may be necessary to premise that the term *church* appears to us to be used in two senses only in the New Testament; first, for the whole body of the faithful scattered throughout the world, or the church universal,—as when it is said that "Christ loved *the church*, and gave himself for it;" and, secondly, as descriptive of a particular society of professing Christians, united together in visible fellowship for the observance of gospel ordinances. Thus, we read of the church in Corinth, the church in Antioch, the churches of Galatia, the churches of Asia, (Chap. xvi. 19,) &c. Now, there are certain duties which we owe to the church of Christ in *both* these senses: in the *former* sense, we are bound to entertain, towards all our fellow-Christians of every denomination, charity and forbearance;—we are bound to pray for them, to seek their spiritual and temporal welfare, and to rejoice in their prosperity and success. It is not our intention, however, to dwell, at present, on this branch of the subject; but to confine ourselves to the *second* sense of the word, and to consider the duties which we owe to that branch of the visible church with which, as individuals, we are more immediately connected.

1. It is of great importance to the maintenance of this unity, that the members of the churches should study to give a *regular* and *punctual attendance* on all the ordinances of the gospel. This was the character of the mother-church in Jerusalem. Acts ii. 42, "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers;" and again, chap. iv. 32, "And the multitude of them that believed were of one heart and of one soul:" and chap. v. 12, "And they were all with one accord in Solomon's porch:" and the happy effects of this union were visible in the daily additions that were made to their number, and in the favour which they experienced even from the world, chap. ii. 46, 47. On the decline of that church from its first faith and love, it would

appear that *some* were in the habit of absenting themselves from the assembly of their brethren, for which the apostle to the Hebrews reproves them, chap. x. 25. We do not mean to say, that there are no occasions on which a deviation from this rule may be tolerated; nor would we inculcate a spirit of exclusiveness or bigotry towards other denominations, so as to *prohibit* occasional attendance at their assemblies, or to make this a ground of church discipline or separation; but let such exceptions be extremely *rare;* and were they in general limited to those seasons when our own brethren are *not* assembled together for divine worship, we do not think that any offence should be taken. But what we mean is, that to indulge in a habit of deserting the assemblies of the church with which we are connected for other places of worship, is calculated to weaken the hands both of pastors and people. Were all to take the same liberty, it is easy to see that the fellowship of the brethren would be soon broken up, and the church itself destroyed. Besides, what impression is such a practice calculated to make on Christians of other denominations? Will they not conclude that we are dissatisfied with our own principles, or that they have no scriptural foundation? It may also be doubted how far this practice is for edification. A discourse may be prepared with the view of benefiting a particular class of individuals, who may lose the advantage by their absence, and no variety of preaching can make up for the want of regular pastoral instruction. It should also be considered that the gospel is substantially the same by whomsoever it is faithfully proclaimed: there may be "diversities of gifts, but the same spirit;" the administrations may be different, but it is "the same Lord" that "worketh all in all." It is not preaching *alone* that constitutes the bond of union in a church, but the mutual faith and love of the members, and the observance of social ordinances: even *inferior* gifts of preaching should be cheerfully borne with, for the sake of enjoying the communion of saints, and the administration of gospel ordinances in their simplicity and purity. We have been informed that, when our churches were first organized, the members never thought of seeking instruction elsewhere, when they knew that their own brethren were assembled together. *Now,* alas! many seem to think it sufficient if they attend one-half of the day, or give their presence when the Lord's Supper is administered!

2. The unity and stability of a church are further promoted by the cultivation of *mutual love* among the members, and especially of esteem and respect for those that are over them in the Lord. The duty of brotherly love is often insisted upon both by our Lord and his apostles, and is represented as the true badge of discipleship, and "the bond of perfectness," John xiii. 34; Col. iii. 14. Where this grace of the Spirit is in lively exercise, there will be no reluctance felt to hold communion with our brethren, or to seek their society in the private walks of life, and we shall rejoice in every opportunity of meeting with them, whether on the Lord's day or on other suitable occasions; and when "all the affairs of a church are trafisacted in love," the yoke of Christ is felt to be easy, and his burden light. In like manner, where the pastor is "highly esteemed for his work's

sake," every attention will be paid to his comfort, and every thing will be avoided that would tend to discourage or dishearten him in his work; and this of itself will prompt to a punctual and cheerful attendance on his ministrations. So, when the Galatians were first awakened, they did not despise nor reject the apostle on account of his infirmity, but received him "as an angel of God, even as Christ Jesus," Gal. i. 14.

3. This unity is effectually promoted by *mutual fidelity* among the members of the church: it is as much our duty to "warn the unruly," as to "comfort the feeble-minded." We are commanded "not to suffer sin upon a brother, but in any wise to rebuke him," Lev. xix. 17. By neglecting this duty, from fear of giving offence, we are injuring the soul of our brother, and so far hindering the edification of the church,—mutual coldness and estrangement are thus engendered, while our offending brother may be ignorant of the cause, and desertion or separation frequently ensue. On the other hand, those who are walking disorderly should be willing to "receive the word of exhortation" or admonition, and not take offence when they are affectionately reminded of their duty; for this would defeat one of the great ends of Christian fellowship, and discourage the brethren from seeking their spiritual welfare; and where proper explanations have been offered, forgiveness should be promptly extended, and mutual love and confidence restored, Matt. xviii. 15.

4. In order to render this union of mind and heart permanent, the members of churches should endeavour to *understand* their *distinctive principles*, and, if satisfied as to their scriptural authority, should evince a decided attachment to them, and endeavour, by every proper and prudent means, to recommend them to others: they should also take an interest in every thing that relates to the welfare and prosperity of the body, both in their own locality and throughout the country. If the principles which we hold be founded on the word of God, they are surely worth contending for, and it is our duty to see them fairly carried out. (Jude 3) It is not meant that we should make them the constant subject of controversy; but we should "be ready always to give a reason" both of our faith and hope, and show that we are not ashamed of our profession. And what are those distinctive principles? They relate not merely to the spirituality of Christ's kingdom, as distinct from the kingdoms of this world, but to the duty of visible separation from them; not merely to the independence of the church of the civil power, but to the independence of individual churches of all ecclesiastical corporations; not merely to the right of church courts to enforce their own decisions, but to the right of each congregation to manage its own affairs; not merely to the right of male communicants to elect their own pastors, but to the privilege of all the members of the church, both to choose and support them; not merely to the popular election of ministers and elders, but to the right of "all the holy brotherhood" to give their consent to the admission or exclusion of members; not simply to the *right interpretation* of acts of Parliament or acts of Assembly, but to the freedom of the church from all creeds of human imposition, and the paramount authority of the holy scriptures as the sole rule of

faith and practice: we further consider it our duty to require satisfactory evidence of conversion to entitle a person to the privilege of full communion. We contend for the obligation of the churches to observe the Lord's Supper every first day of the week, for the duty of separation from *practical*, as well as *avowed* unbelievers, (2 Cor. vi. 14; 2 Thess. iii. 6,) for the right of private judgment, and for the duty of private Christians to improve their gifts for the instruction or edification of others. Holding such sentiments, we conceive it is not only the privilege, but the *duty*, of all church-members to attend the meetings of the church,—to give their suffrage at the election of office-bearers, and in the admission and exclusion of members,—to countenance the formation of Sabbath-schools and meetings for prayer,—to forward schemes for the extension of the gospel in their own neighbourhood and throughout the world,—and, in general, to do what they can for the furtherance of what they profess to believe to be the cause of God. Only in this way can the unity and prosperity of the churches be secured.

II. We now proceed to adduce some *motives* to the maintenance of unity in the churches of Christ: and the first which we shall mention is the command and example of our Lord. He was himself eminently meek and lowly in heart: so, in the text, his name and authority are invoked to give weight to the apostolic exhortation. "I beseech you," says Paul, not by my own authority, or for my own sake, but "in the name of our Lord Jesus Christ,"—*that* name which is above every name, and which should ever be dear to the Christian's heart, —"that ye all speak the same thing:" for this object he prayed to his Father in presence of his disciples, that "all his people might be one," as he and the Father are one, John xvii. 21. He makes the mutual love of his followers the test of discipleship, and the grand means of the world's conversion,—"That the world may believe that thou hast sent me." He also promises a peculiar blessing to united prayer, and declares, "If two of you shall *agree* on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven," Matt. xviii. 19. But how can these ends be attained, or this blessing be expected, in a divided church, or where mutual coldness or indifference prevails? "Where envy and strife is, there is confusion and every evil work," James iii. 16.

2. Another consideration which should weigh with us, is the *importance* attached to unity in the churches *by the apostles* of our Lord. Not only in this passage, but in many other parts of his epistles, does the apostle Paul make it the subject of earnest and affectionate entreaty. Rom. xv. 5, 6, "Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Ephes. iv. 1—3, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Phil. ii. 1, 2, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mer-

cies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Col. ii. 1, 2, "For I would that ye knew what *great conflict* I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love," &c. When he heard of their mutual love, it called forth his grateful thanksgivings to God, (1 Thess. i. 2, 3,) and nothing grieved him more than when he learned that there were, in any of the churches, "debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults," 2 Cor. xii. 20. The epistles of John are full of the same subject.

3. Another motive of great force, is the consideration of the *many points of union* among the disciples of Christ: these are enumerated by the apostle, Ephes. iv. 4—6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all; who is above all, and through all, and in you all." The disciples of Christ are the objects of the same love, the subjects of the same grace, the purchase of the same blood, the children of the same Father, the heirs of the same inheritance; they are brethren of the same family (Ephes. iii. 15; Rom. viii. 29)—fellow-soldiers in the same good warfare (Philem. 2)—fellow-travellers to the same city of habitation, Heb. xiii. 14.

4. The view that is given in scripture of the *nature* of a *Christian church* presents another motive to unity. It is compared to the human body, where every member has its appropriate place and use; where nothing is unnecessary, and nothing superfluous; where all are united to one head, animated by one spirit, and combined by mutual sympathy, 1 Cor. xii. 13—27. Now, if any member does not contribute his proportion of strength or influence for the general good, or, in other words, take a lively interest in the peace and prosperity of the church, there is an evident "schism in the body." It is only when the whole body is fitly joined together, and compacted by that which *every joint supplieth*, according to the effectual working, in the measure of every part, that it "maketh increase of the body, unto the edifying of itself in love," Ephes. iv. 15, 16. In like manner, the church is compared to a temple, formed of living stones, resting on one foundation, and cemented by one Spirit of faith and love, Ephes. ii. 20, 22. It is also compared to a vine composed of many branches, all proceeding from the same stem, and nourished from the same root, John xv. 1—3.

5. The importance of unity may be proved from the very *nature* of *church communion*. A Christian church, properly constituted, is not a promiscuous assemblage of men and women, having no common interest or bond of union, but accidentally brought together in consequence of mere neighbourhood, but a regular society, formed by the mutual consent of the brethren under their proper office-bearers, meeting together in the same place, in the name of Christ, and in obedience to his command, for the observance of divine ordinances, and subject to one another in the Lord. In every New Testament church there is a mutual compact expressed or implied, in which the members, at their admission, virtually express their approbation of the

constitution and discipline of the church—their willingness to uphold the one, and submit to the other—their confidence in each other's faith—their resolution to walk together in mutual love—to watch over each other with tender solicitude, and to promote one another's temporal and spiritual welfare to the utmost of their power. Admission to church-fellowship is thus a solemn act, not to be lightly entered into or set aside without evident necessity, and partakes of the nature of a covenant. In some churches this covenant is reduced to writing, and each member, at his admission, is required to adhibit his subscription.

6. The last motive which we shall adduce is taken from the *nature* and *design* of the *Lord's Supper*. It is a social ordinance, designed to promote not merely the *faith*, but the *love* of God's people. It exhibits not only the love of Christ to us, but the love which ought to subsist among his disciples. They all eat of the same bread and drink of the same cup, thus virtually professing to be members of the same body, to be nourished by the same bread of life, and to have drunk into the same spirit, and pledging to one another their fraternal love. Of course, where strife or division exist in a church, or even where there is mutual coldness and reserve among the members, this ordinance cannot be properly observed; the table of the Lord is profaned, and we are in danger of eating and drinking condemnation to ourselves.

III. From this view of the nature of Christian fellowship, and the motives to its cultivation, we may easily infer the *evils* arising from the *want* of it, which was the third thing we proposed to consider. In a civil establishment of Christianity, the forms of religious worship may be kept up, where the spirit of love and unity has evaporated by the mere force of law or custom. In a church which is directed by superior ecclesiastical courts, issuing their decrees to all the congregations within their pale, the ordinances may continue to be observed through the influence of ministerial authority. But in churches such as *ours*, where the whole government and discipline are invested in the members and office-bearers of each separate congregation conjointly, the exercise of love and unity is absolutely necessary to their existence. Where this spirit is cultivated and cherished by all the members, every thing goes on smoothly and prosperously; but when once this is interrupted or declines, the whole machine falls into disorder; its different parts no longer perform their proper functions; the dismemberment and destruction of that church may be safely predicted, and the very principles of the denomination are brought into disrepute.

To bring the subject to a close, let the members of our churches, generally, persevere in the profession of those great principles which they have been led to embrace, from a careful examination of the word of God; let them consider the importance (in the present difficult times) of a punctual attendance on all the services of the church, both stated and occasional. Whoever be absent from our worshipping assemblies, see that you, dear brethren, be present; and be willing to sacrifice your own inclination or preference, in so far as mere preaching is concerned, rather than do any thing that would weaken

the hands of your pastors and brethren, or cast a stumblingblock in the way of inquirers, or endanger the stability or prosperity of the church to which you have voluntarily attached yourselves. Such decided attachment to principle is especially needed at this crisis, when every denomination is ranging itself under its own banners, and is left, under God, almost entirely to the efforts of its own members. While we deplore the multiplying of sects and parties in this world, which tend so much to weaken the hands of Christians in their contest with the common enemy, let us look forward with joyful hope to the period, when the watchmen of Zion shall see eye to eye, and there shall be nothing to hurt or destroy in all God's holy mountain. Let us long for the society of the blessed spirits above, where, from ten thousand tongues, ascends the *one song* in harmonious concert, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen," Rev. i. 5, 6. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you," 2 Cor. xiii. 11.

W. L.

A FIELD FOR CHRISTIAN USEFULNESS.

To the Editor.

My Dear Sir,—It is frequently found that, by the blessing of God on their diligence in business, individuals of his people are enabled to retire from commercial pursuits with a competency for themselves, and also enough to give the means of being extensively useful to others. In England, especially, we have heard of such locating themselves in districts, either destitute of the public means of grace, or but very scantily supplied with them, that they might devote their spare time and property to the advancement of the cause of God where their services were most needed. Such arrangements are as suitable for Scotland as for England, and we should be happy to hear of their being more frequently acted on in our native land. This would surely be a more eligible employment for a Christian of property and leisure, than for him to satisfy himself with seeking his own edification in some one of our large cities under the ministry of some eloquent preacher, and where there is not call or room for his exercising his own *personal* energies in advancing the work of the Lord, in seeking the enlightenment of those that sit in darkness.

There are various districts of our country where scarcely one can be found of property, leisure, and Christian benevolence, to give himself in any noticeable degree to the cause of God, and so, many means of good are neglected which ought to be attended to, and which would, by the Divine blessing, produce most desirable results. Visiting families for advancing their spiritual good,—exhorting,—promoting Tract distribution,—co-operating with a faithful preacher of the gospel to extend his usefulness,—conversing with believers to

give information as to their duty in the matter of Christian fellowship, &c.,—are means whereby one evidently having no personal pecuniary advantage by such exercises, might gain on the population for their spiritual and eternal welfare.

The writer of this is acquainted with a district of country where there is very great need of such an instrumentality. Should any one of God's people, in any of our churches, be desirous, in this way, of being as a nursing father to the cause of Christ in a particular district, he knows not any situation more eligible than what he now refers to, both as to the necessities of the case, and the extent of field, as promising extensive beneficial results. The country is a very pleasant, beautiful, and well-cultivated district; and of very considerable population.

If any Christian friend has a desire to occupy such a field, and wishes farther information on this subject, the Editor of this Magazine will furnish the writer's address, who will be happy to give all suitable information to the best of his ability.

I am, my dear Sir, yours,

REPLY TO THE DEFENCE OF THE WESTMINSTER CONFESSION.

To the Editor.

Mr. Editor,—I am very glad that you have opened your pages to a defence of the Westminster Confession, and that that defence should be so calm and temperate. I cannot congratulate your correspondent, however, on his perspicuity, far less on his success. I join issue with him on the whole question he has opened up,—the consistency of the Confession with the rights of conscience, as well as its consistency with the doctrine of the spiritual independence of the church. The former of these points I postpone for future consideration, and will limit myself at present to a defence of the remarks whose accuracy he has challenged.

The charge which was made in the paper entitled "A Calm Review of the late Secession," was, that there are doctrines in the Confession of Faith which are utterly irreconcileable with those principles of spiritual independence, which were maintained in the late struggle between the Established Church of Scotland and the civil powers. This charge was not advanced recklessly, but deliberately, and in a spirit of the purest love. I did not maintain, be it remembered, that the principles of spiritual independence are not to be found in the Confession. I know that Chapter Twenty-fifth says, "That there is no other Head of the church but the Lord Jesus Christ,"—and that according to Chapter Thirtieth, "The Lord Jesus, as King and Head of his church, hath therein appointed a government in the hand of church-officers distinct from the civil magistrate." But what your Correspondent has to prove, in order to vindicate the Confession, is; that the doctrines of these chapters are

consistent with the doctrines of the TWENTY-THIRD—or that spiritual independence on the part of the church, the uncontrolled administration of her affairs, is consistent with the authority with which the Twenty-third invests the civil magistrate. If A. S. has not established this point, he has done nothing to the purpose. Has he done this? I answer, and will endeavour to make the answer good, that *he has begged the whole question—he has assumed (perhaps unconsciously) the perfection or infallibility of the Confession of Faith, and then argued that one part of it cannot be inconsistent with another.*

"Whatever sense," he says, "may be imposed on some expressions in it, taken by themselves, yet upon a fair and candid interpretation of the whole doctrine which it lays down upon the subject, the Westminster Confession will not be found justly chargeable with countenancing persecution for conscience' sake, with subjecting matters purely religious to the cognizance of the civil magistrate, or with allowing him a supremacy over the church, or any power in it." Again—"This part of the Confession (the 23d Chapter) *must be* understood in a consistency with other parts of it where the freedom and independence of the church upon the powers of this world are asserted and vindicated." But why '*must be?*' The very question we have to settle is, *can* it be so understood without violence to its own obvious import? 'Again—having quoted Chaps. xxv. and xxx., he says—"After these limitations and restrictions of the magistrate's power, with regard to religious matters, by the compilers of the Confession themselves, the authority which they assign to him in this section (Chap. xxiii. sect. 3.) *cannot be fairly interpreted as implying* a lordly supremacy over the church, an official power in the church, or a right by virtue of his office, to dictate to his subjects in matters purely religious." There might be some force in this assertion, if I were already satisfied of the self-consistency of the Confession. But this is the point in dispute. A. S. adopts the 25th and 30th chapters as his standard, and then says the 23d *cannot be fairly interpreted* as implying anything contrary to these. I might as well, if an adherent to the Westminster Confession, adopt the 23d chapter as my standard, and then maintain that the 25th and 30th cannot be fairly interpreted as implying anything contrary to it. But it would still remain to be proved that any "fair interpretation" could reconcile these apparently conflicting chapters to each other. Once more—"With respect to the last clause, (Chap. 23d, sect. 3,) where a right is conceded to him (the magistrate) 'to provide that what is transacted in them (synods) be according to the mind of God;' it may be observed that *it cannot mean, consistently with the doctrine of the Confession itself,* that the magistrate, acting as such, is directly to provide what the decisions of the synods shall be," and so on. But here the assumption still is, that the Confession is, and must be, self-consistent, and on this assumption it is argued, that because one part of the Confession means one thing, another part cannot mean its contrary. Really, Mr. Editor, A. S. is scarcely entitled to expect that such "explanations" as these will prevent you or your correspondents "from employing similar language" to that on which he has animadverted. So full is his paper of the *petitio*

principii, that it lurks in his very postscript. "I hope," he says, "you will not charge the Old Testament with giving countenance to idolatry, for saying 'they worshipped the Lord and the king.'" Few of your readers, I presume, require a key to the interpretation of this singular language. They know that the Hebrew and Greek words rendered "worship," were expressive both of the adoration due to God, and the respect due to man; it is the same with the old English "worship." It may not be very obvious to some, however, what bearing A. S.'s postscript has on the point in dispute. It seems to stand thus: In the very Bible there are seeming inconsistencies, but we do not on that account condemn it, or charge it with real inconsistency; let the Confession of Faith receive the same measure at our hands. Or perhaps the argument might be more correctly stated thus: Believers in the Bible do not reject it as containing mutually inconsistent doctrines, because of some seeming inconsistencies which appear on the face of it,—believers in the Confession of Faith ought to act in the same manner. This argument is perfectly conclusive; but as I am no believer in the Confession of Faith, I do not feel the obligation which the argument involves. The fallacy is obvious. We believe the Bible to be inspired and infallible, containing a perfect revelation of the mind of its one Author, the Divine Spirit, so that when we meet with any seeming incongruity, we are not merely entitled but bound to regard the incongruity as only apparent. We believe the Confession of Faith to be the work of fallible men like ourselves; and when we meet with seeming inconsistencies, we feel no prior necessity impelling us to conclude the inconsistencies to be only apparent. Yet such necessity A. S. has manifestly felt, thereby begging, as we have shown, the whole question. Besides, the more we compare scripture with scripture, the more are we satisfied of the entire harmony of the word of God,—difficulties disappear, and the wonderful self-consistency of a book, whose production was spread over a period of about 1,600 years, proves no slight corroboration of its Divine origin. Whereas, on the other hand, the more we compare part with part, the 23d with the 30th chapter of the Westminster Confession, the more thoroughly satisfied do we become that it is utterly irreconcileable with itself.

So far as the labours of A. S. are concerned, the Confession stands then as much as ever in need of defence. His benevolent attempt has failed. But still, it may be said, another might succeed. I shall not place any limits on possibility. But no mean champion of the Free Church has, in my humble estimation, failed likewise. Dr. Cunningham's "Remarks on the 23d chapter of the Confession of Faith, as bearing on existing controversies," contain a good deal which his adversaries of the moderate party shall find it difficult to repel, but almost absolutely nothing to satisfy a third and independent party, that that chapter is not at variance with the principles of spiritual independence. Dr. C. knows how to beg the question as well as A. S., and your readers will have an opportunity of judging immediately how far his better reasoning is successful.

There are two ways in which we may inquire into the real mean-

ing of section 3d of the 23d chapter. First. *What construction do the words themselves bear?* I must quote them at large:—

"The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, —that the truth of God be kept pure and entire,—that all blasphemies and heresies be suppressed,—all corruptions and abuses in worship and discipline prevented or reformed,—and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

These words seem very explicit and very strong. Dr. Cunningham maintains—

"1st, That the civil magistrate in the 23d chap. of the Confession means the State, or Supreme Civil Power; and, 2d, That in all the civil magistrate is there authorized or required to do, he must be guided solely by the standard of God's word, and therefore is not, in virtue of anything contained in this passage, entitled to any respect or obedience, when he does not profess at least to be guided by that rule. These positions are," he continues, "of course, quite sufficient to prove that the recent decisions of the civil courts cannot be sanctioned by anything contained in this passage, and cannot, in virtue of anything here said, be entitled to obedience, since they were not decisions of the Supreme Civil Power, and did not even profess to be based upon the word of God. The second of these positions serves equally to prove, that the recent homologation of the decisions of the civil courts by the state or legislature, is entitled to no weight whatever as imposing anything like an obligation to obedience; for its decision, too, was not based, even in profession, upon the word of God." (Remarks, p. 20.)

Let us grant that there is no special pleading in this reasoning, to what, after all, does it amount? The inference is not far-fetched, but on the very face of it, that, had the Scottish church controversy been taken up not by the subordinate courts, but by the "Supreme Civil Power," and had the Supreme Civil Power decided against the claims of the church on the "*professed*" ground of the word of God, its decision would have been sanctioned by the 23d chapter of the Confession, and the church would have been under "obligation to obedience." So much for the consistency of the chapter in question with the spiritual independence of the church. But Dr. Cunningham makes a strenuous attempt further to show that this chapter "contains nothing inconsistent with the principles" held by the recent majority of the church. He says—

"The declaration that 'the civil magistrate hath authority, and that it is his duty to take order that unity and peace be preserved in the church,' &c. of course necessarily implies that all the things here specified, the civil magistrate is entitled and bound to aim at, to make it his object, by all means lawful in themselves and competent to him, to effect. And the leading points to be ascertained in order to fix the meaning of the passage are these: Does it mean anything more than this? Does it indicate the means he is to employ in order to effect these objects? Now, there is no medium between these two things; either it must mean merely that these are objects which he is entitled and bound to aim at; or it must mean, moreover, that these are subjects in which he has rightful jurisdiction, i.e. with respect to which he is entitled to judge and determine, not only for himself, but for the regulation of the conduct of others.

"Now, we assert that the words here used do not necessarily or naturally mean more than this, that the various matters here specified are objects which he is entitled and bound to aim at, and that to interpret them as going be-

yond this, and as ascribing to the magistrate jurisdiction in these things—for there is no medium—is to make the Confession contradict itself, and the known views of its authors and of the Church of Scotland at the time when it was adopted, and that therefore the true, real, and intended import of the passage, is just to declare the great fundamental principle of national establishments of religion, viz., that the civil magistrate is bound to exercise his lawful authority in civil things, with a view to the promotion of the interests of religion and the welfare of the church of Christ, and for the purpose of securing these great results." (Remarks, pp. 21, 22.)

Elsewhere, in paraphrasing the controverted section, Dr. Cunningham says—

"Though this is true, [that 'no civil authorities may assume to themselves the preaching of the word, the administration of sacraments, or the exercise of the ordinary government of the church,' &c.,] and must not be forgotten or disregarded, it is also true and perfectly consistent with this that the civil magistrate, acting in his own province, and in the exercise of the authority and jurisdiction competent to him as such, is entitled and bound to aim at, and try to promote, all those objects which Ecclesiastical office-bearers are bound to aim at." (Remarks, p. 28.)

On these passages I remark, 1*st*, *Dr. Cunningham's strongest argument is a mere begging of the question.* To put a certain construction on the words of the 23d chapter, is, he tells us, "to make the Confession contradict itself." This may have weight with those who believe the Confession cannot contradict itself, but with me it has none. 2*dly*, *The Doctor virtually concedes to the civil magistrate all the power which it is his effort to prove the Confession does not allow him.* The civil magistrate and ecclesiastical office-bearers are bound, he tells us, to aim at the same ends—"every thing comprehended under the general heads of the welfare of true religion and the purity and prosperity of the church of Christ,"—but they are to do it each in his own way, and by the means "competent" to his own office. Now, what are the ways and means competent to each? Ecclesiastics are to employ "the word and sacraments," but with these the magistrate must not intermeddle. The "sword" is the magistrate's weapon,—in the use of that coercive power of which the sword is the symbol, he acts "in his own province, and in the exercise of the authority and jurisdiction competent to him as such." I cannot see, then, how any honest interpretation either of the 23d chapter, or of Dr. Cunningham's paraphrase of it, can reconcile either of them with spiritual independence or the rights of conscience. How does Dr. C. evade the difficulty? "All the objects (he says) which ecclesiastical office-bearers are bound to aim at, the civil magistrate is bound to aim at, just as every private individual is bound to aim at them." But what is it that distinguishes the civil magistrate from a private individual? Is it not that "he holds the sword," or possesses power to enforce his authority? If, then, he is "to use (as Dr. C. says) the authority and power competent to him as such," he is to use the sword. If he is "to provide that whatsoever is transacted in synods be according to the mind of God," he is first to determine for his own guidance what is according to the mind of God, and then to provide or see to it, backed by the power which is competent to him as a magistrate, that his interpretation of the mind of God be adopted and acted on by the synods under his care. Many sub-

scribers to the Confession may revolt from this doctrine, but this, notwithstanding, is the doctrine which their Standard teaches as plainly as words can teach it. They may pare away the power of the magistrate till they leave nothing but his moral influence, or the general influence which his station gives him. But if this is a "fair interpretation" of magistratical power, let them act upon it,—let the Edinburgh clergy relinquish every farthing of the annuity tax which the moral influence of the magistracy cannot constrain the inhabitants to pay, and let the Free Church dream of no other *regium donum* than what Her Majesty, with and by the advice and consent of her parliament, can morally constrain the community to furnish. If the magistrate is not to use his 'sword' in 'providing' that synods do their duty, let him not use his 'sword' in 'providing' that synods be furnished with the means of support. This, however, is trifling. It is no matter of surprise that the subscribers to the Confession be, like their standard, self-inconsistent.

The framers or compilers of the Westminster Confession would have laughed at the idea, or rather denounced it as unscriptural, that the civil magistrate was to employ not his proper power, but moral and adventitious influence, to accomplish those ends which they said it was his duty to provide that they should be accomplished,—they would have called it "holding the sword in vain." This leads me to inquire, SECONDLY, *What light do the known sentiments of the compilers of the Confession throw on the meaning of the 23d chapter?* We have seen that no construction can fairly be put on the words of that chapter, but the obvious one, that while ecclesiastics are to use the weapons peculiar to their office, magistrates are to use the weapons peculiar to theirs, to promote the unity and purity of the church, and to provide for the right transaction of the business of synods. But this construction is regarded by many as inconsistent with the known opinions of the framers of the Confession, and therefore its correctness is questioned. In a passage already quoted, Dr. Cunningham asserts, that to interpret the 23d chapter as I have done, is to make the Confession contradict "the known views of its authors, and of the Church of Scotland at the time it was adopted." The members of the Westminster Assembly, with the exception of a few learned men, such as Lightfoot, Selden, and Coleman, were out-and-out anti-Erastian. And in reference to the fundamental principle of the 30th chapter, that Christ hath appointed a government in the hand of Church-officers distinct from the civil magistrate, I am willing to adopt the statement of Hetherington, partial and one-sided as he is, —that "the whole influence of the Erastians did not succeed in modifying, no, not by one word, the statement of the Assembly's faith on this vital point." How, then, it will be asked, could men so decidedly Anti-Erastian, sanction the 23d Chapter, if it really bear the construction we have put upon it? *The fact is, that these men held two sets of principles, inconsistent with each other, and naturally propounded them both.* They held that Christ had appointed office-bearers in his church, to exercise its discipline, and administer its affairs, and fought manfully against those who would transfer all discipline from the minister to the magistrate. But they held at the same

time, that the Jewish Church was a model for the Christian, and that the acts of Jewish rulers, in relation to the commonwealth of Israel, were to be imitated by Christian rulers, in relation to the Christian church. It was this principle that bewildered them, and betrayed them into a concession of power to the civil magistrate, beyond what the most Erastian heart could desire;—a concession so great, that the Moderates have made but the most sparing use of it, in their conflicts with the Non-intrusionists, easily perceiving, that to advocate the subjection of the church to the civil power, to the extent implied in the 23d Chapter, would be too abhorrent to the most servile churchman in the land. The two sets of principles to which I have referred, mutually inconsistent, but strenuously held by the same parties, are both declared in the third Section of the 23d Chapter, and constitute it a *bifrons imago*, some of whose worshippers reverence the one face and some the other,—on one of whose brows is written, "the magistrate may not assume to himself the administration of the word and sacraments," while the other exhibits—"yet he hath authority to take order that unity and peace be preserved in the church." That the account I have given of the strange concession of so much power to the civil magistrate is correct, is evident from the scripture proofs with which the authors of the Confession supported it. They are these—and if your readers will examine them, they will no longer wonder how Anti-Erastians could propound the doctrine of the 23d Chapter—Isaiah xlix. 23; Psalm cxxii. 9; Ezra vii. 23—28; Lev. xxiv. 16; Deut. xiii. 5, 6, 12, *ad finem*; 2 Kings xviii. 4; 1 Chron. xiii. 1—9; 2 Kings xxiii. 1—26; 2 Chron. xxxiv. 33; xv. 12, 13; xix. 8—11; xxix. and xxx; Matt. ii. 4, 5. Read these passages through the eyes of the Westminster Divines, regarding them as the sources whence you are to draw your notions of the duty of the civil magistrate, and your surprise will be, not that they invested him with so much power as our construction of the 23d Chapter implies, but that they did not invest him with power much more tremendous and fearful. If the example of Herod be in point,—if it be any proof of the duty and authority of magistrates in reference to ecclesiastical assemblies—it proves that a wicked ruler hath authority to summon together the office-bearers of the church to forward the most infamous purposes, and to provide that they shall do what in them lies to promote his ends, if he but "profess at least to be guided by the mind of God!"

I intended, Mr. Editor, to have entered on some historical illustrations of the correctness of the interpretation I have given of the 23d Chapter: but your space, and my own time, at present forbid me. I trust, however, that your readers have already in these hurried pages the means of testing the accuracy of Dr. Cunningham's assertion, that the interpretation referred to "makes the Confession contradict itself, and the known views of its authors, and of the Church of Scotland at the time when it was adopted." The first part of the assertion I believe—give to the 23d Chapter its obvious meaning, and you do "make the Confession contradict itself." The second I do not believe—the fact being not that the Confession, understood as we understand it, is inconsistent with the known views of its authors, but that two

sets of these known views were inconsistent with each other,—and the result is too common to excite any wonder, the child resembles its parents.

Yours very truly,

O. Y. E.

REVIEW.

The Age of Great Cities: or Modern Society viewed in its relation to Intelligence, Morals, and Religion. By Robert Vaughan, D. D. London: Jackson and Walford. 1843.

LENGTHENED commercial depression has the effect of directing general attention to questions that are usually considered the exclusive province of legislators and political economists. So long as the labouring classes of a community are employed, and their families, in consequence, enjoy the means of comfortable maintenance, their condition elicits little thought or discussion. A period of national prosperity is characterized more by action than by thought. It is otherwise when trade and commerce pine and threaten to expire; when the marts of industry are silent, and the thousands by whom their cheerful hum is produced, wander about, the living types of want and misery. The evil forces men to think. Thought embodies itself in proposals for its cure and prevention, more or less fitted to secure so desirable an end.

The period of commercial gloom through which our country has of late been passing, has been thus distinctly marked. Especially has it been fertile in expedients for its removal and prevention, whose character has been determined by the causes from which it is supposed to proceed. Fiscal restrictions on trade, forming in the estimation of many the Pandora's box of evil, they propose that these restrictions be entirely and immediately removed. Colonization on a scale commensurate with the draining off of our surplus population has its advocates. Others have been smitten with ardent affection for the past. They dwell with lingering fondness on the scenes of rural felicity enjoyed by our ancestors, when each man tilled his own acre, and was clad principally in the rough product of his own skill. The formation and increase of manufacturing cities they regard as the starting point of our country's decline, and hopelessly sigh for their extinction as the only panacea for our ills. It is with high pleasure that we hail Dr. Vaughan as the antagonist of those who plead for this virtual return to feudalism, and as the prudent, learned, and eloquent apologist of "Great Cities." Able to instruct and gratify on any inquiry he may institute, he has qualities that peculiarly fit him for the successful prosecution of the one to which he has here addressed himself. With a naturally vigorous intellect, polished to a high degree by close and varied study, there are combined in him a habit of calm, philosophical observations; an ability to weigh and correctly to

estimate evidence; a nice and keen perception of the principles by which men are moved; and an integrity that will neither conceal nor extenuate facts, even though, by giving them prominence, his argument may be weakened, or his conclusions rendered doubtful. The expectations which such qualities are likely to excite, a perusal of the volume itself, we are persuaded, will fully satisfy.

"The Age of Great Cities" is divided into seven chapters, of which the first is, properly speaking, introductory. The remark, that ours is pre-eminently the age of great cities, is followed by an able sketch of the conflict now in progress between Feudalism and Civilization, as "generally represented by the landlord and mercantile classes." The struggle has principally Europe for its field, but nowhere is it "so pervading, so organized, or so determined as among ourselves." The advocates of progress and stationariness are eagerly engaged in the conflict, and by the latter opinions are propagated whose true tendency is to restore the rudeness of happily bygone times. Of these opinions Dr. Vaughan remarks:—

"My object in the present work is to expose this class of errors, and not merely to show that they ought to be regarded as errors, but to make it plain that they are errors opposed to whatever is most valuable in our social and religious state as a people. Nor will it be my aim simply to show, that certain principles are false, and of pernicious tendency; my earnest wish is, to contribute the little that may be within my power toward the building up of truth on this subject in the place of error, such truth as may conduce toward the formation of an enlightened patriotism,—a patriotism based upon Christian principles, and intent upon Christian objects." Pp. 7, 8.

The second chapter is occupied in sketching the "social characteristics of Great Cities in Ancient and Modern Times." It is a scholarly production. The features and manners of ancient cities are portrayed with lifelike fidelity. As you read, you might fancy yourself to be successively an inhabitant of Babylon or Tyre, and Athens, and Rome. Modern cities are compared with ancient ones, and to their obvious advantage. In them is working the potent principle of representative legislation, to which there was nothing precisely similar before the twelfth century. The "elegant absurdity," that, in ancient states, usurped the name of religion, has been supplanted by a pure and holy faith, which, though only partially embraced, forms the strongest barrier against that decay of which civilized heathenism affords so many specimens:—

"Our hope, then, as exposed to all the dangers which have proved so fatal through the past, must have respect to our better faith, and not only to the earnestness, but to the wisdom, with which we endeavour to realize its wide diffusion, as that of the momentous element which can alone operate as a preserving leaven through the great substance of modern society. There is many a subordinate element of social strength of which we shall do well to avail ourselves, but this is the great one. The period of moral danger, and consequently of all danger, in the history of nations, is not so much when they are labouring to become great, as when that object has been accomplished." P. 63.

The tendencies to the formation of "Great Cities" that exist in modern as compared with ancient society, are, in the next chapter, skilfully developed. They are these: the extinction of domestic slavery—the proper estimate of woman—the principle of the Protestant Reformation—and the printing press. Of these, the last

two have operated with the surest and most palpable effect. Protestantism has ever kindly fostered commercial enterprise and importance, which are, at once, an effect and cause of "Great Cities." The contrast between its influence and that of Catholicism is striking and instructive:—

"Just before the commencement of the Reformation, the commercial power of Europe was in the hands of the Portuguese. During the progress of that struggle, Spain became the seat of commercial ascendency. But no sooner do we see Protestantism acquire stability and power in Europe, than we see the civic industry, the manufacturing skill, the commercial enterprise, the colonial greatness, and the naval power of Europe, go over, almost entirely, to the side of the professors of the new faith, and with that class of religionists have these things continued, in the main, to our own time—Portugal, Spain, and Italy have continued their adhesion to the old faith, and to this day they are the victims of the old decrepitude. Nations upon the threshold of those countries have been making every sort of progress with unprecedented rapidity, during the last three centuries, and during that period those kingdoms have been not merely stationary, but in most respects retrograding. The proud power of Spain has passed away, and the dreams of regenerating Portugal and Italy, in what have they ended?" Pp. 75, 76.

If we entirely omit particular reference to the fourth chapter, in which the relation of "Great Cities" to science, art, and literature is discussed, it is not from any conviction that it is the least able or instructive in the volume, but because there are other subjects to which with more propriety we may invite the attention of our readers.

The comparative intelligence of town and country is next subjected to searching review. The disclosures of this chapter are deeply affecting, and disgraceful to the first of European nations. The means of education afforded the rural and mining population of England, (and it is to the southern more than the northern part of the island that the statistics of this and other parts of Dr. V.'s work refer,) are scanty and inefficient. Inquiries conducted by competent persons have led to the facts, "that the peasantry of England are nearly as untaught as the cattle they drive;" "that nearly half the agricultural population over great part of England are unable to read;" "that in the great coal districts of Durham and Northumberland, a little more than one in five can read;" and that "in the mining districts in Cheshire, Lancashire, and Derbyshire, the rule is: 'Colliers can neither read nor write.'" P. 172. It might be presumed that education in towns would be, at once, more widely diffused, and of a higher order than in the country; and, in this case, presumption and fact agree. There greater facilities exist. Teachers are better qualified, and the competition in which they are forced to engage warrants the exertion of all their ability and skill. One effect of the association peculiar to large communities is education on an extended scale. In places of public resort topics of varied character are debated, and a healthful action of mind upon mind takes place, whose immediate tendency is to enhance general intelligence. Still, where education is most ample with us, it is miserably short of what it ought to be, and of what it really is in less powerful countries. Prussia presents the spectacle of an entirely educated people, though, as will immediately appear, the

education she bestows acts with a pernicious influence. Catholic Austria proclaims through one of her periodicals, that, "In all that regards the education of the lower orders of the people through national establishments of instruction, there is hardly a country in Europe that has the advantage of the Austrian states." And, in six of the most favourable states of the American Union, the proportion of the population under instruction is one-fourth, while in eight of the most advanced countries of Europe the proportion is only one-sixth.

The attempt of the present government to force upon England a highly obnoxious education-bill was happily frustrated. The subject, however, cannot rest. It will again be discussed, and measures of different kinds proposed. Many eyes are turned to the Prussian system, which has been lauded by men of all parties as a model that other nations would best promote their interest and happiness by closely imitating. Does it merit the almost universal homage it has received? and are its results such as to make its general adoption desirable? After a keen dissection of its various parts, Dr. Vaughan answers, No; and on grounds sufficiently strong. Civil and Religious liberty is a blessing of too high a character to be bartered for any thing else, and its existence is incompatible with Prussian institutions. The will of one man is supreme, setting up and controlling the whole machinery of government and education. Independence of thought and action is proscribed: "the king being not only the head of the body politic, but, strictly speaking, the only member in it possessing a proper vitality." Tested by its results, the system is incapable of successful defence. Mr. Laing, in his "Notes of a Traveller," does not hesitate to affirm that—

"In true moral social education, the Prussian people, from the nature of their government and social economy, necessarily stand lower than the lowest of our own unlettered population. The social value or importance of the Prussian arrangements for diffusing national scholastic education has been evidently overrated; for now that the whole system has been in the fullest operation in society upon a whole generation, we see morals and religion in a more unsatisfactory state in this very country than in almost any other in the north of Europe: we see nowhere a people in a more abject political and civil condition, or with less free agency in their social economy. A national education, which gives a nation neither religion, nor morality, nor civil liberty, nor political liberty, is an education not worth having."

The theme of chapter sixth is the relation of "Great Cities" to Morality. It is treated with much clearness, discrimination, and ability. Of the social and moral condition of rural districts a grossly erroneous estimate has often been formed. Some authors have spoken of these districts as if they exhibited only scenes of unmingled innocence and felicity; and a stranger, after reading their glowing descriptions, might fancy that the loveliness of Eden still reposed on those parts of our country that are far removed from the centres of commercial activity. It has been not less the practice of these writers to speak as if large cities, especially if they are the seat of manufactures, formed one mass of concentrated vice and profligacy. In both cases, the picture is evidently unfaithful to fact. In the moral state of both town and country there is something to admire, and much

that we cannot but loathe and detest. After careful investigation of evidence, Dr. Vaughan concludes, that the morality of the former is at least equal to that of the latter. He quotes from official documents details that leave the country little room for boasting, alludes to the plunderers of wrecks that infest the coasts of England—"men who look to the storm as vultures to the battle-field," and remarks—

"Of course we are not to judge with regard to the morality of our rural population generally, from the character of this or any other class of delinquents. In the country, as in the town, the parties chargeable with vice openly affecting the morals of society, and with crime against the law, constitute the exception rather than the body of the people. But while the offences chargeable on our manufacturing districts, and on our cities and towns, are scrupulously registered against them, it cannot be consistent with justice that a veil should be allowed to rest on the same evils as affecting the home of the agriculturist. In the latter connection, the exhibition of depravity, all things considered, is as great as in the former, while in the former there are, as will presently appear, *redeeming elements which have little or no place in the latter.*" P. 247.

The last chapter treats of "Great Cities" in their relation to Religion. In four sections the author unfolds the tendencies to religion—favourable and unfavourable—that exist in all civic communities of great extent, surveys the comparative prospects of Catholicism and Protestantism, and closes by pointing out the relation of modern society to the Mission of Christianity. Section third, at a time when Rome, virtually abetted by Oxford, is making such efforts to extend her pernicious faith, merits especial notice. Catholicism, exerting her power of self-adaptation to times and circumstances, has assumed a character entirely different from that of former ages. Her wealth is gone, and comparative poverty become her lot. The arm of worldly circumstance, on which she formerly leaned, has been broken, and her existence is now staked on her moral power. "The sleek, fat, narrow-minded, wealthy drone, is now to be sought for on the Episcopal bench, or in the prebendal stall of the Lutheran or Anglican churches. The poverty-stricken intellectual recluse, never seen abroad, but on his way to or from his studies or church duties, living nobody knows how, but all know in the poorest manner, upon a wretched pittance in his obscure abode—and this is the Popish priest of the nineteenth century—has all the advantage of position with the multitude for giving effect to his teaching." P. 335. —Poverty, however, has nerved her spiritual energies. Among her priesthood there has arisen a class of men, self-denying, laborious, able, and intelligent. One who knows them well, thus lately described a priest of the Romish communion:—"He is shrewd, sagacious, penetrating; Celtic in temperament; scholastic in instruction; skilled in all the intricacies of theology; a declaimer and a disputant; enthusiastic in his belief; fervent in his patriotism, irreproachable in his morality." Under skilful leaders, these men are noiselessly performing the duties of their office. They must be met in effort and in argument. The weapons wielded with such tremendous effect by the Reformers, but since allowed to lie in the armoury of the church, must again be grasped by men of kindred mould and spirit.

"What is wanting among Protestants in order to their meeting Roman Catholic controversialists successfully, is not, speaking generally, greater learning or greater power; but simply a disposition to make the matters in debate between

the two churches a subject of adequate study, and some impression that the time has come in which this controversy must be renewed and prosecuted thoroughly and widely. But the study of this subject, which, in the education of the Catholic priesthood, is the one thing to which every man attends; in the education of the Protestant priesthood, is the one thing which almost every man neglects. It may be that Catholicism must be permitted to make much farther progress, and to vaunt itself even more than at present, before this wider condition of mind among Protestants will be induced. Nothing, we believe, is wanting, beside an equal motive to exertion, to demonstrate that the better cause is the more powerful —and the state of things about us seems to promise that the day is not distant when that motive will be supplied." P. 345.

We close our imperfect notice of this valuable volume, by pressing our readers to give it a careful perusal. We speak not the language of interested eulogy, but of sincere conviction, when we affirm that it contains more acute, vigorous thought,—juster views of society,—more important information,—all conveyed in polished and nervous phrase,—than are often to be found within the same compass.

BRIEF NOTICES.

Jamaica: its Past and Present State. By James M. Phillippo. London: John Snow. 1843.

We have perused this volume with very great pleasure. It will take its place among the best of our Missionary works, and in interest falls little short of that of the volumes of Williams and Moffat. The author, with unaffected modesty, claims the indulgence of his readers with regard to the literary character of his work; but there are certainly no grounds for such a claim. The style is remarkable for its correctness, its clearness and simplicity, and having no peculiarity tending to draw the attention of the reader from the interesting narrative. Mr. Phillippo is a careful and discriminating observer, and has the happy art of presenting his facts in a form that makes the reader almost imagine himself the actual spectator of the scenes and events depicted in the narrative before him. There is displayed a Christian nobleness of mind, and a due appreciation of liberty, civil and religious, and of the influence of the gospel of Christ in promoting pure morality, and the blessings of civilization. The perusal of the volume has made us more deeply interested than ever in Jamaica. Every topic of interest connected with the Island, from its earliest history, is touched upon, and with sufficient minuteness, to give the reader a correct knowledge of events without producing satiety; while the rise and progress of slavery and of the antagonist principles that ended in its overthrow, together with descriptions of natural scenery, are presented in a manner the most interesting. The following are the general subjects discussed: Christianity—Sketch of the Island—Physical Aspects of the Country—Vegetable and Animal Productions—Divisions, &c.—Population, &c.—Government—Commerce—White Inhabitants—People of Colour, and Free Blacks—Intellectual Character of the Free Blacks under Slavery—Social Condition—Moral State and Aspects of Society—Religious State—Increased Claim of Missionary Societies. From this some idea may be formed of the variety presented in the volume. We can assure our readers that they will find the perusal of it a rich treat, and that though in regard to some topics of a denominational character, they may not agree with the author, they will always admire his candour and catholicity of spirit. The tendency of the whole is to awaken a deep interest in one of the most important of our colonies, to kindle into greater ardour our love of liberty and our abhorrence of slavery, and, above all, to excite to greater exertions in the cause of Missions, the heavenly character of which is here so gloriously illustrated. The work is adorned with very superior engravings, and altogether got up in every

handsome form. We congratulate Mr. Phillippo in this effort of his pen, and pray that he may yet be further honoured by his Divine Master to labour successfully in the great cause to which he has devoted his life.

An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State considered with reference to the fulfilment of that duty. Translated from the French of Professor A. Vinet of Geneva. By Charles Theodore Jones. London: Jackson & Walford. 1843.

"It is interesting to observe," says the translator of this able work, "how emphatically the question at issue, that of the Separation of Church and State, is the great question of the present day,—not only in England and Scotland and Ireland, but also on the continent, it forms the prominent object of attention among religious circles; the following treatise, emanating from the pen of a foreigner, serves to show, that although modes of thought and diction are found to differ in different lands, yet in every country where the gospel is known, liberty of conscience, producing the free expression of opinion, is felt to be the inalienable prerogative of the human race." In Scotland the storm of controversy on this subject has, in the meantime, blown past; but the results are being practically and speedily developed. We have now but the crumbling ruins of an Ecclesiastical Establishment destined speedily to its predicted doom. In England and in Ireland the storm is only rising which must soon lead to the same results. The tide of freedom is rapidly rising, and carrying on its bosom blessings great and innumerable. Of this the work before us is an evidence, and that the not less gratifying that it comes from another nation, and written originally in another tongue. It proves that there is no monopoly of truth, and that all the enlightenment on the important subject of which it treats does not belong to ourselves. If the British press has contributed to excite an interest abroad on the subject of the nature and constitution of the kingdom of Christ, it must be acknowledged that the foreign press is beginning to pay the debt, and that in large instalments, and in sterling coin. The work before us is one of no ordinary merit. The author is a man of powerful intellect, of clear discernment, a close and powerful reasoner, one who grapples with the true difficulties of his subject, and disposes of them in a satisfactory and convincing manner. His book is destined to a high reputation, not only from the interest connected with the subject, and its emanating from a foreigner, but from the power with which the subject is treated, and the force and conclusiveness of the reasoning. The work is calculated to be peculiarly useful in our own country, as it invests the subject of which it treats with a new interest, and will revive attention to it. It presents the subject in new aspects, and in a manner fitted to fix the attention of men of superior enlightenment. It is not a flash production, attracting by the brilliancy of its style; it is a work full of mature and enlightened thought, worthy of the consideration of the statesman as well as the divine, and illustrating, in a calm and philosophic spirit, the great principles which the question involves. Those who are most thoroughly conversant with the subject will best appreciate the excellence of the work; and we do not know of any means better calculated to promote sound information on the subject than by making the volume extensively known. We must conclude our brief notice by giving the following extract on Persecution and Protection:—

"Society, or more strictly speaking, the state, which seems to have renounced the persecution of creeds, has not yet renounced their protection; and, perhaps, it will be expected, that having protested against persecution, we shall accept of protection with avidity. Yes, it is most true, that we desire that the profession of religious conviction should be protected, but protected as the common right of all, and consequently without distinction of creeds. We are not desirous that any particular creed should be protected, nor in general, believers, to the exclusion of unbelievers. We deprecate *protection*, for the same reason that we deprecate *persecution*. For the right of protection necessarily involves the right of persecution. Endeavours are made to limit this right; to prevent its exercise, beyond the point where protection terminates; it may be forbidden to advance further: but the limit is arbitrary, and it is impossible to conceive how in sound

logic, the state can be denied the right of persecution, after having been allowed that of protection. Yet the idea is of modern discovery. The times are not yet very remote, when the state, not indeed more reasonable, but certainly more logical than at present, arrogated to itself, and exercised the right for which it now contends in virtue of a distinction altogether gratuitous. If anything be needed to prove that this distinction was not then recognised, it is the fact that whenever the persecuted sects became the established religions of the country, they were not satisfied with being simply protected by the civil power, but they made use of the authority with which the state invested them, to banish or to oppress all who differed from them; to such an extent, as to induce a philosopher of the last century to say, with more asperity than irony, 'that religious liberty is only granting to every man the right of persecuting in his turn.' And how would the logic of facts contradict that of sentiment! Does not every privilege imply some exclusion? Can we put any honour upon some, which will not be more or less an affront to others? And the faith which is not protected, is it not, by that very circumstance, persecuted, at least negatively? It follows, that for any religion whatsoever to accept protection, is to accept, as a consequence, the right of persecution.

"You tell us that you desire only protection; that you abhor persecution; but the distinction is idle: you condemn yourself to submit to it, and what is far worse, to make use of it. Yes, whatever the modesty of your pretensions, or the meekness of your disposition, rest assured you will persecute; every protected religion (except that protection, so called, which is only another form of oppression) has ended by persecuting; may, even when oppressed, even when trodden under foot, it has persecuted. It has received as the price of its own liberty, the power of trampling upon other liberties, which in their subjection could yet eclipse it. And in either case, whether free or in subjection, it has never refused to persecute; it has ever been found that every protected religion has persecuted; it will not merely consent to persecution, it will claim it as a right, and the chief of its rights; it will regard it as the seal of its protection; and it will only consider itself efficiently protected, when it possesses the power to persecute. *Corruptio optimi pessima.* The more serious the religion, the more is it the result of conviction; the greater the importance attached by its followers to the knowledge and profession of its doctrines, the stronger will be the temptation. A religion whose motto is—'no salvation out of my pale'—is likely to become violent and ferocious, by the slightest contact with the civil power. The sword of the magistrate becomes drunken, according to the expression of the prophet; this sword becomes blind and furious in the hands of power. No law can regulate its use; its use is an abuse from the commencement, because it is an abuse in principle; and the only way to prevent religion from injuring both itself and humanity with this dangerous weapon, is not to leave it for one single moment in her hands."—Pp. 174—176.

Apostolic Christianity; or, the People's Antidote against Romanism and Puseyism. By the Rev. James Godkin. London: John Snow.

It is not usual with authors to express themselves with reference to their own works as Mr. Godkin does. In his Preface he says,—

"The confidence of the Author in this coming forward, is grounded chiefly on the fact, that he is no raw recruit in this warfare. He was brought up in camps—and he has been for several years engaged in actual service. He has tried his weapons, and found them proof in every species of conflict, whether wielded from the press, the pulpit, or the platform. Having learned his tactics in the field, he knows the strong and weak points of the enemy, as well as the most effective modes of assault. Yet the testimony of all parties warrants him, perhaps, in saying, that he has been enabled, through divine grace, to abstain from every thing offensive or violent in conducting the controversy. The enlightened reader will find nothing in this volume to wound good taste or Christian feeling,—nor need the most tolerant friend of truth hesitate to put it into the hands of intelligent Roman Catholics; for no man deprecates more strongly than the Author, the acrimony with which they have been treated.

"Many have expressed to the writer a wish to see a work on Romanism and Puseyism, at once comprehensive and brief—solid in argument and lively in style—mild and conciliating in its tone,—yet firm and decided in its defence of principle,—freed from the dryness, harshness, and bitterness of polemics,—clothing the skeleton form of argument with benevolent feeling,—giving to it a high moral tone, as well as a graceful bearing,—and animating the whole with the breath of evangelical life. 'In the brief intervals of an arduous mission, he has laboured to accomplish this object; with what success must be left to the judgment of the public. He has done the 'best his circumstance allowed,'—persuaded, from the conduct of Apostles, Reformers, and Martyrs, as well as from his own experience, that *direct* efforts to enlighten Roman Catholics by the meek and Christian refutation of their errors has ever been the duty of Protestants. This duty has long been culpably neglected! but the necessity of self-defence now renders it imperative."—Pp. v, vi.

There is in this a *little* to offend "good taste." A little more modesty would not be unbecoming. Yet are we ready most cheerfully to allow that the author has accomplished his task upon the whole in a manner highly creditable to his character as a man of head and of heart. He does possess qualifications to which but few can pretend, and in the present case his labours must be extensively acceptable and useful. He is quite familiar with all the aspects of the controversy, and moreover, with the peculiar feelings and prejudices of the class for whom his work is chiefly intended. It is avowedly a work *ad populum*, and is written in a style and spirit well adapted to produce conviction and to conciliate. The author's meaning cannot be mistaken, and if sometimes it is expressed in a manner not the most meet for ears polite, it is on this account perhaps the better adapted for the great mass of those for whom it is intended. There is evinced throughout a ready command of all the necessary resources of popular argument, together with a degree of earnestness and energy which rivets the attention, and produces a lasting impression upon the mind. The animation is sustained throughout, and the reasoning vigorous, clear, and conclusive. Would that this volume were circulated in tens of thousands throughout Ireland! It is written in a strain peculiarly adapted to reach the Irish heart, and to enlighten the Irish understanding. Mr. Godkin has done much for his countrymen, and has, as he merits, the approbation and gratitude of all who know and are capable of appreciating his labours. By means of the present work, should it meet with the reception it richly merits, he will be the instrument of accomplishing more than he has ever yet achieved. By being issued in a cheaper form, and extensively diffused among the Roman Catholic population, it cannot fail to contribute powerfully to the overthrow of the 'man of sin.' We rejoice that so many works in vindication of the great principles of evangelical Protestantism are appearing at a time when error threatens to inundate the whole realm, and those works varied as the exigencies which call them forth. Mr. Godkin has our best thanks for his valued contribution, which we recommend to all our readers who feel interested in what we may with propriety designate the 'present truth.'

Memoirs of Christian Missionaries; with an Essay on the Extension of the Missionary Spirit. By the Rev. James Gardner, A.M., M.D. Edinburgh: John Johnstone. 1843.

The substance of many volumes is here brought within the compass of one, and the most interesting and profitable information placed within the reach of thousands who would otherwise be debarred from it. The selection is excellent, and the epitome judiciously and tastefully executed. The author deserves well of his countrymen for such labours, rendering available as they do much that is calculated to promote personal piety by exhibiting bright illustrations of it, and to excite to Christian zeal and activity by showing the fruit of these in varied and trying circumstances. The work before us contains sketches of the lives of Martin, Neff, Eliot, Carey, Campbell, Morrison, Heber, Williams, Rhenius, Fisk, Whitefield, Marshman, and is well fitted to awaken in many a youthful bosom the desire to go and labour in the high places of the Lord's vineyard, and

thus contribute to the fulfilment of the great and glorious promises given to Zion. Example goes before precept, and nothing is better calculated to awaken to missionary zeal, and extend the missionary spirit, than to exhibit the toils, trials, and triumphs of those who have consecrated themselves to the service of the Lord. The beautiful volume before us is a valuable contribution to this end, and has our hearty commendation.

Nonconformist Newspaper. London.

It does not lie properly within our province to notice Newspapers; but happily there are now some such of a character which makes them merit the cordial support of all who seek the diffusion of religious as well as of civil liberty. The Nonconformist is a paper of this description, conducted with very great ability, and calculated to diffuse enlightened and scriptural views of the nature of the kingdom of Christ, and of the instrumentality by which its interests are to be promoted. We have read it since its commencement about two years ago, and while far from pledging ourselves to every sentiment which it advocates, we cheerfully give our humble testimony to its general excellency, and to the first-rate ability with which it is conducted. It contains a series of essays on the subject of Ecclesiastical Establishments, which we venture to say is inferior to nothing which has been written upon the subject. Its influence is beginning to be felt throughout England, and the masculine and vigorous character of its original articles is frequently acknowledged by the most influential portion of the metropolitan press. While its two leading objects are the separation of Church and State, and the extension of Political Suffrage, it embraces every topic of interest usually contained in a newspaper, and its selections are always judicious. In Scotland it is comparatively little known; and we shall be happy, if, by thus introducing it to the notice of our readers, any of them should be induced to order it for their regular perusal. Without intending to depreciate any other paper of the same description, we feel assured that the perusal of a few numbers of the Nonconformist will confirm the estimate of it which we have expressed, and will secure for it that support which, from its high character, it richly merits.

HOME INTELLIGENCE.

ORDINATION AT LEVEN.

On Wednesday, the 3d ult., Mr. Boyd Roebuck, late of Glasgow, was set apart to the pastoral oversight of the Congregational Church in Leven. Mr. M'Kenzie of Elie delivered an introductory discourse on the preceding evening—Mr. Bateman of Edinburgh, who had been announced then to preach, having been prevented from arriving in time to take the service.

The Ordination services were conducted in the following order:

Mr. Bateman commenced by praise, reading portions of Scripture adapted to the occasion, and prayer.

The usual questions were proposed by Mr. M'Kenzie, to which interesting and satisfactory answers were returned by Mr. Roebuck.

Dr. Skae, one of the Brethren, expressed the adherence of the Church to the call given to Mr. Roebuck.

Mr. Lothian of St. Andrews, in a very solemn and impressive prayer, implored the blessing of the Great Head of the Church to rest upon the Pastor.

Mr. Watson of Musselburgh delivered the charge—faithful, affectionate, an impressive—from Rev. ii. 10, "Be thou faithful," &c.

Mr. Swan, late of Siberia, addressed the church from Acts xi. 23.

Mr. Smith of Falkland concluded the interesting services by praise and prayer.

In the evening, the Rev. W. L. Alexander preached in the Relief Chapel, from Matt. v. 47, "What do ye more than others?"

The striking exhibition of Christian duty, and the powerful appeals to the conscience then made, commanded the close attention of the audience, and doubtless were productive of happy and important results. The attendance during the whole of the services was encouraging, and the deep interest which was apparent, evinced the degree of pleasure and satisfaction which was derived from them.

Brethren from St. Andrews, Elie, and Falkland, were present on the occasion.

The union, thus formed, promises much prosperity. Mr. Roebuck enters on a sphere of usefulness, in which his energies have ample scope; and, judging from present appearances, we may anticipate that his wishes, so fervently expressed, will be abundantly realized.

CONGREGATIONAL UNION OF IRELAND.

No subject is more discussed in Parliament—in the Cabinet—in the Newspapers—than IRELAND.

To judge of her importance by the amount of thought and time bestowed on her, we should pronounce no price too great with which to purchase her welfare. But with capabilities which, rightly directed, would place her high and blessed among the nations, and after being for centuries in England's care—from the Giant's Causeway to Cape Clear she is rent with distractions, masses of her population are sunk in wretchedness hardly to be believed by those who have not seen it, while their minds and consciences are held spell-bound by Antichristianism. Yes! take up the map of Europe—there lies Ireland alongside Britain, and an integral part of the empire;—a rock on which administration after administration has split—a problem that confounds statesmen of every creed—a perpetual clog on the wheels of government—a source of annoyance and anxiety to the whole community.

Can anything be done for Ireland?—"Repeal the Legislative Union, and give us our own Parliament," exclaim thousands of her sons. "Adopt at once coercive measures—put down the Papists, and re-establish the glorious Protestant Ascendency," exclaim thousands more. Volumes would fail to record the recipes prescribed by empirics or sober-minded physicians to heal the land. Numbers who profess that they would serve her if they could, have become weary in hearing about her, and seem abandoning her to her fate, judging her case hopeless without an interposition of Providence next to miraculous.

But there are Christians in Ireland acquainted with the country, and there are Christians elsewhere acquainted with the Bible, who think they see a bow of promise in the cloud that now appears to have settled on her destinies, and who have an instrumentality which, by the blessing of God, can achieve for her what nothing else can do.

Reader—God's "saving health" can cure Ireland's maladies—the "Sun of Righteousness" arising, will dissipate Ireland's gloom—the preaching of the Cross *can* do for Ireland, and sooner or later *shall* do for Ireland, what it has done elsewhere as "the power of God unto salvation."

Reader—in the faith of these facts "THE CONGREGATIONAL UNION OF IRELAND" entered the field in 1829, and has continued till now, "holding forth the word of life" to the people. Its operations embrace, First, its Home Mission, and Secondly, its College.

The brethren engaged as agents in the HOME MISSION have been publishing salvation by the Cross, on the hill and in the valley, on the shore and in the street, in Markets, Court-houses, School-rooms, &c., as well as in places regularly set apart for worship. Multitudes of Roman Catholics and others have thereby heard of Jesus, many of whom, it is hoped, have received the truth in love, and some are now among the spirits of just men made perfect. Drooping churches have been revived, and new ones formed. Were means forthcoming, more labourers would be engaged for spheres long waiting to receive them.

THE DUBLIN INDEPENDENT COLLEGE is a natural, if not necessary associate of the Home Mission. It is a "School of the Prophets" in which young men of approved piety, talent, and zeal are conducted through the various courses of study suitable to prepare them for the respectable and effective discharge of the Christian Ministry. So far as is expedient and practicable they attend the Dublin

University. The plan of the Institution generally resembles that in Glasgow, of which Dr. Wardlaw is Theological Tutor. The number of applicants for admission is far greater than can be received:

Reader—your contributions and your prayers are requested in behalf of these objects. A little band of true-hearted Christian men resident in Ireland, and devoted to her best interests, earnestly invite your sympathy and aid. They ask not will *you come*, but will you enable *them to go* "to the help of the Lord against the mighty." The position they occupy, and the work they have to do, is critically important to Christendom and the world. Ireland's religious state is vitally affecting that of Britain, America, and other parts. Her eight millions of inhabitants year after year are sending forth powerfully-telling influences in all directions. Appearances warrant the expectation, that in Ireland the battle of the Reformation will be fought anew, finally to decide whether the King of Zion or the Man of Sin shall be supreme. Here, then, let scriptural and spiritual Protestantism concentrate its powers to make a stand, and win achievements worthy of itself.

No time is to be lost. The adversaries of truth are on the alert, by every means strengthening their cause. Within thirty years another generation of Erin's people will have passed beyond the reach of the Gospel, and long before that period has elapsed, *you* may be no more able to assist them.

The "Green Isle" is a land of picturesque scenery—a land of stirring intellects and generous hearts—a land of poets, warriors, statesmen, orators, artists, &c., whose names rank high in present fame. It is wished to make her in the best sense—an "ISLAND OF SAINTS."

The Committee are happy to state that the REV. J. CARLILE, 3, HELMSLEY TERRACE, HACKNEY, has kindly consented to become HONORARY CORRESPONDING SECRETARY, in LONDON, to the CONGREGATIONAL UNION OF IRELAND; "assuring the Committee of his unabated interest in the prosperity of an Institution, in the organization of which he had the privilege of taking an active and prominent part." Mr. Carlile, in reply to the request of the Committee that he would for the present undertake to receive contributions towards the College department, intimates his willingness not only to "receive," but even to "solicit" contributions for that object.

It is right to explain that the connexion formerly agreed to between the Congregational Union of Ireland and the Irish Evangelical Society, has been dissolved; so that each institution will now again pursue its course, and make its appeals for public support independently of the other, though not in opposition or unchristian rivalry. May the Head of the Church prosper all scriptural efforts to fill Ireland with the light of life!

The Committee have already been favoured with the following recommendations to public confidence and liberality, from gentlemen who acted as Referees in the conference at Liverpool, when the agreement above alluded to was arranged, —Dr. Raffles being Chairman on the occasion:

"*Liverpool, September 9th*, 1843.

"IT appearing upon the whole most desirable that the Irish Congregational Union should henceforth carry on its Home Missionary labours independently, I most cordially recommend their appeal for pecuniary aid to the countenance and support of the Christian public.

(Signed,) "THOMAS RAFFLES."

"*Liverpool, October 4th*, 1843.

"I REGRET that the arrangement agreed upon at the Liverpool Conference between the Irish Evangelical Society and your Union has not been found to answer. I don't think it desirable, even if possible, to attempt any further connexion between the two Societies, now that they have amicably separated. It will be still the duty, as I am sure it is the interest, of both to preserve a good understanding, and to occupy fields—and there is abundant room—so distant and separate as to prevent, as far as possible, any fear of future collision. There will be this advantage in so acting, that both Societies will have fair play, and the one that succeeds best will in the end draw towards it the largest support and sympathies of the English Churches. Your Union, in my opinion, has strong claims on the assistance of our Churches, and I hope you will receive such a measure of encourage-

ment as will leave you no room to complain. I shall be glad to hear of your success, and shall do what I can to promote it. May God guide you in all your measures, and succeed your plans.

(Signed,) "JOHN KELLY."

"*Glasgow, October 7th*, 1843.

"I HAVE ever been on principle, though I cannot now detail the grounds, favourable to the operations and claims of the Congregational Union of Ireland. When the terms of co-operation between that Institution and the Irish Evangelical Society were settled by the meeting of Referees at Liverpool, and subsequently acceded to by the Committees of both Societies, it was in the full understanding that the measure was a temporary one, and that the object of ultimate desire was that the evangelization of Ireland, so far as the efforts of Congregationalists for that end were concerned, should fall into the hands of the Irish Churches themselves. Circumstances have recently led to the dissolution of the agreement just referred to; I cannot hesitate, from the views I have always held, and without entering at all into the causes of the dissolution, to give my recommendation, in the strongest terms, to the *Irish Congregational Union*, without withdrawing it at the same time from the *Irish Evangelical Society*, desirous as I am that, since the terms of co-operation have been found unsatisfactory, each of these institutions should exert itself to the uttermost with a free and holy emulation in the spirit of mutual charity, and a common zeal for the one great end which they have both in view.

(Signed,) "RALPH WARDLAW."

"*Birmingham, October 20th*, 1843.

"THE condition of Ireland requires the most strenuous efforts on the part of Evangelical Protestants, for its spiritual welfare. In this blessed work there are two societies engaged, which are connected with the two Congregational bodies in England and Ireland: these are the Irish Evangelical Society, and the Irish Congregational Union. Their exertions are much more limited than they should be, for the want of adequate funds. They were for a short season united upon a plan, in which, in common with many distinguished brethren, I had some share. The working of this scheme has been found to be inconvenient; and it is dissolved by mutual consent. They now make their separate appeals to the liberality of the British Public, and are both entitled to its support. Having lately advocated the cause of the Irish Evangelical Society, I now as cordially recommend the Irish Congregational Union.

(Signed,) "J. A. JAMES."

Communications for the Congregational Union of Ireland may be addressed to TIMOTHY TURNER, Esq. *Treasurer*, Royal Bank, and Rev. W. URWICK, D. D. *Secretary*, Rathmines Mall, Dublin.

MISSIONARY INTELLIGENCE.

LONDON MISSIONARY SOCIETY.

INDIA.

GEORGE CHRISTIE'S NATIVE TEACHER.

WE have much pleasure in presenting the subjoined autobiographical narrative of the Native Evangelist employed in connection with our Mission at Neyoor, under the name of GEORGE CHRISTIE, and supported by the Christian liberality of William Kay, Esq., Grove House, near Liverpool. The account to which attention is now invited has been transmitted by our esteemed missionary brother, the Rev. John Abbs.

"When I was four years of age, my parents died, and I was nourished by my father's mother till her death. After that, I wandered from place to place, com-

mitting much wickedness and enduring many hardships. Both before and after my marriage, I walked for a long time according to my wicked thoughts and desires, and many evil devices were in my heart. After this my wife was taken ill, and I had much sorrow of mind on account of her affliction. At that time I knew not that afflictions come to us because of our sinful nature; and, being ignorant, I gave money and food to sorcerers to recite incantations and offer sacrifice to the images of evil spirits for my wife's recovery. Although, according to the custom of the heathen, I expended much on these and such vain things, the sickness of my wife diminished not, but increased; and having been told that it would be good for me to seek an omen from a Polayen* fortune-teller, I went to him and asked his assistance. He advised me to sacrifice more fowls: in order to purchase these, I took my wife's jewels from her neck and sold them; but, while about to make the offering, she became worse and swooned, upon which I thought all our preparations would be useless, and I became very sorry.

"I wished to make my distress known to the Christian readers, but felt a difficulty, because I had often reproached the Christians, their Missionaries, and Readers, and had blasphemed the name of God. Soon after the spirit of my wife returned; and, when she gained strength, I sent for the readers, inquired about the Gospel of Jesus Christ, heard their instructions, and united with them in prayer. Affliction continued and increased in my family, but Christ gave us much consolation. About two years after this, my wife died, at the age of twenty-two years. Her last words were, 'O Jesus, suffer not my soul to lie in pain, but receive me to dwell with thee.' After her death, I soon obtained strength by trusting in God, and desired to know more of the Christian way.

"One Sunday, I was seized by some Soodras, and told to carry a burden to a feast. I said, 'I cannot carry this burden to-day, because it my Lord's day.' They were very angry, beat me, and said, 'Who will punish us, if we kill you?' I replied, 'You cannot kill my soul; my body only you can kill.' They then bound me to a tree, and after beating me again, one of them said, 'We must know the nature of this religion: although we beat this man, he complains not, nor does a tear fall from his eyes.' I said, 'They that mourn shall hereafter be comforted.' They exclaimed, 'Who is this? Is he a disciple of Devasagha-yampilly?'* and immediately released me.

"I was subsequently appointed a Moopen, and baptized by Mr. Abbs, who allowed me a small sum monthly for my support, and directed me to apply my mind to learning. Although I knew not a letter two years ago, I can now read the New Testament with little difficulty. I am now the reader of Locancauvy, and often speak to travellers upon religion. I was once walking on the Rajah's Path (high road) when a man of high caste approached and said, 'Is it good or evil to learn the *Vadam*?' (Bible) I said, 'It is good to learn.' 'How is it good?' I answered, 'Can we easily find the way in a dark night without a light? but if a light shines on us, we may discover the place we seek. Thus our hearts by sin are in darkness; but true light is manifested by Christ in the Gospel.' He said, 'It is good; the time will come when all people will learn the *Vadam*.' We then continued walking, and talking in a friendly manner on this subject. I have often spoken to Brahmins, Mahometans, and Roman Catholics, and given them books to read, which they received joyfully; some of them saying, that hereafter they would embrace our religion. That I and all the readers may increase in love and knowledge, I entreat God to give grace! Amen."

AUTOBIOGRAPHY OF THE NATIVE TEACHER AMOO.

The following interesting narrative (written by himself) of the Native Evangelist, supported by friends at Howden, under the name of Howden Bruce, has been received from the Rev. William Beynon, of Belgaum, by whom cordial and explicit testimony is borne to the Christian excellence of his character, and the growing value of his Missionary labours:—

"I was born at Buntwala, a village in the Mangalore Collectorate, about the

* A Roman Catholic of this country who is reported to have suffered martyrdom many years since, with exemplary patience.

year 1824. My father and mother were of the Jain religion, and very zealous in the performance of its rites. When I was three years old, my mother took me to my grandmother, who lived at a village called Cootalum, and there I remained upwards of eleven years, occasionally visiting my parents. I was brought up in entire ignorance of God—the true God—the Creator of all—and taught that to worship and obey the Gooroo, (heathen priest or teacher,) was all that was necessary to make me happy. During my residence at Cootalum, I was left a motherless child. But God has been most kind and merciful to me! better than a father and mother is he, and who is like him?

"A few months after the death of my mother, my father and brother came to Cootalum, in order to take me home with them. Soon after returning to my father's house, I went to Mangalore to visit my eldest sister, who was residing there; and, whilst living with her, my wishes led me to visit the Bundar Bazar (landing place). Returning in the evening, I came along the road which leads by the house of the Rev. Mr. Hebick, in whose compound there was a school. I stood near the school-room door, and was surprised to see so many boys reading and writing. I felt a strong desire in my own mind to be taught to read and write, but felt afraid to go into the school, hearing that it belonged to a Padre Sahib (an English Missionary).

"While I was standing there, some of the masters came out and inquired who I was, and why I stood there? and if I wished to be taught with the boys? I replied, that I should indeed rejoice to be taught to read and write, and that I would go home and ask my sister to allow me to go to school. They said, The master perhaps will support you. I replied that I could not eat their food and drink their water; that I was a Jain, and had never done such a thing; and if I did, my people would put me out of caste. The following day I told my eldest sister that I wished to go to the Missionaries' school to be educated. She became very angry with me, and said, No, no; that will not do; you shall not go there, for they will make you a Christian, and what will become of us then? I told her that she was very much mistaken; that I was sure they could never make me a Christian: why should I desert my religion and friends and become an outcast? After a good deal of entreaty my sister allowed me to go to school. When I first arrived at the school, the boarders were taking their food. The schoolmaster requested me to remain until the gentlemen came to examine the school. Mr. Hebick soon after came in. He inquired who I was, and what I did there. He put his hand on my head and said, that he was glad that I had come to school. I was very much surprised to be received with so much kindness and welcome.

"When the school was examined I heard much of the state of man as a sinner; that he was lost and without hope; and that he could only be saved through the Lord Jesus Christ. The sin and guilt of idolatry were shown, and I also heard that there was no hope of salvation to any who trusted in images. Turning to me, the gentleman said, My dear boy, you are a sinner; you do not know the true God, and Jesus Christ his Son whom he sent into the world to save sinners. He spoke a good deal of the love and favour of God. After hearing all, I do not know what I felt. My heart melted within me. I immediately determined to stay in the school to know and hear more of this Saviour, and to learn that which concerned the salvation of my soul.

"But I was little aware of the difficulties and opposition with which I should have to contend. As soon as my determination was known, my relatives and friends, and a great number of Jains, my caste people, said that I had become a Christian. I told them how I felt, and what my wishes were. I was frightened, and prayed to God to help me. There was a great uproar. Some threw dust in the air; others cursed me and the Missionaries in the name of their gods, and tried to force me away; but I would not go. They watched me; and soon after, when they saw me standing near the school-room door, they rushed upon me, caught hold of my hands, and severely flogged me. Some said, Such a fellow should not live any longer; he must be put to death. Among them were my eldest sister, and my old grandmother, whose conduct deeply affected me. The latter said that I ought to be cut into four quarters and hung at the four corners of the earth. My dear sister, when she saw my mind was fixed, wept bitterly, and fell down senseless to the ground. When she recovered she was taken home by her husband. All this pierced my heart. It was to me a sudden and

severe trial at the time; yet the Lord, my Saviour and strength, had pity upon me, a poor weak boy. The words of the Lord Jesus, recorded in Matt. v. 11, 12, gave me great comfort, and strengthened me; and so they have many times since—I shall never forget them.

"When my relations saw that their efforts to induce me to return to them were useless, they pronounced a curse upon me and left me to myself. My caste people tried to force me back by making outcasts of my family. This they did for fourteen days; but, finding the plan ineffectual, they restored them; charging them, at the same time, that if they held any intercourse with me, they should immediately be put out of caste. From the time I was deserted by my family and friends, the Lord God, my Saviour, has been my guide.

"In November 1839, I left Mangalore for Dharwar. Hearing that there were Missionaries at Belgaum, I went thither, and was introduced to them by the teacher Solomon, who acted most kindly towards me.

"Soon afterwards, Mr. Beynon took me under his protection and care, and taught me more fully the word of God. I was baptized by him in the Shapore chapel, on the 1st of January, 1842. I continue to study under him. To God be all the praise for what he has done for me! My trust is in that blessed Saviour who gave his life for me. I wish to make known his salvation to my own countrymen, that they may know the true God, and Jesus Christ whom he has sent."

SALEM.

THE facts stated in the appended extracts of a Missionary Journal, transmitted by the Rev. J. M. Lechler, exhibit, in a very affecting manner, the ignorant and degraded state of the native population in this part of India, the influence of ancient superstitious customs over their minds, the spirit of inquiry which is beginning to arouse them from their intellectual lethargy and thraldom, and the necessity for employing additional means to spread amongst them the principles of true knowledge, and guide their feet into the way of peace:—

Jan. 25, 1842.—Speaking with some heathen men of the custom of burning their dead, I asked them what they thought becomes of the soul when the body dies and is burnt? One of them replied, "When the body is burnt, the soul is burnt too." I said, that I did not think so; for the soul being a spirit, it was impossible to burn it. I then enlarged on the subject, reading to them the passages which bear on this point. They all seemed to be much delighted, and one of them, the schoolmaster, who had been sneering the previous evening, said he wished very much to have the book from which I was reading. (It was the New Testament belonging to my servant, as I had already given mine away.) He had hardly finished asking, when another one said he wished to have it too. I told the latter that I would send him one from Salem; but seeing one lying near my box, belonging to one of the assistants, he would not cease till we gave it to him. It was rather old, but he preferred it to waiting for a new one. At morning prayers, we had two intelligent heathen from a neighbouring village with us, who heard very attentively, 1 Cor. xv., which we were reading. Both asked for the New Testament from which we had been reading; but, as this was the only one that remained, we gave them a copy of the Psalms, and a part of the Old Testament.

This afternoon, while reading Dr. Philip's 'Researches in South Africa,' a family of Brahmins came near my place. The women washed their clothes in a small tank, and dried them; and, in the meantime, two little boys, with two young men and their father, assembled under a great tree opposite the Choultry. Whilst the men sat and talked with one another, the boys made themselves very busy in oiling the idols which stood under the tree, pouring water over them, and decorating them with flowers. I went near and asked the old Brahmin why the boys were doing so. He replied, "We are doing homage to the Swamy;* I know it is madness, but such is the custom of the country: what is to be done?" I said, 'Is this the Swamy? I see nothing but stones."—"Yes," answered one of the young men, "this is the Lord—the God who created and preserved us."

* A name applied to God, or any being thought to be of a superior order.

I then tried to show them that God is a Spirit, and that he cannot be represented by a stone or any other substance; but while I was talking, the old man got up, laid a few plantains before the idol, and broke some cocoa-nuts, the milk of which he poured out before the senseless stone. Lights were also kindled, and incense burnt. After making a few more remarks on the sin and foolishness of this idol-worship, I prepared to go on my journey. The old Brahmin seeing this, took up a few plantains and cocoa-nut-shells, and presented them to me; but I refused taking them, saying that I would not eat anything that had been offered to idols.

CHINA.

THE subjoined communications afford renewed occasion for the exercise of gratitude and hope, in connection with the operations of the Society in this part of the world. It will be seen that a very encouraging commencement has been made at Ningpo, one of the five ports to which free access has been secured to our countrymen by the treaty of peace; and *there*, under the guidance and favour of Him whose kingdom ruleth over all, it may be confidently anticipated that a permanent footing for the Christian Missionary will be obtained. It will also be seen that a general meeting of the brethren was about to be held at Hong Kong, for the purpose of deliberating on the further measures to be adopted in order to improve, to the utmost practicable extent, the present facilities and opportunities for the extension of the gospel in China. To the proceedings of that meeting, conducted as we are assured they will have been, under a deep sense of the importance of the subject, and with earnest supplication for divine counsel, we look with great interest and hope, and trust we shall be able, in an early number, to place them before our readers.

From Rev. W. C. Milne, Ningpo, January 22, 1843.

IT were needless for me to enter into detail upon the views and feelings which prompted me to take the step of leaving Chusan at least for a time, and of proceeding to Ningpo to reside, if possible, in the heart of the city. The principal objects I had in view were, by being thrown entirely into Chinese society, to assimilate myself to the people in speech and manner, and to become acquainted with them as they really are,—these objects, if gained, would qualify me for further usefulness in whatever sphere I might fill during the rest of my life.

With these views I left Chusan on the 7th of December, at noon, in a common native passage-boat. Beside myself, there were my teacher, a servant-boy, and some twenty passengers, all Chinese. It was about six in the evening of the same day that we dropped anchor at one of the principal jetties near the eastern gate of the city. I landed, and proceeded at once with my teacher and boy to the house of a surgeon, whose acquaintance I had made at Chusan, and whose frequent invitations encouraged me to place myself under his family-roof for a few days, until I should be able to procure suitable lodgings. He received me with a hearty welcome, and has acted with uniform kindness.

To the people of the city it was not a novel thing to see an Englishman, for a steamer had only left Ningpo the same morning with several British officers who had been on a visit. But the sudden appearance, in the dusk of the evening, of a solitary individual dressed in a habit different from the uniform of the United Service, to which the inhabitants had become accustomed, excited a little stir; and presently messengers appeared from the public offices to inquire into my name, my rank, and my objects. Late in the evening I had a card sent me from the Chi-fu of the department of Ningpo, by whose marks of attention I had previously been honoured in Chusan. It was my intention from the first to make my early respects to some of the principal authorities; and the next morning I called upon Shu Kungshau, the officer mentioned above. He received me with great politeness, and entertained me kindly. There were one or two other civil officers present. From his worship Shu I have, since that visit, received marks of friendship and real kindness. A day or two after my call he returned it in person, and has again and again sent me his card, occasionally adding a present. It was also through his influence that I got into comfortable lodgings; and after-

wards, when I was obliged to seek other quarters, it was one of his private secretaries who arranged for the rooms I now occupy.

The other officers of the place also have been courteous, and nothing has been done, said, or hinted, indicative of a desire on their part that I should leave the place; but, on the contrary, strong wishes have been expressed that I should remain. This I have taken as a token for good. I would not, however, have it to be inferred from what I have just written that they are in any degree favourable to the Christian religion, for they yet scarcely understand my objects. From what I have heard, they anticipate that my acquirements in the language will be called into exercise on the opening of the trade at this port, when they seem to suppose I shall be employed in an official capacity as a medium of intercourse between the subjects of the two nations.

As for the people, a change has come over them as great as over their officers. By many of the respectable and influential citizens I have been visited: from some of them I have received the most flattering assurances of their good-will, and from others sensible expressions of it, such as sometimes test one's modesty and patience. The late war has left an indelible impression on this part of the country; and the awful dread of the British soldiery and arms, in which all alike share—high and low, rich and poor, man and woman, young and old—is, I think, almost a sufficient guarantee that the peace will be kept until the benefits, reaped from commercial and friendly intercourse, shall have strengthened the alliance against further violation.

Since the 7th of December, with the exception of the opening week of this year, which I spent at Chusan, I have remained here a solitary Englishman amid a bustling population of Chinamen, and under the paternal government and protection of the emperor of China, none daring to make me afraid. I have been now nearly six weeks a resident in this city, and, during that time, have associated constantly and almost solely with the natives.

In the opportunities of friendly intercourse I have been favoured with during

mode of communicating scriptural truths, I find myself daily gaining utterance; and it only needs that I should be faithful to my calling, and energetic in wielding the sword of the Spirit, to improve the acquirement.

From Dr. Lockhart, Chusan, July 11, 1843.

I ARRIVED at this place, June 13th, and immediately sent word to my dear brother, Mr. Milne, of my arrival. In a few days he came over from Ningpo, and after staying here for a short time, he returned to that city, and I went with him, and stayed with him till his departure for Canton, overland, through the interior of the country, of which important event I will afterwards speak further. As you may have heard from him, he had been living seven or eight months alone at Ningpo, and on my arrival there I was much pleased to see the cordiality and kindness with which he was everywhere received by all classes: he has obtained an extensive knowledge of the dialect of the place, and speaks it readily and fluently.

Ningpo is a large, populous, and flourishing place; much activity and bustle pervade the streets; and wherever we went, civility was displayed. While I stayed there I daily attended to a large number of patients who flocked to the house, and crowded round it; and I was pleased to see that an influence could so soon be obtained over the minds of the people. The mornings were wholly taken up with my medical duties, and the afternoons and evenings spent in visiting various parts of the city, and gaining such information as I could regarding the place. This city is a most desirable position for some of the agents of our Society, and I trust it will be speedily occupied; that is, if Shanghae and it are both to be taken as stations of the London Missionary Society; but, perhaps, of the two, Shanghae is the more important.

Since Mr. Milne heard that he would have to attend the meeting at Hong Kong, it has been a subject of fervent prayer and of anxious thought, whether it would not be highly desirable for him to proceed overland through the interior of the country, rather than by ship; his teacher, who has gone with him as guide, assured him of the practicability of the plan, and urged him to adopt it. On my

arrival he explained to me all the circumstances, and after we had talked the matter over, and prayed on the subject, I gave my hearty approval of his plan, and wished him to follow it out; and last Sabbath but one (July 2d), he determined, if it should be the Lord's will, to take the journey; and eventually last Friday was the day fixed on for his departure, viz., July 7th, which will be a day memorable to me as long as I live.

The remainder of the morning was spent in various preparations for the journey, and making all arrangements regarding the teacher, servant, and boy, who were to go with our dear brother. In the afternoon I sent off all his English articles, books, clothes, &c. &c., with my own luggage, to the boat that was to take me to Chusan. We then prayed together for a successful issue to this great undertaking, and besought the Lord that he would grant every support and guidance by the way, and bless the traveller in all his course, delivering him from evil and danger, and watching over him to the end of the journey.

Before starting, we again commended each other to the divine protection. About half-past ten, P. M., we left the house, Mr. Milne's luggage being sent on to his boat: we passed through the city gates together, and after turning a few streets, our roads separated, and we bade each other a final adieu. He went to the boat which was to take him up the river, and on to Shaou Ling, while I went down the river, and to Tinghae.

I expect to hear frequently from him on his journey, but cannot have a letter till the end of this week at the earliest: he hopes to reach Hong Kong in about thirty days, if all be well. May the Lord watch over my dear brother, grant unto him every mercy on his way, and carry him to the end of his journey in peace and safety! The information that he will obtain will, doubtless, be very valuable both to himself and the brethren whom he will meet at Hong Kong; and as the meeting of our brethren is to be held in August, Mr. Milne will, I think, be able to reach that place in time.

How soon is it the intention of the Society to send out new agents to this country? It would be very desirable, and would greatly expedite the work, if some were to be sent out at once, so that the new stations determined on might be speedily occupied; for it is a pity to lose any time when so effectual a door is thrown open before us in this land. If I might express an opinion, I would urge on the Directors the necessity of sending out three or four instantly, and the remainder can follow as soon as may be judged convenient.

NEW HEBRIDES.—MISSION AT TANNA.

(From Rev. Messrs. Turner and Nisbet, Tanna, December 10th, 1842.)

Ever since we landed we have been favoured with as many encouragements as could be expected in the present stage of the mission.

The war that broke out about four months ago still continues, and we know not when it will end. At present we have no fear whatever for our personal safety. It is a sad hinderance, however, to our work,—causing our schools to be unattended, narrowing our sphere of labour, and, in a thousand ways, working mischief. Still we must hope that it will all end, in some way or other, for the advancement of the Redeemer's glory. This is our daily special prayer.

War is not likely to be our greatest hinderance. Now that we begin to understand the state of things better, we find a priestcraft exercised here, from which we expect to meet much opposition. The struggle has already commenced. There is an extensive district in the neighbourhood of the Volcano, populated entirely by 'sacred men,' as they are called. These are supposed to cause almost all the sickness and death, and are thought to have the power of both under their control. They have gained an astonishing influence over the minds of the people: pigs and all sorts of valuables are poured into their treasury from day to day; and thus they live as lords, or rather tyrants, over multitudes around. These wily fellows begin to see that if Christianity prevails, it will be a death-blow to their craft; and they seem determined, if possible, to exterminate us. They have made desperate attempts upon our lives, but these providentially have been arrested. One of our servants, however, lately received a blow from the

club of one of them, which we feared would prove fatal. In great mercy the Lord blessed the means for his recovery, and he is now nearly well. Wherever we go we have to be on our guard against these fellows. The people all around are eagerly hoping that what we say is true, and that they may yet be freed from the shackles of these disease-makers; but we fear it will be some time before their deep-rooted prejudice is extirpated. For a time we have deemed it prudent not to go near that district where we are likely to meet with violence. We get the people to come from the places near it for conversation and worship. Very soon we must try and visit them in some way or other. Yesterday, a chief from that neighbourhood told us most affectingly that his people were 'weeping' on account of what had taken place, and fearing that it would prevent 'Misi,' as they call us, from joining them for a long time. Pray for us! We have no fear. The hairs of our heads are all numbered, and our Father will not permit any thing to befall us but what shall seem good in his sight. We know, too, that we have Omnipotence on our side; and that He who is for us need but speak the word, and Satanic opposition in every form shall be driven as chaff before the wind.

We are sadly retarded in our work for want of native teachers. May we soon have some from among the Tannese themselves! But, in the meantime, we greatly need a few good Samoans or Rarotongans. We have only one teacher who is of any use to us on the island, and he is often unwell. We might settle some teachers immediately on many important parts of the island, where there are Chiefs from time to time sending pressing requests; and oh! do not let us be without as many European brethren as you can possibly send us!

SOUTH AFRICA.

UITENHAGE.

(From Rev. W. Elliott, Uitenhage, July 17th, 1843.)

We have lately had the pleasure of receiving into church communion three Fingo women. I have every reason to believe that they are all subjects of the grace of God, walking in the fear of the Lord. There is strong evidence of the sincerity of these people, in their conduct under the persecutions they have to endure from their unbelieving countrymen. The believing Fingoes have found it advisable to separate themselves from the general body of their people, and form a little Christian village, about half an hour's ride from the town. It consists of five or six Christian families, who present a striking contrast to the Fingoes still living in a savage state. They are well clad, live in habits of industry, and are gradually accumulating property. They hold religious worship together morning and evening; and manifest the most earnest desire for instruction.

I had occasion, the other day, to ride out to their encampment, to visit a sick woman. As I had not seen much of that part of the country, I left the horse in charge of my little boy, and ascended one of the ravines in the neighbourhood. On my return I found my son surrounded by the villagers, sitting on the ground, reading and spelling, delighted with the unexpected visit of their young teacher. The children manifest great readiness in learning; but their parents, with two or three exceptions, notwithstanding their indomitable perseverance, make but little progress. There is another interesting little village about the same distance from town, in another direction, consisting of ten or twelve Christian Bassouta families, who meet together morning and evening for worship. These people are, for the most part, more industrious and better disposed than the Fingoes. They dress uncommonly well, keep their houses beautifully clean, and supply many families in Uitenhage with milk from their herds and flocks. It is a remarkable fact, that, though the Bassoutas and Fingoes form a considerable part of the Mission-church, not a single charge of delinquency has ever been brought against one of them, and any little misunderstanding that may take place among them is easily adjusted. This is in a great degree to be attributed to the fact, that not one of them, so far as I know, makes use of wine, or strong drink; and they are the only class of the coloured population of whom this can be said.

I had lately the pleasure of baptizing a man and woman, who give the most satisfactory evidence of a change of heart. They both trace their first religious impressions to the simple instructions of a member of the church, who lives at a farm about twenty miles from Uitenhage, and who has, for many years, held religious worship with his fellow-servants and others, every Sabbath-day, and an evening or two in the week. The simple labours of this man have been wonderfully blest. His mother, wife, brother, and sisters, are consistent members of the Mission-church; and, together with several others, attribute their acquaintance with the truth to the instrumentality of their devoted relative.

The most prosperous class of the coloured population in these parts, and, I believe, throughout the Colony, are the late apprentices. They are now reaping the advantages of those habits of industry to which they have been necessarily addicted from their early youth. Many of them are respectable tradesmen, and if they were as provident of their earnings as the Fingoes and Bassoutas, they would be rich. From their habits and associations, they more nearly approach the European character than any other class of the natives.

APPEAL FOR A NEW MISSIONARY SHIP FOR THE SOUTH PACIFIC.

In the commencement of 1838, the Directors of the London Missionary Society, constrained by the forcible statements and urgent entreaties of their beloved and honoured friend, the late Rev. J. Williams, appealed to the friends of humanity and religion, for the special exercise of their liberality, to enable them to purchase a vessel suitable for the navigation of those distant seas in which the earliest labours of the Society were effected, and in which its first and brightest triumphs were, through the power of Divine mercy, achieved.

The self-denying and devoted Missionaries labouring in Polynesia had previously often been subject to painful anxiety and extreme privation, in consequence of the difficulty and unavoidable irregularity of obtaining intelligence and supplies from England; and the opportunities of communication between the Brethren employed in the different groups of Islands, was also infrequent and uncertain; and thus they were denied the advantages of fraternal intercourse and co-operation. The only means of communication, though so inadequate and unsatisfactory, were nevertheless very expensive, and it was hoped that, by the employment of a small vessel wholly under the control of the Society, the frequent suffering of our devoted Missionaries might be alleviated, if not altogether prevented, and their labour greatly facilitated, without any serious addition to the annual expense. But beyond these considerations, the ardent spirit of Williams projected new and enlarged operations for the diffusion of knowledge, happiness, and religion, among the benighted multitudes of many populous islands yet unvisited by the messengers of mercy.

An appeal sustained by such facts, and directed to such objects, found a cordial response in the hearts of Christians and Philanthropists; and enlightened members of the nobility, and merchants, concurred with the long-tried friends of the Society to contribute the requisite amount for effecting the enterprise.

The *Camden* was purchased and supplied with the stores for a protracted voyage, without any demand on the ordinary income of the Society; and on the 11th of April, 1838, she sailed from the Thames, having on board the intrepid and persevering Williams, with a goodly band of new labourers, designed to strengthen the older Missions, and to extend the blessings of the Gospel in other islands of the vast Pacific.

Nor has the enterprise in any of its objects failed. The lamented Williams early fell a martyr to his Christian ardour and compassion, but the object that he projected has been steadily prosecuted; and, under the auspices of a gracious Providence, the *Camden* has realized the utmost hopes and expectations of our departed brother, and of those who sympathized in his enlarged and benevolent designs.

The venerable men, who have laboured for nearly half a century in the Islands of the Pacific, have been cheered and animated in the evening of life, by this new proof that their friends in Britain still remember, and still love them. Many new labourers have been sent forth to share in their labours; the several stations

have been annually visited; regular intercourse with friends at home has been maintained; and, above all, the Gospel has been introduced to many populous Islands where the horrors of paganism, united with those of savage life, prevailed in their most fearful forms.

European or native teachers have, within the last four years, been stationed on various islands of the New Hebrides and New Caledonia, and, with very few exceptions, have been welcomed and protected by the Chiefs and people; while other Islands, still more extensive and populous, appear to be waiting with eager hope and expectation for the heralds of salvation.

The *moral* influence of a vessel, entirely free from the ordinary association of trade or war, has produced on the minds of the Islanders the happiest effects, and insures to the Christian evangelist a favourable reception, which feelings of fear, suspicion, or revenge, arising from the injuries frequently inflicted by foreigners, would otherwise often prevent; and a *Missionary* ship thus supplies one of the greatest facilities for the extension of the Gospel among barbarous and unenlightened tribes.

After an absence of more than five years, the *Camden* has returned to England, and it cannot excite surprise that, in consequence of long and perilous voyages during the whole of that period, she should require very considerable and expensive repairs. At the time the vessel was purchased she was deemed adequate to the wants of the Mission; but the number of European Missionaries having since been increased from twenty-two to forty-three, and the spheres of their labour greatly extended, she is now found too small to accomplish all the important and indispensable objects involved. The Directors have, therefore, been induced, as the result of the most careful inquiry and prolonged deliberation, to resolve on disposing of the present vessel, and of appealing to the Friends of Missions for the funds requisite to the purchase of another Ship.

The reasons, which originally led to the purchase and employment of the *Camden*, remain with undiminished force—powerful considerations already stated, have also since arisen to demand the continuance of the same measure on a larger scale; but the recent unjust aggression of the French on the Island of Tahiti, and the forcible introduction of Popery into that and other Islands in which the agents of this and other kindred institutions are already stationed, demand, from the friends of *Protestant* Christian Missions, unrelaxing vigilance and redoubled zeal.

At such a moment of trial to our brethren, and of peril to their churches—while the patrons of error and superstition, flushed with their unrighteous triumphs, are meditating new attacks on the civil and religious freedom of the defenceless people,—to diminish our facilities of operation, and our means of enlargement, would betray a decrease of zeal and a dereliction of principle most depressing to the faithful labourers, and of which their adversaries would not fail to take the advantage.

But anxious as the Directors feel to send forth to the Pacific another Missionary ship, the inadequate state of their funds, to meet the present operations of the Society, will not allow them to expend any portion of their ordinary income in the accomplishment of this object. The Society's expenditure for the last year exceeded its receipts by more than £14,000; and, during the present year, they painfully anticipate a further excess of outlay.

The cost of the vessel, with her outfit, will not be less than £4,000, and they are, therefore, compelled to solicit the special exercise of liberality, not only from the Members of the London Missionary Society, but also generally from the friends of humanity, civilization, and Protestant truth, to enable them to accomplish an object most intimately connected with the progress of social improvement, civil liberty, and true religion, among the various tribes and nations of Polynesia.

ARTHUR TIDMAN,
J. J. FREEMAN,
JOHN ARUNDEL,
} *Secretaries.*

COLONIAL MISSIONARY SOCIETY.

An Address to the Ministers and Churches composing the Congregational Union of England and Wales, from the Annual Meeting of the Congregational Union for Canada East, held at Montreal, July 6th, 1843.

Beloved Brethren,—Having come together from our different and widely distant spheres of labour, to unite our sympathies, and prayers, and efforts, for the advancement of the cause of truth and piety, we should think that a duty had been omitted, and an enlightened and a holy pleasure wilfully lost, were we to separate without expressing our warm affection towards you, and our deep and prayerful interest in the movements that are now trying your courage and patience, and with which the prosperity, not of our denomination simply, but of true and undefiled religion, is so intimately connected.

We have been rejoiced to learn that the apathy, which for a time seemed to be well nigh universal, has given place to an energy which is too seldom manifested on behalf of principles which we nevertheless believe to be derived from the revealed will of God; and the diffusion of which would tend to promote the glory of our Redeemer, and the present and everlasting well-being of man.

Painful as those trials are through which you are now passing, it seems that (judging from God's usual method of procedure towards those whom he is about to employ in the accomplishment of some *great* work) all will prove little enough to produce throughout our churches, that humility before God, and that combined and sustained energy, which our principles, our professions, our position, and our assigned work, unite to demand. *If it be* a "fiery trial," we know from the character of *Him*, who sits as refiner, that the fire will not be more intense than is absolutely necessary to remove the dross, and to consolidate and purify the gold, and prepare it for the honourable use to which it is appointed.

Most earnestly do we desire for you that spirit of meekness, and wisdom, and might, which will enable you to oppose, successfully, all the forms of error, and pride, and worldliness, which may be arrayed against the truth; and humbly and joyfully to endure the reproach which the resisted and subdued enemies of piety will not fail to cast upon you.

You will not need to be told that *we* also have difficulties and trials, as well as advantages and encouragements, peculiar to ourselves; and we trust, dear brethren, that we shall neither weary you, nor incur the charge of selfishness, if we dwell at some length upon them: for we feel much as some scattered members of a family, far removed from their common home—who, when separated and apart, or when occasionally they meet together, can call up a vivid picture of the circle they have left, and enter *fully* into all their joys and sorrows. But, however tender the sympathy felt by those who remained at home, they are strangers to the scenes amidst which their banished ones are moving; and after all their interchange of thought and feeling, an indistinctness remains upon their minds, which often paralyzes effort on their behalf, or gives it a wrong direction, and which nothing can *fully* remove, but an actual *acquaintance* with the new homes which their friends have found.

Often have we wished that the pastors and members of our churches could take this actual survey of our wide land, and the scattered churches which have been planted by your aid; but this cannot be. We feel it to be a duty we owe to you, as well as to ourselves, to the cause of truth in this province, to make you acquainted, as far as possible, with our actual position—our difficulties and encouragements, our successes and our prospects, that you may be able more understandingly to pray for us; more perfectly to sympathize with us; and more effectually to aid us, in the accomplishment of the great and glorious work in which we are engaged. Especially does this appear a duty at the present time, because we are persuaded that the actual position of most of our churches is not generally known; and because we fear that the churches in our fatherland, are not yet prepared to enter upon, or to sustain, the work of Colonial Missions, as it is necessary they *should* do, if *justice* is to be done to the great principles for which, as a community, we are called to contend.

We are not less anxious than our friends at home, that our churches should be *self-sustained*, and that they should gradually, and as speedily as possible, come

up to the help of the Society, for more extended enterprise. But in *very, very* few localities can churches be found, and congregations be brought together, able to support their own pastors. *This can* only be the result of long-continued, and, in many cases, hard and self-denying labour. Few persons except those who are eye-witnesses have *any thing like* a correct idea of the difficulties with which the new settler has to contend. Even when a family is in possession of a fertile soil, and in the full enjoyment of health with prudence and industry, *several years* must pass, before they are able to turn any of the produce of their labour into money, which they can contribute to the support of the pastor whom they love, and for whom, and especially for the truth's sake, they would cheerfully deny themselves. There is scarcely one of us who has not witnessed a self-denial, and a liberality which have been rarely seen in the churches at home, and, which, if *general* there, would furnish ample means for Foreign, and for every branch of British Missions. And are these feeble churches to be left without pastors, because it must necessarily be several years before they can be self-sustained? Or, must we refrain from forming other such churches? Or, must we depend altogether on a native ministry for their supply? Suffer us, dear brethren, to say, that *none* of these things *can* be, without grievous injury to the cause of simple and pure Christianity. A native ministry must not be exclusively depended upon, because the work must not cease until such agents are prepared; and because there are many stations which ought to be occupied by men of experience, and which, if *not thus soon occupied*, will be lost to us altogether.

And, brethren, our hearts are full when it is asked, "Are existing churches to be deprived of their pastors, if they do not sustain them without the aid which British churches only can supply?" Indeed this *must not be!* Most of these churches *cannot possibly* do this for years to come, unless very great and unlooked-for changes should take place; and yet, to abandon them would be, in most cases, to give up large tracts of country to cold-hearted formalism, to rabid fanaticism, or to actual heathenism. The question, in many instances, (though we wish it to be distinctly understood that there are some very pleasing exceptions,) is *not*, "Shall we give over these fine sheep in the wilderness to other shepherds who shall gather them into another fold, and feed and tend them?" But "shall we give them over to grievous wolves," who will not spare them? or to "the idle shepherd that leaveth the flock" to perish on the enchanted ground of "Apostolic virtue," or "sacramental grace?" We would not "*vaunt ourselves*," neither would we unnecessarily expose the erroneous and dangerous tendency of other influences which are brought to bear upon the people of almost every section of the country; but this we *must* say, and *ought* to say, that the Congregational churches, feeble as they are, are in many cases the conservative power which, under God, is to keep the truth pure, and to maintain the scriptural simplicity and purity of the church of Christ in her worship and discipline.

Let us entreat you, dear brethren, to weigh well our position and responsibility. The importance of these and similar churches is *not* to be measured by the number of members they contain; by the amount they can contribute to the support of their pastors, or even by the number of persons to whom the truths of the gospel are thus brought. It is well observed in the last number of our own periodical (the *Harbinger*)—"We are too much in the habit of confining our attention to the *immediate* good resulting from these labours of love, overlooking the cumulative tendency of sanctified influence, and the upward working through the whole mass of the population of that leaven of truth which the hand of Christian beneficence conveys to the habitations, and instrumentally to the hearts of the poor and needy."

The *principle* here applied to efforts for the good of the lower classes in crowded cities, admits of a forcible application to the scattered churches of our adopted country. We should do wrong were we to estimate their value by a reference to the *direct* and visible and present good they are the means of doing. We must take into the account two considerations to which we are in little danger of giving too much weight; we mean, the sometimes evident, and sometimes imperceptible, but still *real* and *powerful* influence they exert upon other denominations, compelling them to be not only more diligent, but often more evangelical, and the influence they must exert upon the *future* by the education of the rising generation in the principles of pure Christianity, and the character which they gradu-

ally stamp upon the community. And it should be seriously considered by the churches in connexion with the Congregational Union of England and Wales, that much of the difficulty attending the formation and maintenance of churches of our order in this land arises from the work having been so long neglected. Had it been attempted *sooner*, it might probably have been attended with more success, and consequently with less expense. But we must not ground upon past neglect an argument for still further delay, or for diminished effort; rather must we endeavour to "redeem the time," by more vigorous and determined exertions, especially when we know that the longer the work is delayed the greater will be the disadvantages, the more formidable the obstacles we shall have to surmount.

God has favoured us with a measure of success which calls alike for humility and thankfulness, for deep abasement, and for cheerful hope. He has proved his own faithfulness and readiness to bless us; and often have the songs of joy and praise been heard in the wilderness, while it has been seen to put forth its buds, its blossoms, and its fruit. And we are satisfied that we need but *more labourers*, more prayer, and more faith, to convert the waste into "the garden of the Lord." We "pray the Lord of the harvest to send forth," &c.; but we must *plead with you*, "Come over and help us!" Let us have more frequent proofs that *this wide field* is remembered by those who have received the commission, "Go work to-day in my vineyard."

Brethren, "we commend you to God, and to the word of his grace," and beseech you to bear us and the churches of Canada upon your hearts before the throne of an exalted Redeemer; and in answer to our united prayers, may the time to favour Zion come, and the church of the living God appear in her glorious apparel, the praise of the whole earth.

On behalf of the Congregational Union of Eastern Canada.

T. ATKINSON, CHAIRMAN,
RICHARD MILES, SECRETARY.

MONTREAL, *July* 6, 1843.

FREE CHURCH OF SCOTLAND MISSIONS.

THE JEWS.

IN a recent communication from Mr. Wingate, Jewish missionary at Pesth, he gives a very delightful specimen of piety in a youthful Jew:—

Mr. ———'s little boy has made good progress in English, and is quite fit to go to Scotland when you think proper; he will now be a blessing wherever he goes, as it has pleased the Lord to fill him with the spirit of grace in a remarkable manner this autumn; so that, with his prayers and exhortations, he has already been serviceable to others. He is but a child of twelve years of age, and already receives the deepest views of divine truth, and rejoices in the sovereignty of Jehovah. His natural abilities are superior, having obtained the first prize at the school, where there are between 300 and 400 children. He knows Hebrew and German well, English and Hungarian he can read, and has begun Latin and Greek. The enclosed hasty note which, at my request, he sent me, will show you the state of his soul, and gives us reason to bless and praise the Lord for all his goodness to us. I have translated it from the German:—

Subject,—EPHESIANS iii. 4—6.

"With unspeakable thanks my heart is filled towards my heavenly Father, when I meditate how gracious the Lord has been to my soul, in delivering me from eternal destruction, and leading me into eternal life, through Jesus Christ, who alone could heal my disease.

"How unhappy was my soul while the Lord had not yet enlightened it! what darkness reigned in it! I was at enmity with God. On what did I trust when I

prayed to God? What justified me before God, who can suffer *no* sin to go unpunished? I had *no* Redeemer, *no* protector on whom I could rely—*no* comforter in affliction, in misfortune—*no* offering that would bear my sins, and reconcile me with the Lord—no one in prayer to intercede with the Father. I had *no* peace, far more fear and trembling, when I thought of my end, and the account which I must then lay before Him of all that I had done. Oh! how unhappy was I! Oh! it is terrible to live without a reconciliation-offering—without Messias. Yet God wills not the death of a sinner, but rather that he should return to him and live. He has himself taken me, and led me into the truth. He enlightened me with his Holy Spirit to understand his Holy Word, and therein I saw clearly and plainly the sinfulness of my nature, and that through no other way could I come to the Father but through Jesus the Messiah. He was gracious to me, and showed me Jesus to be the Messiah, from Isaias, where he says, 'For he bore our sicknesses, and carried our sorrows.' Dan. ix. 24, 'For He finished transgression, made an end of sin, and made reconciliation for iniquity.' John i. 29, 'The Lamb of God that taketh away the sin of the world, the Holy One of Israel.'

"How happy am I now since the Lord has enlightened me! What a holy light has my soul received! Now I am reconciled with God through Christ. Now I can hope my prayers are heard, for Christ says (Matt. vii. 7), 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Now I am justified by God through faith. Now I have a Redeemer, a protector, in whom I confide; a comforter in misfortune—in affliction; an offering which carries my sins. Now I think joyfully of death, for Jesus says, 'Whosoever believeth in me hath eternal life.' And I call out with the apostle, 'To me to live is Christ; to die is gain.' 'My soul rejoices in the Lord.' 'His word is a light unto my feet, and a lamp unto my path.' How terrible, before I knew the Lord, the words—'Cursed be he who continueth not in all the commandments of God to fulfil them,' Deut. xxvii. 26. On the other hand, what love, grace, and mercy in the words (John iii. 16), 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' My soul was dead; then spake He the word, and now it lives. Oh! I am not worthy of the least of all the grace and mercy which the Lord has performed towards me. May He visit also my, much more His, people Israel with His mercy. They are all gone astray like sheep; yet Christ is the Good Shepherd of Israel, who slumbers not nor sleeps. He will again bring back his sheep into the new Jerusalem. To the Lord be thanks and glory for ever and ever.

"'Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies,' Psal. ciii.

"(Signed) ABRAHAM ——."

MORAVIAN MISSIONS.

IT is gratifying to see the interest taken by the negroes in the eternal welfare of the Africans; and, on this account, the following extracts of letters from Mr. Zorn, Fairfield, Jamaica, will be perused with pleasure:—

"DEAR BROTHER,—I mentioned to you lately that our dear Br. Riis had found in our congregations the requisite number of Christian families willing to devote themselves to the service of our Saviour among the blacks in the Aquapim mountains, on the West coast of Africa. The party consists of 6 families, numbering 23 souls, exclusive of Sr. Catherine Mulgrave, now the wife of Br. George Thompson.

"Last Sunday, New Year's day, we took an affectionate farewell of those who go forth from Fairfield congregation, (10 persons,) and commended them to that Lord 'whose they are, and whom they serve.' Had you been present, I am certain you would have coincided in the opinion—that they go forth to

serve Him, who came from heaven, 'not to be ministered unto, but to minister!' I feel confident they go from proper motives and Christian principles; their whole conduct and their parting addresses convinced us of it. A sketch of these I may give, but I cannot give the tone, the subdued Christian temper, the childlike simplicity and confidence in the Saviour, by which they were characterized. One said: 'My dear brethren and sisters, I am going to leave you to go to Africa. I go with my life in my hand: if I live, I live unto the Lord; if I die, I die unto the Lord. I called to mind that our Saviour came down from heaven, and left all his glory out of love to us, to do us good, and to save our souls. And the love of Christ constrains me to go to Africa, to tell the poor ignorant people about Him. I called to mind that if our dear ministers had hardened their hearts against us, we should never have had the light of the gospel shining about us. I called to mind how the children in Africa are growing up like beasts, running about wild, but your children have schools, and the gospel sounding in their ears. We are going to set the people in Africa a good example, by the help of God, and to teach them how a Christian is to live; and I hope, by our Saviour's blessing, we may do some good among them. I beg my dear brethren and sisters to pray for me, and my wife, and my little boy, whom I am going to take along with me. And,' (looking up to the gallery, where he had formerly sat as a choir-singer,) 'you, my dear friends, the choir-singers, I shall often think of you, and I hope you will remember me in your prayers, as I shall you, and if we never meet again on earth, may we meet in heaven, to sing the praises of the Lamb.' A burst of affectionate sympathy and best wishes from the whole weeping congregation followed this address, of which my own emotions enable me to give only the above brief sketch, as I wish to preserve the sentiments as well as the words. We felt much encouraged by the conduct and sentiments of these brethren, especially as they were not of the number of those from whom we had expected most. The more plainly is it 'the Lord's doing, and it is marvellous in our eyes!'

"Yesterday the five families from Fairfield, New Bethlehem, and Nazareth congregations, with Br. and Sr. Thompson, assembled at Lititz, preparatory to their embarkation from Alligator Pond for Kingston. The brethren, Prince, Heath, Blandford, Spence, Holland, and myself, met them there, and engaged in valedictory services in a chapel crowded with interested hearers, though it was on a week-day. In the parting advice, much stress was laid on their keeping entirely clear from African superstitions, and not countenancing them even by an approving smile. 'Little children, keep yourselves from idols!' Most of them, I may say *all* of them, have forsaken houses and lands, fathers and mothers, brothers and sisters. By their industry they had made themselves comparatively comfortable, and were doing well in the world; but this they cheerfully resigned. One brother, to whom the agent of his little property, which we had advised him not to sell, was representing the probability of his receiving no return for several years, as certain improvements and other expenses would swallow up the profits, answered, again and again,—'Brother, I look for nothing; I expect nothing. The Lord is able to provide every thing I want. If by-and-by anything comes to me, well; if not, well; I leave all to the Lord.' When they first offered their services, various members of their families endeavoured to dissuade them, by representing the cannibalism of Africa, the horror of wild beasts, and by relating terrifying dreams; but their resolution was not to be shaken. I take this, too, as a token that it is of the Lord

END OF VOL. III.

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THE

TWENTY-NINTH REPORT

OF THE

COMMITTEE OF MANAGEMENT

OF THE

THEOLOGICAL ACADEMY AT GLASGOW,

UNDER THE CARE OF

DR. WARDLAW, AND MR. J. M. MACKENZIE, M.A.

READ AT THE 32D ANNIVERSARY, HELD IN ABERDEEN, APRIL 4, 1843.

GLASGOW:
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1843

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*** It is requested that applications for admission, and all letters on the business of the Academy, be addressed for this year to MR. CULLEN, Secretary, Leith.

Subscriptions and Donations will be gratefully received by MR. FULLARTON, 110, Brunswick Street, Glasgow; and by MR. ROBERT KINNIBURGH, Edinburgh; or by any of the Members of Committee.

FORM OF A BEQUEST TO THIS INSTITUTION.

do hereby give and bequeath to the Treasurer, for the time being, of the THEOLOGICAL ACADEMY, *in connection with the Congregational Union of Scotland, the sum of* *to be paid within* *months after my decease, with legal interest after the term of payment, &c. &c., to be applied to the purposes of the said Academy.*

REPORT

During our Lord's personal ministry, he gathered around him a band of disciples who were more frequently with him in private than others, who had opportunities of being instructed by him, and who derived much benefit from intercourse with him. Among these the apostles were the most distinguished, and were selected by him as ambassadors to convey the knowledge of the gospel to every creature. Their task was arduous, it was beset by many difficulties, and it required great courage and perseverance. But their Lord, after his ascension, poured down upon them so plentifully of his Spirit, as to qualify them for his service. In order to supersede the necessity of toiling to acquire a knowledge of various languages, He, on the day of Pentecost, conferred upon them most amply the gift of tongues, which not only enabled them to preach, but made the multitude marvel at this unwonted display of power. The same Spirit guided them into all truth, and thus fully supplied that want of acquirements under which they necessarily laboured. These gifts were also bestowed on individuals in the churches planted by the apostles, whereby they were edified, and the cause of Christ advanced; but there is no satisfactory proof of these having been handed down for any length of time. When Paul wrote his Second Epistle to Timothy, he was anticipating a martyr's death, and was exceedingly desirous to see Timothy treading in his footsteps. Nor were his desires confined to the immediate ministry of Timothy; he looked forward to coming days, he saw the germs of withering and pestilential error, he knew the fickleness of many even who were professors of the faith, and, moved by these considerations, he exhorted him to commit the things he had heard to faithful men, who might be able to

teach others also. It is interesting and instructive to contemplate the veteran, so heartily engaged in seeking the progress of his Master's cause, in the prospect of leaving the toils of the combat for the conqueror's rest. Such is the spirit the friends of this institution cherish. They cannot forget the power of the human voice. History proclaims it loudly. That body of Christians is to be pitied, which could enjoy the feast of fat things from Sabbath to Sabbath, and adopt no means either to secure its continuance among themselves, or its transmission to their descendants. The gospel has nothing akin to a selfish monopolizing spirit, and ours, assuredly, are not times for listless apathy.

On the existing members of our Churches the duty lies of providing Teachers who shall enter on new spheres of labour, and fill the places of the aged as they leave their posts. If we value our principles,—if we believe them to be based upon the word of God,—if we are desirous to see them more extensively propagated; then certainly we ought vigorously to sustain an Institution expressly designed for educating those who shall forward our wishes.

The Committee have much pleasure in presenting the following gratifying Report by Mr. Cullen of Leith, and Mr. Arthur of Helensburgh, who presided at the annual examination of the Students on the 28th June last.

"Having been appointed by the Committee of Management to attend the annual examination of the students connected with the Glasgow Theological Academy, we have now to report that we met with the tutors and the class in the Academy Room on Tuesday, the 28th June, and witnessed with very great satisfaction, the varied exercises, which occupied, with a brief interval, the whole day, from 10 o'clock, A. M. till after 8 o'clock, P. M.

"Mr. Mackenzie commenced by hearing the students read from the Epistle of Clemens Romanus to the Corinthians. The translation was given almost invariably with great precision and fluency. We were especially gratified by the distinct answers, exhibiting correct and extensive information respecting the history and comparative importance of this interesting document. The class were next called upon to translate part of the Latin treatise of Cyprian on the Unity of the Church; and their proficiency was equally

apparent in this part of the examination. On the whole, we rejoice to observe, that our young brethren, while acquiring a thorough knowledge of the learned languages, are, by such exercises, obtaining some acquaintance with the writings of the Fathers, so frequently referred to at the present day.

"A very pleasing illustration was given of the manner in which the students had been instructed during the past session in the important department committed to Dr. Wardlaw. He proposed a series of questions on the connection between the morality of the Old and New Testament, leading to an interesting investigation of the law of divorce, the nature of revenge, and kindred subjects, and to the exposition of certain passages in our Lord's sermon on the mount. The answers were all appropriate, and, in many instances, highly creditable to the students. We are happy to know that they are regularly examined by their revered tutor in this manner, and with very great advantage in their prosecution of the study of divine truth.

"The Hebrew class were carefully examined on the second chapter of Isaiah, which they translated and parsed, reading the Septuagint along with the Hebrew text. A full specimen was given of the manner in which the Hebrew grammar is taught, and another exercise showed, in the most satisfactory manner, how carefully the principles of Biblical interpretation are elucidated and established by Mr. Mackenzie in his regular prelections.

"At the conclusion, an able essay was read by Mr. M'Nab, the senior student, 'on the reason annexed to the Second Commandment,' which displayed sound judgment, scriptural simplicity, and a successful vindication of the ways of God to man in 'visiting the iniquities of the fathers on their children,' The lengthened exhibition fully confirmed the high opinion we cherish of the distinguished ability of the esteemed tutors, and assured us of the diligence of the beloved young brethren under their care, of whose successful application to their studies, during winter, we had good evidence. Our only regret on the occasion, was that so few of the friends of the Institution were present at the examination, for we are persuaded it would greatly promote the interests of the Academy, if the brethren contributing to its funds, and looking to it for pastors and preachers of the gospel, were to avail themselves

of this and similar opportunities of making themselves acquainted with its proceedings.

G. D. Cullan, *Leith.*
John Arthur, *Helensburgh.*"

During the past year, Mr. James M'Farlane was ordained as pastor of the church in Wick, and Mr. Ebenezer Young, as pastor of the church at Melrose, both of whom studied at the Academy.

A great many applications for admission into the Academy were presented to the Committee since last annual meeting. Indeed so numerous were they as evidently to indicate much interest in the valuable instructions the students receive in it. It is the painful duty, however, of the Committee to state that the interest many of the churches evince in its prosperity is confined to the recommendation of applicants, inasmuch as they do not contribute to the funds. Although there were six students received by the Committee after a careful investigation into the applications, only two of these receive aid, the other four support themselves.

The names of those received are :—

Mr. James M. Russell, from the Church in George St., Glasgow.
Mr. David Scott..... Falkland,
Mr. Andrew Denholm..... Airdrie.
Mr. Alexander Walker..... Alloa.
Mr. David Cook..... St. Andrews.
Mr. James Carruthers..... Greenock.

Had the Committee been able, they would gladly have selected several more from the list of applicants, but they did not feel themselves at liberty to do so. It was with much sorrow that they came to this resolution. A glance at the Treasurer's Account will show how deficient the regular income is to meet the expenditure of the past year. There are at this date 29 Students, 21 of whom receive the full benefit of the funds; and, since all the extraordinary contributions are now exhausted, if the Institution is to be kept up on its present scale, the churches must come forward with the requisite means. The Committee cannot proceed on probabilities, they cannot calculate on unseen sources of revenue; they must be guided by the regular annual contribu-

tions. With all possible earnestness, the Committee would press this view of the case, and they do fondly hope that in the Treasurer's Account for next year, a contribution shall be found from every church in the denomination. If it be felt by the churches as an honour to send one of their members to the Institution, they ought not to overlook the necessary expenditure.

The Committee beg to call the attention of the Churches to the great advantage which would accrue from the annual collections being all made, and paid over to the Treasurer, during the month of October. As the session commences early in November, he has always heavy payments to make, while the bulk of the contributions is, at present, not put into his hands before the months of April and May. The Committee feel that the Treasurer should not be reduced to the necessity of advancing large sums, when, by a little care and forethought, it might be prevented.

It is so customary to speak of the present times as more important than all others, that the very mention of this circumstance almost provokes the exclamation, "Oh that's always said!" Yet the exclamation might be spared. The present times are more important to us than the past or the future. The one is irrecoverably gone, the other we know not that we shall see, the present only are ours. It is only *now* that we can serve God in this way. He does not require us to do so in heaven, so that, in as far as we are concerned, we must either work now or not at all. No time is more grievously thrown away, than that which is spent in morbid melancholy over past delinquencies, and dark forebodings on our prospects for the future, because, by indulging in trains of doleful meditation, we unfit ourselves for duty, and our energies get benumbed.

LAWS AND REGULATIONS.

I. The object of the Glasgow Theological Academy shall be to furnish a suitable education to brethren of approved piety and talents connected with the Congregational churches in Scotland, to fit them for the Christian ministry.

II. The Institution shall be supported by the Contributions of Churches, and by Donations or Annual Subscriptions from individuals; and the affairs of the Institution shall be placed under the superintendence of a Committee, to be appointed annually by the contributors, and consisting of at least twenty members, six of whom shall form a quorum. The pastors of the Congregational Churches in Scotland, contributing to the funds of the Academy, shall be *ex-officio* members of Committee.

III. There shall be a meeting of the Committee regularly, at the anniversary of the Congregational Union; and the Secretaries shall be empowered to call other meetings in the course of the year, at such time and place as they may deem convenient, or when required by a quorum.

IV. The care of the education of the Students, and of their conduct generally, while attending the Academy, shall be committed to the Tutors for the time being; and in the event of any change by death or otherwise, their successors in office shall be appointed at the Annual Meeting of the Committee, notice to this effect having been duly given to the Churches.

V. The Committee shall receive and judge of all applications for admission into the Academy. They shall require that the application of each candidate be sanctioned and recommended by the church with which he is connected, and be accompanied by a full certificate of his character, circumstances in life, and previous attainments. Every application ought therefore to be communicated to the Secretary at least three months before a Meeting of the Committee, on which the Secretary shall transmit to the applicant a list of queries, and a notice of the prescribed mode of examination. Before admission, the applicants shall undergo, in the presence of the Committee, a full examination respecting their views of the doctrines and ordinances of the word of God, and of the nature of Christian fellowship. They shall be required to deliver in writing their sentiments on such subjects as may have been prescribed to them by the Secretary, and also to express their thoughts on some portion of the word of God, *viva voce*, in

presence of the Committee. Every Student, when received, shall engage to observe the special regulations drawn up by the Committee, and the terms of admission shall be distinctly stated and agreed to.

VI. There shall be an annual examination of the Students attending the Academy, at the close of the academic session, before examiners to be appointed by the Committee at the Meeting immediately preceding.

VII. The regular course of study shall consist of four consecutive terms of eight months each at the Academy, viz. from 1st November to 1st July, during which period, the Students shall not be allowed to engage in any employment that would interfere with the due prosecution of their studies. In cases where elementary education is required, a fifth year may be added; and for such as have previously attended the Language and Logic Classes in any of the Scottish Universities, three years shall be considered sufficient. Applicants who have studied at any of the theological seminaries connected with other Christian denominations, may be admitted for even a shorter period; but no departure shall be allowed from the regular course of study, except on the recommendation of the Tutors to the Committee.

VIII. The Library belonging to the Academy shall be supported by an annual grant from the funds of the Institution, while donations of books will always be thankfully received.

IX. Full or partial pecuniary support shall be afforded to as many approved applicants as the funds will permit.

X. For the period of one year at least, after leaving the Academy, Students who have completed their education, and have commenced their labours in preaching the Gospel, shall be under the direction and control of the Committee, during which time provision shall, if necessary, be made for them from the funds of the Institution.

Present Students.

William M'Nab,	From Church in George Street, Glasgow	
Thomas Lightbody,	From ...	Nile Street, ditto.
John Forrester,	From ...	Albion Street, ditto.
Hugh Hercus,	From ...	Greenock
John Gillies,	From ...	Kilsyth.
Nisbet Galloway,	From ...	Blackbur
William Eyval,	From ...	Huntly.
Alexander Duncanson,	From ...	George Street, Glasgow

George Greig,	From Church in	George Street, Glasgow.
Ebenezer Kennedy,	From ...	Argyle Square, Edinburgh
James Finglard,	From ...	George Street, Glasgow.
John Hunter,	From ...	Alloa.
William Bathgate,	From ...	Denholm.
David M'Lachlane,	From ...	Montrose.
A. S. Muir,	From ...	Paisley.
James Samson,	From ...	Alexandria.
Alexander C. Wood,	From ...	Roxburgh Place, Edinburgh.
James Robertson,	From ...	Ditto, ditto.
James Howie,	From ...	Leith.
Gilbert M'Callum, jun	From ...	Campbelton,
Alexander Hannay,	From ...	Dumfries.
William Ross,	From ...	Nairn.
Thomas Reekie,	From ...	George Street, Glasgow.
James M. Russell,	From ...	Ditto, ditto.
David Scott,	From ...	Falkland.
Andrew Denholm,	From ...	Airdrie.
Alexander Walker,	From ...	Alloa.
David Cook,	From ...	St. Andrews.
James Carruthers	From	Greenock.

Missionary Student.

Joseph V. S. Taylor.

LIST OF THOSE WHO HAVE STUDIED AT THIS ACADEMY, AND ARE NOW EMPLOYED IN PREACHING THE GOSPEL.

*** *Those whose names are marked with an asterisk, speak Gaelic.*

Robert M'Lachlan,	Pastor of the Church in	Paisley.
John Hill,	Pastor ...	Huntly.
Alexander Ewing,	Pastor ...	Halifax, Yorkshire.
James Spence,		Newport, Isle of Wight.
William Swan,	Missionary.	
Thomas Woodrow,		Canada.
Archibald Jack,	Pastor of the Church in	North Shields.
Neil M'Kechnie,*	Pastor ...	Stewartfield.
Gilbert Wardlaw,		
George D. Cullen,	Pastor of the Church in	Leith.
James Scott,	Missionary,	Demerara.
David B. M'Kenzie,	Pastor of the Church in	Ellie.
Ebenezer Miller,	Pastor ...	Rotterdam.
Alexander Marshall,	Pastor ...	Stirling.
Robert Machray,		
John Arthur,	Pastor ...	Helensburgh.
John Smith,	Missionary,	Canada.
John Robertson,	Pastor of a Church in	Yorkshire.
William Roberston,	City Missionary in	Dublin.
John Lyall,	Town Missionary,	Montrose.
Thomas Young,	Pastor of the Church in	Garlieston.
John M'Robert,	Pastor ...	Cambuslang.
John Wiseman,	Pastor ...	Arundel, Sussex.
William Legg,	Pastor ...	Reading, Berkshire
James Drummond,	Pastor ...	Toranto, Canada.

William Lowe,	Pastor of the Church in	Forfar.
John M'Laren,	Pastor ...	Aberfeldy.
Archibald Farquharson,*	Pastor ...	Tiree.
Richard Penman,	Pastor ...	Yeovil, Somersetshire.
Andrew Russell,	Pastor ...	Princes Street, Dundee.
Alexander M'Naughton,		Glasgow.
Henry Wilkes,	Pastor of the Church in	Montreal.
John Murker,	Pastor ...	Banff.
James Russell,	Missionary,	India.
Robert Wilson,	Pastor of the Church in	Cockermouth.
Alexander Fraser,	Pastor ...	Blackburn, Lancashire.
William Christie,	Pastor.	
Anthony Gowan,	Pastor ...	Dalkeith.
Robert Lang,	Pastor ...	Chorley.
Alexander Campbell,	Pastor ...	Greenock.
John Moir,	Pastor ...	Arbroath.
Charles Rattray,	Missionary,	Demerara.
James Cameron,	Preaching in	Dumfries.
James R. Campbell,	Pastor of the Church in	Montrose.
John Kennedy,	Pastor ...	Aberdeen.
Robert Weir,	Pastor ...	Forres.
Adam Gordon,*	Preaching in	Lochgilphead.
Alexander Fraser,	Preaching in	Portobello.
William P. Lyon,	Pastor of the Church in	Albany Chapel, London.
Robert Caldwell,	Missionary,	Madras.
John Stronach,	Missionary,	Singapore.
Thomas L. Lessel,	Missionary,	Calcutta.
James Kennedy,	Missionary,	Benares.
David Blelloch,	Preaching in	Northamptonshire.
Thomas S. M'Kean,	Missionary,	Tahiti.
J. S. Wardlaw,	Missionary,	India.
Robert Massie,	Pastor of the Church in	Newton on the Willows.
John Elrick,	Pastor.	
Alexander Gordon,	Pastor ...	Londonderry.
David Russell,	Pastor ...	Nicholson St., Glasgow.
W. L. Browne,		
Alexander Munro,	Pastor ...	Banchory.
J. B. Laing,	Pastor ...	Printfield, Aberdeen.
David Webster,	Pastor ...	Kirkwall.
John Kirk,	Pastor ...	Hamilton.
Thomas Just,	Pastor ...	Newport, Fife
James Mann,	Pastor ...	Alexandria.
John Spence,	Preaching in	Forres.
Archibald Duff,	Pastor of the Church in	Fraserburgh.
Hugh Smith,		
James Sime,	Pastor ...	Airdrie.
William Reid,	Preaching in	Shetland.
Ker Johnstone,	Pastor of the Church in	Perth.
David Connel,	Pastor of a Church in	Canada.
John Smith,	Pastor of the Church in	Ayr.
George S. Ingram,	Pastor ...	Alloa.
Peter W. Grant,		
Daniel Fraser,		
James M'Farlane,	Pastor of the Church in	Wick.
Ebenezer Young,	Pastor ...	Melrose.

EDINBURGH *Treasurer's Account with the* GLASGOW THEOLOGICAL ACADEMY, *from 11th April 1842, to 29th March 1843.*

RECEIPTS.

To Amount as per list in Appendix of last Report,				£27	4	10	
Church, Argyle Square, Edinburgh.							
Mr. Adam Black,	£1	1	0				
Mr. W. L. Alexander,	0	10	6				
Mr. Alexander Scott,	0	10	6				
Mr. James M'Laren,	0	10	6				
Mr. Hugh Paton,	0	10	6				
Mr. John Gibson,	1	1	0				
Mr. David Stott,	0	10	6				
Mr. A. Sinclair,	1	0	0				
Dr. Patterson,	1	0	0				
Mr. F. Milne,	0	5	0				
Mr. Thomas White,	0	10	0				
Mr. James Walker,	0	5	0				
Mr. George Torrance,	0	10	6				
				8	5	0	
Church in Albany Street.							
Mr. Robert Kinniburgh,	1	1	0				
Mr. Thomas Caldwell,	1	1	0				
Mr. George Yule,	0	10	6				
Mr. Thomas Russell,	0	10	6				
Mr. James Durham,	0	10	0				
Mr. John Todd,	0	5	0				
Mr. T. P. Caldwell,	0	2	6				
Mr. James D. Todd,	1	0	0				
Messrs. Wm. Somerville and Son,	10	10	0				
Mr. Ebenezer Murray,	0	5	0				
Mrs. Murray,	0	5	0				
Mr. Charles Spence,	0	5	0				
Mr. Andrew Jack,	0	10	6				
				16	16	0	
Church at Leith.							
Collection,	5	9	10				
Collected by Miss Raeburn,	1	12	6				
Collected by Mr. G. Smith,	1	15	0				
Collected by Mr. William Robertson,	0	12	4				
William Alexander, Esq.,	1	1	0				
Mr. Cullen,	5	0	0				
Mrs. Cullen,	£1	1	0				
Misses Cullen,	5	0	0				
John Dryden, Esq.,	2	10	0				
Mrs. Forrest,	2	0	0				
Miss Forrest,	1	0	0				
Mr. and Mrs. Harvey,	2	2	0				
Mr. and Mrs. Swan,	10	0	0				
Mr. and Mrs. Sturrock,	1	0	0				
Miss Cathcart, sen., per Mr. Cullen,	4	4	0				
Mrs. M'Kean, Rothsay, 1842 and 1843,	1	0	0				
Mrs. J. E. Henderson, 1842 and 1843.	0	10	0				
Archibald Mirrielees, Esq., St. Petersburgh,	2	0	0				
							£47 17 8
Mr. Tait, Blairgowrie,							0 10 0
Miss Mitchell, Macduff,							1 0 0
Blackhills Society for Religious Purposes,							2 0 0
Mr. Robert Machray, late of Dumfries,							2 0 0
Church at Portobello,							4 0 0
Church at Kirkwall,							2 5 6
Church at Knockando,							1 0 0
Mr. Knowles, Linlithgow,							0 10 0
Per Mr. M'Neil, *Elgin*,	1	0	0				
Mr. Jas. Edward, Belarmie,	0	5	0				
A deceased Friend,	0	2	6				
Mr. P. S., Duff-Town,	0	1	6				
							1 9 0
Church at Dunfermline.							
Collection,	2	10	0				
Mr. Erskine Beveridge,	5	0	0				
Mr. Henry Kidd,	0	10	6				
							8 0 6
Balance of gift from Wm. Dorward, Esq., with interest,							517 17 1
							£640 15 7

DISCHARGE.

Paid Printer's account for Report,	£7	5	0
Paid advertising Annual Meeting,	0	14	6
Paid printing and posting hand-bills,	0	9	0
Paid Collector,	0	11	0
Paid Bank Commission letter of credit,	0	0	6
Remitted Mr. Fullarton,	631	15	7
			£640 15 7

Edinburgh, 29th March, 1843.—I have examined this account, and found it correct,
JAMES BURNET.

The following Sums have been received since the above Account was closed.

A Friend, Inverury,	£0	10	0			
Do. Do.,	0	6	0			
				£0	16	0
Church at Perth,				4	0	0
Mr. William Cowie, New Lanark,	0	10	0			
Collection at prayer meeting,	0	[illegible]				
Mr. James Ramsay,	0	1	6			
A Friend,	0	3	6			
				1	0	0
Mr. James Campbell, Dunkeld,				0	4	0
Church at Newport, collection,	1	0	0			
Society for Religious Purposes,	0	10	0			
Mr. Alexander Kermath,	1	0	0			
Miss Mackie,	0	0	0			
				2	10	0
				£29	10	0

Glasgow Treasurer's Account *with the* Theological Academy

Receipts.

Church, West George Street, Glasgow.

Collection,	£18	0	0
Mr. Archibald Campbell,	0	10	0
Mr. Peter Smith, for 1841, 1842,	2	2	0
L——, per Mr. Graham,	0	2	6
Mr. John Graham,	0	5	0
Mr. George Smith, jun., for 2 years,	2	2	0
Mr. James Laurie,	5	5	0
Mr. William Govan,	0	10	0
Mr Thomas Wilson,	1	1	0
Mrs. George M'Murray,	0	10	0
Mr. Charles Gray,	5	0	0
Mr. C. J. Tennant,	3	0	0
Mr. James Rankine,	0	10	6
Mr. David Smith,	0	10	0
Mr. John Fraser,	0	10	0
Mr. William P. Paton,	4	0	0
Mr. William M'Leod,	0	7	0
Mr. James Muir,	1	0	0
G—— N.,	0	15	0
Mr. James M'Keand, sen.,	1	1	0
Mr. John Hamilton,	2	2	0
Mrs. P. Lethem,	5	0	0
Mr. Alexander Naismith,	2	2	0
Mr. William Murdoch,	0	10	0
Mr. James Fleming,	1	1	0
Mr. John Gray,	4	0	0
Mr. Duncan Stewart,	1	1	0
Mr. J. P. Reid,	0	10	6
Misses Reid,	0	10	6
Miss Brown,	0	2	6
Mr. and Mrs. Allan,	0	10	6
Mr. and Mrs Milroy,	2	2	0
Mr. Anthony M'Keand,	1	1	0
Mr James M'Keand, jun.,	0	10	0
Mr. Hugh Cochrane,	0	10	0
Mr. John Foulds,	0	10	0
Mr. Robert Rennie,	0	7	0
Mr. John Brown, jun.,	1	10	0
A birth-day present, per the Deacons of George St. Church,	1	10	0
Mr. George Smith, jun.,	1	1	0
Mrs. Harvie,	0	5	0
Mr. Peter Massie,	0	5	0
Miss Hewit,	0	2	6
Mr Alexander Menzies,	0	10	0
Mr. Benjamin Gunn,	0	2	6
Mr. William Gilmour,	0	15	0
Mr. John Neil,	0	15	0
Mr. Andrew Robertson,	0	10	0
Miss Smith,	0	5	0
Mr. Peter M'Arthur,	0	5	0
Mr. Ebenezer Hendry and Family,	0	10	0
Mr. John Graham,	0	5	0
Mr. T. R. Gardner,	0	5	0
Mr. William Maitland,	0	10	6
Mr. Henry Langlands,	0	10	0
Mr. James M. Russell,	4	4	0
Mrs. Dr. M'Leod,	0	10	0
Mr. James MacLehose,	1	1	0
Miss Fullarton,	2	0	0
Miss Isabella S. Fullarton,	2	0	0
Mr. William Fullarton,	2	2	0
Mr. John Fullarton,	5	5	0
Mr. George G. Cunningham,	5	5	0
Misses Leslie,	0	15	0
Mrs. M'Farlane,	0	5	0
Rev. J. M. Mackenzie,	2	2	0
Mrs. Mackenzie,	1	1	0
Mr. J. S. Blyth,	2	2	0
Mr. James M'Keand, Jun., Garnet-hill,	0	5	0
Mr. Colin Campbell,	0	2	6
Mrs. Connel,	2	0	0
Mr. C. Wish,	1	0	0
			£141 7 0

Church, Nile Street.

Rev. A. Thomson,	£1	1	0
Mr. John Small,	2	2	0
Mr. Alexander Allan,	1	1	0
Mr. Henry B. Duncan,	0	10	6
Mr. John Risk,	2	2	0
Mr. Andrew Oswald,	1	0	0
Mr. John Wyld,	1	1	0
Mr. Robert Walker,	0	10	6
Mr. Robert Laing,	0	10	6
Mr. Dixon Russell,	0	10	0
Mrs. John Donaldson,	0	10	6
Mr. Robert Goodwin,	1	1	0
Mr. William Russell,	0	5	0
Mr. John Neil,	0	10	6
Mr. Thomas Lochhead,	0	5	0
Mr. J. Stewart, Garnet Hill,	0	10	0
			£13 10 6

Church, Nicholson Street,

Collections, (2 years.)	9	6	6
Rev. David Russell,	1	0	0
Mr Ralph Wardlaw, jun.,	0	10	6
Mr William Wardlaw,	1	0	0
			11 17 0

Church, Blackfriar's Street, Aberdeen.

Mr. Fleming,	£1	1	0
Rev. John Kennedy,	1	1	0
Mr. Mowat,	1	1	0
Mr. Elmslie,	2	0	0
Mr. Roy,	0	10	0
Mr. Taylor,	0	10	0
Mr. Barker,	0	10	0
Mr. James Barker,	0	10	0
Mr. Mackie,	0	10	6
A Friend, per Mr. Kennedy,	1	0	0
			8 14 0

Church, Ward Street, Dundee.

Collection,	27	0	0
William Baxter, Esq.,	20	0	0
J. G. Baxter, Esq.,	5	0	0
W. G. Baxter, Esq.,	5	0	0
Misses Baxter,	3	0	0
David Baxter, Esq.,	2	2	0
Mrs. Mollison,	1	1	0
William M'Gavin, Esq.,	3	0	0
Mr. James Russell,	1	0	0
Mr. John Smith,	1	0	0
Mr. Thomas Low,	1	0	0
Mr. Daniel Urquhart,	1	0	0
Mr. Edward Urquhart,	1	0	0
Mrs. Wright,	3	0	0
Rev. Dr. Russell,	1	0	0
Mr. Langlands,	2	2	0
Mr. John Laing,	1	0	0
Mr. James Neish,	1	0	0
Mr. P. Watson,	1	0	0
Mr. George Rough,	1	0	0
Mr. John Penwick,	0	10	0
Mr. David Robertson,	0	5	0
Mr. Edward Wilson,	0	5	0
Mr. David Jack,	0	5	0
			82 5 0

Church, Princes Street, Dundee.

Edward Baxter, Esq.,	20	0	0
Mr. Joseph Cable,	1	0	0
Isabella Ellis,	0	5	0
			21 5 0

Church at Fraserburgh, per Mr. Duff.

Missionary Society, Male Branch,	12	0	0
Missionary Society, Female Branch,	8	0	0
			20 0 0

Church at Stewarfield.

Collection,	1	11	0
Donation from Cong. Soc.,	2	10	0
Society for Relig. Purposes,	2	0	0
			6 1 0

Church at St. Andrews						
Congregational Society,	1	9	0			
Mr. W. Smith,	0	10	6			
Mr. J. Cook,	0	5	0			
Mrs. Cook,	0	5	0			
				£2	0	6
Church at Stirling, collection,	9	3	8			
Mr. Thomas Gibbs,	0	10	6			
				9	14	0
Church at Wick, collection,				3	0	0
Church at Banff, do.				4	0	0
Church at Alexandria, do.,				2	11	6
Church at Forres, Society for Religious Purposes,				2	0	0
Church at Lanark, per Rev. D. Anderson,				2	0	0
Church at Montrose, collection,	7	0	0			
Assoc. for Relig. Purposes,	3	0	0			
				10	0	0
Mr Hugh Watt, Irvine,	5	0	0			
Mr. John H. Watt, do.,	1	0	0			
				6	0	0
Miss Isabel Anderson, Peterhead,				2	0	0
Mr. Ninian M'Gilp, Helensburgh, (for 2 years,)				4	0	0

M. B., an intended bequest, but on second thoughts given now per Mr. M'Kenzie, Elie,				£5	0	0
Thomas Hinton, Buchanan, per Mr. Galbe,				0	5	0
Collection in Frederick St. Chapel, Aberdeen, at Annual Meeting,				4	15	0
Collected at the public breakfast of the Congregational Union, Aberdeen,						
Mrs. Thomson,	0	10	0			
Mr. William Leslie,	2	2	0			
Mr. John Fleming,	1	1	0			
Mr. Peter Taylor,	0	10	0			
Mr. John Leslie,	0	10	6			
Mr. John Grant,	0	10	0			
Mr. Robert Shaw,	0	5	0			
Mr. William Robertson,	0	2	6			
A Friend,	0	2	0			
John Park, Esq., Fraserburgh,	10	0	0			
James Park, Esq., Fraserburgh	10	10	0			
				£26	3	0
Received since the Acct. was closed,						
Mr. Matthew Lethem, London,				£5	0	0

The GLASGOW THEOLOGICAL ACADEMY in Account with the TREASURER.

RECEIPTS.

1843.				
May 22.	To balance on hand from last Account,	£46	5	10
	— Collections and Subscriptions, as per list,	388	8	6
	— Ditto received in Edinburgh, per Mr. Kinniburgh, including balance of gift from W. Dorward, Esq.,	631	15	7
	— Balance of Mrs. Puget's fund, with interest to 2d March, 1843,	77	5	7
		£1143	15	6

EXPENDITURE.

1843.						
May 22.	By Board and Class Fees to Students, as per list,			£628	9	6
	- Payment to Tutors,			270	0	0
	- Rent of Class-Room,			20	0	0
	- Books for the Library, including new Book Press,			30	9	6
	- Coals, Gas, Cleaning, &c.,			8	14	1
	- Expenses attending Committee Meetings, Postage of Circulars, &c.,			10	2	0
	- Paid R. Picken for collecting Subscriptions,			1	0	0
	- Cash in Bank,	£155	0 0			
	- Ditto on hand,	20	0 5			
				175	0	5
				£1143	15	6

GLASGOW, *22d May*, 1843.—Having examined the foregoing accounts, we find them correct, and a balance of £155 in the bank; and in the hands of the Treasurer, £20 0s. 5d. to be placed to the credit of the Academy in next account.

(Signed) WILLIAM MILNOY.
JOHN GRAY.

CORN LAWS & CLERGY:

A LETTER TO

THE RIGHT HON. HENRY LORD BROUGHAM,

BY THE

REV. T. W. JENKYN, D. D., LONDON.

" Deum præcepta secuti
Venimus huc, lapsis quæsitum oracula rebus,"
VIRGIL.

MY LORD,

When, on Feb. 8, you presented to the House of Lords a Petition against the Corn Laws from the Conference of Pastors and others assembled in Edinburgh, the *Morning Chronicle* reports you as saying that you " did not consider the Corn Laws a religious question at all, nor a moral question at all, otherwise than by a remote and strained construction—nor did you see any reason why a conference of Dissenting Ministers, or members of dissenting bodies, should be holden upon this question any more than upon any other important secular question."

Subsequent to the utterance of these pointed remarks by your Lordship, the conduct of dissenting ministers was blamed in the House of Commons, in no measured terms, by Mr. MILNES, Mr. MAINWARING, and even by Mr. MACAULAY. And, more recently, the opprobrium has been revived and extended in the pages of the *Quarterly Review*.* The importance attached to this last indication of splenetic hostility, does not arise from the justice and force of the writer's reasoning, the moderation and benevolence of his spirit, his enlightened philanthropy, or his eminent talent. Adventitious circumstances and meretricious claims, have given the libellous production evanescent and undeserved celebrity. The appearance of such an article *at this time*, of such length, written in such

* " Every one recollects with disgust that wholesale and irreverent assemblage of 648 dissenting ministers, and one Anglican clergyman, at Manchester, about the time of the general election, with the scarcely-concealed object of making the religion they professed the cloak of faction and the tool of mischief. The mode in which this strange synod was brought together is highly characteristic. The unction of their language and the fervency of their zeal would have led one to suppose that their meeting was the result of a spontaneous and conscientious impulse, or at least, the suggestion of one of their own *reverend* body, acting under such an impulse. Nothing like it. (*!*) In the summer of 1841 the League obtained—we know not on what terms—the services of a Mr. George Thompson, the same, we believe, who occasionally *agitates* at the India House, and who recently appeared as a candidate at Southampton. Mr. Thompson soon took a prominent part in the affairs of the League; and one of his first essays seems to have been the planning of this clerical Conference. On the 8th July he addressed a circular to all the ministers of Manchester and its vicinity, suggesting the propriety and advantage of a general religious movement, by means of a convention of ministers from all parts of the kingdom. Twenty-eight ministers met, who implicitly

a tone, in the leading literary Journal of a party, dominant in her Majesty's counsels at the present crisis—possessing undoubted wealth and great power of confederacy and co-operation, is the chief apology I have to offer for associating its taunts and insults with your Lordship's remarks on the same subject. My Lord, the Dissenting Ministers have had much for which they have to thank you,—and they have also had some things for which they have to forgive you; but since they have forgiven you, your opinions and sentiments have still much weight with many of them. Your Lordship's opinion, so authoritatively expressed, was calculated to injure their reputation in two ways: first, by reflecting dishonour on their interference in behalf of the poor, as being officious and secular; and, secondly, by encouraging the clergy and ministers who kept aloof from the question, in their connivance at the oppression of the poor, and in the opprobrium which they cast on the movements of their more active brethren. This has induced me to offer, not an apology for my brethren, for they need it not; but a defence of their principles, motives, and measures, in reference to the food of the poor; and also to assert that they have been perfectly right in discussing the Corn Laws in their aspect on morals and religion.

adopted the suggestion of their *lay brother*; and accordingly the Dissenting Convocation was summoned by the more than royal writ of Mr. George Thompson to meet in Manchester for the despatch of business in the week between the 15th and 22nd August.

"The Conference met—but *not* for the despatch of business—their irregular proceedings and impotent conclusion were too ridiculous to be mischievous, and had the single merit of bringing the hypocrites or fanatics who composed it to their proper level in public estimation. About the same time ninety dissenting ministers in Glasgow signed a petition, which seems to us *ejusdem furinæ* as the Manchester programme just quoted —*showing*—

'That, although they heartily coincide with their fellow-subjects in reprobating the Corn Laws, from their ruinous effects on the industry and prosperity of the British people, they feel persuaded that the chief aspect in which it becomes them, as Christians and as Christian ministers, to regard those impositions, is *their flagrant wickedness in the sight of Almighty God*, to whose Holy Word they are opposed, with the benevolent arrangements of whose providence they are at war, and whose just displeasure, if persisted in, they cannot fail to draw down.

'That your petitioners beseech your honourable house to reflect whether, *in the sight of a just God*, the legislature can have the right to prevent the poor from obtaining bread at the cheapest market to which they have access; whether it is righteous to tax the poor and working classes in the midst of privation and suffering, to the extent of millions annually, by an artificial dearth of the necessaries of life; *whether they are prepared to answer to the Judge of all for the straits and suffering*, as well as the perplexity and discontent, and other evils, moral as well as physical, which these laws unavoidably generate.

'And that on these grounds your petitioners implore your honourable house, in the name of the country, in the name of humanity and justice, *above all, in the sacred name of religion, and of God ever blessed*, to abolish these unrighteous laws, with the least possible delay.'

"In the same spirit *Anti-Corn-Law sermons*—distinctively so called—became almost as common as Anti-Corn-Law lectures. And we regret to be obliged to say that the exhibitions of these sermons published by the League appear to us to be, like the Manchester summons and Scotch petition, a compound of hypocritical cant and rabid faction. To those *reverend* persons who think themselves entitled to catechise others, we think we may be permitted to retort one of their own questions—'*Whether they are prepared to answer to the great Judge of all for the straits and the sufferings*' of the hundreds of deluded men, and the thousands of innocent wives and children—the imprisoned—the banished—or the ruined victims of this Anti-Corn-Law Agitation?"—*Quarterly Review, December*, 1842,—*Page*, 255-6.

I am surprised that your Lordship should say that this is not a moral question; for a high authority in the philosophy of our nature has said that, for one class of men to enrich themselves at the expense of others, is worse than any injury that can be named. Your Lordship will remember the sentiments of CICERO on this subject,—"Detrahere aliquid alteri et hominem homini ex communi commodo suum augere commodum, magis est contra naturam, quam mors, quam paupertas, quam dolor, quam cætera, qua possunt aut corpori accidere, aut rebus externis."

Against a wrong so flagitious, is it a wonder that the men who are commissioned to preach the gospel to the poor, should lift up their voice? Your Lordship will allow that Christian pastors may be the best judges of what is religious and what is not; just as it might be conceded that senators may be the best judges of what is constitutional. Acting on this principle, these religious pastors have considered the Corn question as a religious one, because they saw its influence on religion among their flocks.

If any pastors can be found who have agitated this question, purely to annoy the TORIES, or to support the WHIGS, as political parties in the state,—to them my defence does not extend; they deserve all that has been said against them. On the other hand, the pastors who have met in conference as religious men, who regarded the question in its religious aspect, and discussed it in a religious spirit, and for religious purposes—these men had the warrant, the sanction and the authority of the SACRED BOOK which they expound.

This is the point which I have to prove to your Lordship. Then, my Lord, we will go "to the law and the testimony," to learn whether this movement of Dissenting Pastors, in discussing the Corn question, be consistent with "pure and undefiled religion."

FIRST—It is perfectly religious and holy that pastors should officially take a lively interest in the supplies of the poor.

On this subject I will appeal to a passage which your Lordship once quoted with a felicity of application which will long be remembered. It is, JOHN xii. 6. "This he said, not that he cared for the poor." This keen reflection on the flagitious and hypocritical character of Judas, implies that "care for the poor" was a consistent, honourable, and official characteristic of the whole college of the Apostles. I believe that this inference will so fully approve itself to your Lordship's judgment, that I will not spend another word upon it.

SECONDLY—It is perfectly religious and holy that a Christian Church, AS SUCH, should assemble together to express their complaint and displeasure, when they see their poor suffering from want and oppression.

For this we have authority and example in Acts vi. 1. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations, &c." At this time the church in Jerusalem had all things in common, and the people had a fund large enough for the supply of all; but there was aristocratical partiality in the distribution of it—the Jerusalem Jews regarding *their* connexions as more worthy of relief, than the relations of the Hellenistic Jews. This matter the early Christians regarded as a church affair, and they treated it as a religious business. It was as religious people that they met to enquire into it, to discuss it, to report on it, and to redress it.

If it be objected that they carried the question to the Apostles only, and not to the Sanhedrim, I might reply that this objection comes with bad grace from the advocates of Church and State, who first send Christian pastors to a House of Lords, and then make it irreligious to ask these spiritual barons and Christian senators to attend to the wants of the poor. All, however, that I wish your Lordship to concede to this passage is, that it was not irreligious, or unecclesiastical, for the Christian Church at Jerusalem to meet, *as such*, to represent the grievances of the poor to *those who had authority over the matter*, and to request those persons to redress them.

I believe, my Lord, that the churches who sent delegates to Manchester, Edinburgh, Carnarvon, &c. and the pastors who attended the conferences at these places, or who have subsequently exerted the same influence in other places, and the religious men who met them on those occasions, acted in the very spirit of this early and apostolic church.—This meeting in Jerusalem, like that in Manchester, &c. was occasioned by the "MURMURING" of the poor and their advocates. Now, my Lord, the Apostles *did* attend to this murmuring, they *did* enquire into its causes, and, like honest men, they recommended measures to remove it. The dissenting ministers have done nothing more—nothing else.

THIRDLY.—It is perfectly religious that the Ministers of Christ should meet to enquire how the poor are to be supplied with bread.

On this subject, I beg to submit to your Lordship two passages of holy writ. The first, I hope, will not be thought too long for quotation. It is, MATT. xv. 32-34. "Then Jesus called his disciples unto him, and said, I have *compassion on the multitude*, because they continue with me now three days, and *have nothing to eat*: and I will not send them away fasting, lest they faint in the way. And his disciples say unto him,—*Whence should we have so much bread* in the wilderness as to fill so great a multitude"—or, as it is read in MARK viii 4. "*Whence can a man satisfy these men with bread*,"—"and Jesus saith unto them, *How many loaves* have ye?"

Here, my Lord, we have a spectacle full of lively interest—the multitude having nothing to eat—the disciples summoned by their Lord to consider the physical wants of the multitude—the investigation taking place "whence these could be satisfied with bread,"—and, when the disciples were on the eve of giving up the enquiry in despair, their Lord plying them to examine the subject more minutely, and asking them "how many loaves they had?"

My Lord, this very question, "how many loaves have ye?" is the one which now agitates the United Kingdom. It was a question put directly to the Apostles;—*they* were to give it an answer—*they* were expected to ascertain this fact,—and the whole multitude were intent to know what answer the Apostles would give. Their Master's sympathies were interested in the case of "multitudes having nothing to eat," for he knew that such destitution would make these multitudes wretched, and would prevent them from attending on his benevolent ministrations. He therefore called his disciples to him—to make them acquainted with *his* feelings on the subject,—to direct their minds to it as worthy of their attention,—and to encourage them to imitate his tender and philanthropic spirit. These Apostles never thought of replying that, this was a question of political economy—that as religious men they would not enter-

tain it—and that it did not come fairly within the sphere of their office; for this would have implied that their Lord was irreligious in putting to them the question "How many loaves have ye?"

My Lord, had the author of the Christian religion traversed Lancashire and Renfrewshire in the present day, instead of Judea 1800 years ago, and seen a "multitude having nothing to eat," would his interposition have been thought a degradation of his high character? or would the sentiments which he has expressed in this narrative be branded as irreligious, and unworthy of his holy mission? No. Shall the servants, then, profess to have more religion than their Master had? He had compassion on the multitudes having nothing to eat. He called a meeting of the disciples to enquire into this destitution. Accordingly, the apostles did meet, and they proposed the very question which has been discussed by servants of the same Master, whether at Manchester, Edinburgh, or elsewhere. And in doing so, have they dishonoured their office as presbyters, together with apostles and primitive pastors, who are required to *feed the flock of God*, and who, not for filthy lucre, but of a ready mind, are expected to manifest the same spirit, as ensamples to the flock, rather than as lords of God's heritage? "*Whence* can a man satisfy these men with bread?" is still a question becoming ministers of religion.

To the objection that the disciples brought this question to their Lord, and not to the Roman Governor, I reply at once GRANTED. All that I claim as warranted by this passage is this—that there was nothing irreligious, nothing unapostolic, nothing unworthy of their holy office, in coming, *as a body*, to enquire upon this subject, how this poor multitude was to be supplied with food. To this question they came in their official capacity—for it was as being his officers, and ministers, that Christ had bid them to enquire how many loaves they had.

We can imagine, my Lord, amid all this destitution, and under the summons of his Master, some disciple presenting himself to demur to such a question—to assert that it was not a religious question—that it belonged to the High Priest and Sanhedrim—that the discussion of it was only sinking their office amid the squabbles of the multitude. Can your Lordship think of any disciple capable of this—except one, and that, Judas the Traitor? We can imagine another disciple cheerfully obeying his Lord's summons, and rendering himself active and forward in pushing the enquiry, but frowned upon and blamed by the sanctimonious Iscariot; but to such a disciple, the smile of his Master would be more than a sufficient compensation.

Did the disciples take the question to their Lord? So have done the pastors in Manchester and Edinburgh, in London and throughout the whole country, who have exhibited the liveliest interest in the question, they took it to the throne of their GOD, and then returned among their flocks to circulate their Lord's question, "How many loaves have ye?"

The other argument that I shall bring to establish my third position is ACTS vi. 2. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore out wherefore seven men, &c."

I have already shown the first verse of this chapter to prove that a Christian church may meet, as a religious body, to represent the grievances of the poor. I now introduce the second verse to prove, that the

ministers of Christ may meet to enquire how the poor are supplied. In the instance before us, the apostles met, in their ministerial and apostolical office, to deliberate on the best way of redressing the complaints of the poor: and all that I claim for this passage is, that, for Christian pastors to meet for considering the wants of the poor, is not irreligious or unministerial. The apostles saw, that to meet the exigencies of this case, there was no need that they should give up their ministry. They were not to turn corn-merchants to furnish the actual supply of food, or become mercantile clerks to take account of the distribution. No, my Lord, all that they were called to do, and all that they did, was, to deliberate on the wants of the poor, and to suggest the best measures for immediate relief. My Lord, did the pastors who met at Manchester, Edinburgh, Carnarvon, &c. attempt to do anything beside this? Did they give up their Bibles for Corn Law Reports? No,—they kept to their subject, to their duty, and to their office—"care for the poor."

I need not prove to your Lordship that this movement at Jerusalem was, to all intents and purposes, a religious one; for the Church met as a congregation of faithful men, both members and ministers, to deliberate on the grievances of the poor—they appointed to attend to this affair the most eminently religious men in the Church, some of whom, if not all, were able preachers of the word of God; they designated them to their work by the most religious acts of prayer and imposition of hands; and the result of this attention of the Church to the relief of the poor was a great religious prosperity, so that the word of God increased, and the number of the disciples multiplied in Jerusalem greatly.

The reason why the Apostles would not leave the word of God to serve tables, was, not that attending to the supplies of the poor was irreligious and unministerial, but that, as their office was of a missionary character, and as they had no settled charge to require their constant residence, it was not right that they should give up their apostolical travels and ministrations for the mere sake of superintending the distributions amongst the poor of the churches which they had gathered. Had the men who had the management of the common fund acted honestly towards the poor of all classes, the Christian Church and the Apostles would not have interfered at all in the matter; but when these men neglected their duty and oppressed the poor, the early Christians and the Apostles shewed that they could, without sinking their religious character, call these men to account, and appoint more honest men to watch over the interests of the poor. My Lord, the churches who sent their pastors to Manchester, Edinburgh, &c., and the pastors who assembled together at the Conferences held at those places, on the supplies of the poor, have acted precisely on these very principles.

Will it be objected that this case is not in point, because the Church and the Apostles at Jerusalem did not meet on laws for the sale of corn? Most certainly, my Lord, they did not meet to discuss Corn laws, and that for the best reason in the world, namely, that no such laws were then in existence. There was, however, a kind of "common law," understood among the managers of the distribution themselves, according to which all their measures were in favorthy one class, the Palestinian widows. This law was at once annulled and an appointment of Hellenistic distributors.